PUBLIUS VIRGILIUS MARO.

BUCOLICA, GEORGICA, ET ÆNEIS.

ACCEDUNT

CLAVIS METRICA, NOTULÆ ANGLICÆ,
ET QUÆSTIONES.

CURA
B. A. GOULD.

IN USUM SCHOLÆ BOSTONIENSIS

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PREFACE.

If any one cause has operated more than every other to prevent young men from acquiring a free and easy manner of reading the Latin poets, it unquestionably is the habit of using an *order of construction*, or an *interpretation*. The use of these pernicious helps not only prevents those who rely on them from ever acquiring the power of reading with ease and pleasure without them, but it is utterly subversive of one of the principal objects of studying the language, that mental discipline which is acquired by the practice of critical and exact analysis. This salutary influence, the use of an *order* or of an *interpretation* effectually counteracts.

The student will hardly take the pains of disentangling an intricate sentence when the work is done to his hand; nor will the test of grammatical construction or of prosody be applied, when a glance at the *interpretation* will remove all doubts. The habit of thus referring to the judgment of others soon becomes settled; while that of analysing is never formed, nor the discipline of mind acquired, which it is suited to effect. Besides this, the habit of using these unnecessary aids prevents that feeling of self-reliance which successful efforts alone can secure.

To this cause we must attribute the fact, that so few among our educated men read the Latin poets with ease or pleasure. But if the habit of reading independently of foreign assistance be once formed, the want of such assistance is not felt. It is found by experience that boys, who have been taught in this way, read Horace and Juvenal as readily as they do Cicero and Tacitus; and even with more confidence; since in poetry they are furnished by prosody with an unerring test for resolving many doubts, while in prose they have no such aid.

These are not new views. Books furnished with these auxiliaries are going out of use in the best schools in foreign countries. Thirty years ago the learned and practical Vicesimus Knox expressed his disapprobation of them.*

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* "Together with translations," says he, "I wish it were possible to banish those editions in which the *order of construction* is given on the same page with the text. It tends to enervate the mind by rendering exertion unnecessary. The little superficial learning of him who has been used to these facilitating inventions may be compared to a temporary edifice built for a day; while the hard-earned knowledge of the other resembles a building, whose foundations are deep and strong, and equally admired for dignity and duration." *Knox's Liberal Education, Sect.* IX.

These were among the first considerations in publishing this edition of Virgil. It was believed, also, that a more correct text than any in common use might be put into the hands of learners, by publishing in a popular form that which is the result of the combined labours of Heyne, Heinsius, Burmann, Wakefield, and others. Such is the text now offered to the youthful student of Virgil. It is substantially Heyne's, which is undoubtedly the most perfect text extant, but with such slight variations as a careful collation of the abovementioned authorities seemed to recommend. It is printed from Didot's stereotype edition. And it is confidently believed, should any instructers examine the work, who have hitherto been confined to the use of the Delphin text, that they will in this find many perplexities and stumblingblocks removed.

In preparing the Notes, free use has been made of all the materials within the editor's reach. In all cases where it could consistently be done, the authority has been given, except where the notes of Mr. Valpy's edition have been adopted. These, as his own remarks are frequently blended with other authorities, have not been particularly designated. The notes of the learned I. H. Voss were first made English for that edition, to which notes this is likewise indebted. The notes are explanatory of the text, and not designed to supersede the use of the Classical Dictionary; which should never be out of the student's reach. In the vast variety of materials presented, it has been found difficult to be sufficiently concise. For it is easy to say much upon Virgil, but difficult to say a little to the point. Boys will not voluntarily read long notes, even in their vernacular tongue; much less in a foreign language. But, when embarrassed, they will seek relief from notes, if they are short.

As no boy should be permitted to read Virgil without being able to scan every verse before he reads it, it was thought advisable to subjoin a list of the most difficult verses with the method of scanning each; as this will save the teacher from frequent interruptions while the student is preparing for recitation. The authority of Dr. Carey has been followed in the Metrical Key. A few questions have also been added, at the suggestion of some of our most respectable instructers, which may expedite the labour of the teacher in ascertaining whether the pupil has consulted his notes and his Classical Dictionary, and lead to a more connected and definite view of the subject than the pupil would otherwise obtain.

Boston, May, 1826.

BUCOLICA.

ECLOGA I.

MELIBŒUS, TITYRUS.

MELIBŒUS.

Tityre, tu, patulæ recubans sub tegmine fagi,
Silvestrem tenui musam meditaris avenâ:
Nos patriæ fines et dulcia linquimus arva;
Nos patriam fugimus; tu, Tityre, lentus in umbrâ,
Formosam resonare doces Amaryllida silvas.

TITYRUS.

O Melibœe, deus nobis hæc otia fecit:
Namque erit ille mihi semper deus; illius aram
Sæpè tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti.

MELIBŒUS.

Non equidem invideo; miror magis, undique totis
Usquè adeò turbatur agris. En, ipse capellas
Protenus æger ago: hanc etiam vix, Tityre, duco;
Hîc inter densas corylos modò namque gemellos,
Spem gregis, ah! silice in nudâ connixa reliquit.
Sæpè malum hoc nobis, si mens non læva fuisset,
De cœlo tactas memini prædicere quercus;
[Sæpè sinistra cavâ prædixit ab ilice cornix.]
Sed tamen, iste deus qui sit, da, Tityre, nobis.

TITYRUS.

Urbem quam dicunt Romam, Melibœe, putavi
Stultus ego huic nostræ similem, quò sæpè solemus
Pastores ovium teneros depellere fœtus:
Sic canibus catulos similes, sic matribus hædos

Nôram; sic parvis componere magna solebam.
Verùm hæc tantùm alias inter caput extulit urbes,
Quantùm lenta solent inter viburna cupressi.

MELIBŒUS.

Et quæ tanta fuit Romam tibi causa videndi?

TITYRUS.

Libertas: quæ, sera, tamen respexit inertem,
Candidior postquam tondenti barba cadebat:
Respexit tamen, et longo pòst tëmpore venit,
Postquam nos Amaryllis habet, Galatea reliquit.
Namque, fatebor enim, dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculî:
Quamvis multa meis exiret victima septis,
Pinguis et ingratæ premeretur caseus urbi,
Non unquam gravis ære domum mihi dextra redibat.

MELIBŒUS.

Mirabar, quid mœsta deos, Amarylli, vocares;
Cui pendere suâ patereris in arbore poma:
Tityrus hinc aberat. Ipsæ te, Tityre, pinus,
Ipsi te fontes, ipsa hæc arbusta, vocabant.

TITYRUS.

Quid facerem? neque servitio me exire licebat,
Nec tam præsentes alibi cognoscere divos.
Hîc illum vidi juvenem, Melibœe, quotannis
Bis senos cui nostra dies altaria fumant.
Hîc mihi responsum primus dedit ille petenti:
Pascite, ut antè, boves, pueri; submittite tauros.

MELIBŒUS.

Fortunate senex! ergo tua rura manebunt!
Et tibi magna satìs, quamvis lapis omnia nudus
Limosoque palus obducat pascua junco:
Non insueta graves tentabunt pabula fœtas,
Nec mala vicini pecoris contagia lædent.
Fortunate senex! hîc, inter flumina nota
Et fontes sacros, frigus captabis opacum.
Hinc tibi, quæ semper vicino ab limite sepes
Hyblæis apibus florem depasta salicti,
Sæpè levi somnum suadebit inire susurro;
Hinc altâ sub rupe canet frondator ad auras:
Nec tamen interea raucæ, tua cura, palumbes,
Nec gemere aëriâ cessabit turtur ab ulmo.

TITYRUS.

Antè leves ergo pascentur in æthere cervi,
Et freta destituent nudos in littore pisces;
Antè, pererratis amborum finibus, exsul
Aut Ararim Parthus bibet, aut Germania Tigrim,
Quàm nostro illius labatur pectore vultus.

MELIBŒUS.

At nos hinc alii sitientes ibimus Afros;
Pars Scythiam, et rapidum Cretæ veniemus Oaxem,
Et penitùs toto divisos orbe Britannos.
En, unquam patrios longo pòst tempore fines,
Pauperis et tugurî congestum cespite culmen,
Post aliquot, mea regna videns, mirabor aristas?
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? En, quò discordia cives
Perduxit miseros! En, queis consevimus agros!
Insere nunc, Melibœe, piros! pone ordine vites!
  Ite meæ, felix quondam pecus, ite, capellæ:
Non ego vos posthac, viridi projectus in antro,
Dumosâ pendere procul de rupe videbo:
Carmina nulla canam: non, me pascente, capellæ,
Florentem cytisum et salices carpetis amaras.

TITYRUS.

Hîc tamen hanc mecum poteras requiescere noctem
Fronde super viridi: sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis:
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

ECLOGA II.

ALEXIS.

Formosum pastor Corydon ardebat Alexin,
Delicias domini; nec, quid speraret, habebat.
Tantùm inter densas, umbrosa cacumina, fagos
Assiduè veniebat: ibi hæc incondita solus
Montibus et silvis studio jactabat inani:
  O crudelis Alexi, nihil mea carmina curas;
Nil nostri miserere; mori me denique coges!

Nunc etiam pecudes umbras et frigora captant;
Nunc virides etiam occultant spineta lacertos:
Thestylis et rapido fessis messoribus æstu,
Allia serpyllumque, herbas contundit olentes:
At mecum raucis, tua dum vestigia lustro,
Sole sub ardenti resonant arbusta cicadis.
Nonne fuit satius tristes Amaryllidis iras
Atque superba pati fastidia? nonne Menalcan,
Quamvis ille niger, quamvis tu candidus esses?
O formose puer, nimiùm ne crede colori;
Alba ligustra cadunt, vaccinia nigra leguntur.
Despectus tibi sum, nec qui sim quæris, Alexi;
Quàm dives pecoris nivei, quàm lactis abundans.
Mille meæ Siculis errant in montibus agnæ;
Lac mihi non æstate novum, non frigore defit.
Canto, quæ solitus, si quando armenta vocabat,
Amphion Dircæus in Actæo Aracyntho.
Nec sum adeò informis; nuper me in littore vidi,
Quum placidum ventis staret mare: non ego Daphnin,
Judice te, metuam, si nunquam fallat imago.
O tantùm libeat mecum tibi sordida rura
Atque humiles habitare casas, et figere cervos,
Hædorumque gregem viridi compellere hibisco!
Mecum unâ in silvis imitabere Pana canendo:
Pan primus calamos cerâ conjungere plures
Instituit; Pan curat oves oviumque magistros.
Nec te pœniteat calamo trivisse labellum:
Hæc eadem ut sciret, quid non faciebat Amyntas?
Est mihi disparibus septem compacta cicutis
Fistula, Damœtas dono mihi quam dedit olim,
Et dixit moriens: Te nunc habet ista secundum.
Dixit Damœtas; invidit stultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti,
Capreoli, sparsis etiam nunc pellibus albo,
Bina die siccant ovis ubera; quos tibi servo.
Jam pridem a me illos abducere Thestylis orat;
Et faciet, quoniam sordent tibi munera nostra.
Huc ades, o formose puer: tibi lilia plenis
Ecce ferunt Nymphæ calathis; tibi candida Naïs,
Pallentes violas et summa papavera carpens,
Narcissum et florem jungit bene olentis anethi;
Tum, casiâ atque aliis intexens suavibus herbis,
Mollia luteolâ pingit vaccinia calthâ.
Ipse ego cana legam tenerâ lanugine mala,

Castaneasque nuces, mea quas Amaryllis amabat:
Addam cerea pruna; honos erit huic quoque pomo:
Et vos, o lauri, carpam, et te, proxima myrte;
Sic positæ quoniam suaves miscetis odores.
Rusticus es, Corydon, nec munera curat Alexis;
Nec, si muneribus certes, concedat Iolas.
Heu! heu! quid volui misero mihi? floribus Austrum,
Perditus, et liquidis immisi fontibus apros.
Quem fugis? ah demens! habitârunt dî quoque silvas,
Dardaniusque Paris. Pallas, quas condidit, arces
Ipsa colat: nobis placeant ante omnia silvæ.
Torva leæna lupum sequitur; lupus ipse capellam;
Florentem cytisum sequitur lasciva capella;
Te Corydon, o Alexi: trahit sua quemque voluptas.
Adspice, aratra jugo referunt suspensa juvenci,
Et sol crescentes decedens duplicat umbras;
Me tamen urit amor: quis enim modus adsit amori?
Ah! Corydon, Corydon, quæ te dementia cepit!
Semiputata tibi frondosâ vitis in ulmo est:
Quin tu aliquid saltem potiùs, quorum indiget usus,
Viminibus mollique paras detexere junco?
Invenies alium, si te hic fastidit, Alexin.

ECLOGA III.

MENALCAS, DAMŒTAS, PALÆMON.

MENALCAS.

Dic mihi, Damœta, cujum pecus? an Melibœi?

DAMŒTAS.

Non, verùm Ægonis: nuper mihi tradidit Ægon.

MENALCAS.

Infelix o semper, oves, pecus! ipse Neæram
Dum fovet, ac, ne me sibi præferat illa, veretur,
Hic alienus oves custos bis mulget in horâ:
Et succus pecori, et lac subducitur agnis.

DAMŒTAS.

Parciùs ista viris tamen objicienda memento.
Novimus et qui te . . . transversa tuentibus hircis,
Et quo, sed faciles Nymphæ risêre, sacello.

MENALCAS.

Tum, credo, quum me arbustum vidêre Miconis
Atque malâ vites incidere falce novellas.

DAMŒTAS.

Aut hîc ad veteres fagos, quum Daphnidis arcum
Fregisti et calamos; quæ tu, perverse Menalca,
Et, quum vidisti puero donata, dolebas;
Et, si non aliquâ nocuisses, mortuus esses.

MENALCAS.

Quid domini faciant, audent quum talia fures?
Non ego te vidi Damonis, pessime, caprum
Excipere insidiis, multùm latrante Lyciscâ?
Et quum clamarem, "Quò nunc se proripit ille?
Tityre, coge pecus;" tu post carecta latebas.

DAMŒTAS.

An mihi, cantando victus, non redderet ille,
Quem mea carminibus meruisset fistula, caprum?
Si nescis, meus ille caper fuit; et mihi Damon
Ipse fatebatur, sed reddere posse negabat.

MENALCAS.

Cantando tu illum. . . ? aut unquam tibi fistula cerâ
Juncta fuit? non tu in triviis, indocte, solebas
Stridenti miserum stipulâ disperdere carmen?

DAMŒTAS.

Vis ergo, inter nos, quid possit uterque, vicissim
Experiamur? ego hanc vitulam (ne fortè recuses,
Bis venit ad mulctram, binos alit ubere fœtus)
Depono: tu dic, mecum quo pignore certes.

MENALCAS.

De grege non ausim quidquam deponere tecum:
Est mihi namque domi pater, est injusta noverca;
Bisque die numerant ambo pecus, alter et hædos.
Verùm, id quod multò tute ipse fatebere majus,
Insanire libet quoniam tibi, pocula ponam
Fagina, cælatum divini opus Alcimedontis;
Lenta quibus torno facili superaddita vitis
Diffusos hederâ vestit pallente corymbos.
In medio duo signa: Conon, et . . . quis fuit alter,
Descripsit radio totum qui gentibus orbem;
Tempora quæ messor, quæ curvus arator haberet?
Necdum illis labra admovi, sed condita servo.

DAMŒTAS.

Et nobis idem Alcimedon duo pocula fecit,
Et molli circum est ansas amplexus acantho;
Orpheaque in medio posuit, silvasque sequentes.
Necdum illis labra admovi, sed condita servo.
Si ad vitulam spectas, nihil est quod pocula laudes.

MENALCAS.

Nunquam hodie effugies: veniam quocumque vocâris.
Audiat hæc tantùm vel qui venit: ecce! Palæmon.
Efficiam, posthac ne quemquam voce lacessas.

DAMŒTAS.

Quin age, si quid habes; in me mora non erit ulla;
Nec quemquam fugio: tantùm, vicine Palæmon,
Sensibus hæc imis, res est non parva, reponas.

PALÆMON.

Dicite: quandoquidem in molli consedimus herbâ;
Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent silvæ, nunc formosissimus annus.
Incipe, Damœta; tu deinde sequêre, Menalca.
Alternis dicetis; amant alterna Camœnæ.

DAMŒTAS.

Ab Jove principium, Musæ; Jovis omnia plena:
Ille colit terras; illi mea carmina curæ.

MENALCAS.

Et me Phœbus amat: Phœbo sua semper apud me
Munera sunt, lauri et suavè rubens hyacinthus.

DAMŒTAS.

Malo me Galatea petit, lasciva puella;
Et fugit ad salices, et se cupit antè videri.

MENALCAS.

At mihi sese offert ultrò, meus ignis, Amyntas;
Notior ut jam sit canibus non Delia nostris.

DAMŒTAS.

Parta meæ Veneri sunt munera; namque notavi
Ipse locum, aëriæ quo congessêre palumbes.

MENALCAS.

Quod potui, puero, silvestri ex arbore lecta,
Aurea mala decem misi; cras altera mittam.

DAMŒTAS.

O quoties, et quæ, nobis Galatea locuta est!
Partem aliquam, venti, divûm referatis ad aures.

MENALCAS.

Quid prodest quòd me ipse animo non spernis, Amynta,
Si, dum tu sectaris apros, ego retia servo?

DAMŒTAS.

Phyllida mitte mihi, meus est natalis, Iola:
Quum faciam vitulâ pro frugibus, ipse venito.

MENALCAS.

Phyllida amo ante alias: nam me discedere flevit,
Et longum, formose, vale, vale, inquit, Iola.

DAMŒTAS.

Triste lupus stabulis, maturis frugibus imbres,
Arboribus venti, nobis Amaryllidis iræ.

MENALCAS.

Dulce satis humor, depulsis arbutus hædis,
Lenta salix feto pecori, mihi solus Amyntas.

DAMŒTAS.

Pollio amat nostram, quamvis est rustica, musam:
Pierides, vitulam lectori pascite vestro.

MENALCAS.

Pollio et ipse facit nova carmina: pascite taurum,
Jam cornu petat, et pedibus qui spargat arenam.

DAMŒTAS.

Qui te, Pollio, amat, veniat quò te quoque gaudet
Mella fluant illi, ferat et rubus asper amomum.

MENALCAS.

Qui Bavium non odit, amet tua carmina, Mævi;
Atque idem jungat vulpes, et mulgeat hircos.

DAMŒTAS.

Qui legitis flores et humi nascentia fraga,
Frigidus, o pueri, fugite hinc, latet anguis in herbâ.

MENALCAS.

Parcite, oves, nimiùm procedere; non bene ripæ
Creditur; ipse aries etiam nunc vellera siccat.

DAMŒTAS.

Tityre, pascentes a flumine reice capellas;
Ipse, ubi tempus erit, omnes in fonte lavabo.

MENALCAS.

Cogite oves, pueri: si lac præceperit æstus,
Ut nuper, frustra pressabimus ubera palmis.

DAMŒTAS.

Heu! heu! quàm pingui macer est mihi taurus in ervo!
Idem amor exitium pecori, pecorisque magistro.

MENALCAS.

His certè neque amor causa est; vix ossibus hærent:
Nescio quis teneros oculus mihi fascinat agnos.

DAMŒTAS.

Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cœli spatium non amplius ulnas.

MENALCAS.

Dic quibus in terris inscripti nomina regum
Nascantur flores; et Phyllida solus habeto.

PALÆMON.

Non nostrum inter vos tantas componere lites:
[Et vitulâ tu dignus, èt hic, et quisquis amores
Aut metuet dulces, aut experietur amaros.]
Claudite jam rivos, pueri; sat prata biberunt.

ECLOGA IV.

POLLIO.

Sicelides Musæ, paulò majora canamus;
Non omnes arbusta juvant humilesque myricæ:
Si canimus silvas, silvæ sint consule dignæ.
  Ultima Cumæi venit jam carminis ætas;
Magnus ab integro sæclorum nascitur ordo;
Jam redit et Virgo, redeunt Saturnia regna;
Jam nova progenies cœlo demittitur alto.
  Tu modò nascenti puero, quo ferrea primùm
Desinet, ac toto surget gens aurea mundo,
Casta, fave, Lucina: tuus jam regnat Apollo.

Teque adeo decus hoc ævi, te consule, inibit,
Pollio, et incipient magni procedere menses:
Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras.
Ille deûm vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis;
Pacatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuscula cultu,
Errantes hederas passim cum baccare tellus
Mixtaque ridenti colocasia fundet acantho:
Ipsæ lacte domum referent distenta capellæ
Ubera; nec magnos metuent armenta leones:
Ipsa tibi blandos fundent cunabula flores:
Occidet et serpens, et fallax herba veneni
Occidet; Assyrium vulgò nascetur amomum.
At simul heroum laudes et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus;
Molli paulatim flavescet campus aristâ,
Incultisque rubens pendebit sentibus uva,
Et duræ quercus sudabunt roscida mella.
Pauca tamen suberunt priscæ vestigia fraudis,
Quæ tentare Thetim ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere sulcos:
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas: erunt etiam altera bella,
Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipse mari vector, nec nautica pinus
Mutabit merces; omnis feret omnia tellus:
Non rastros patietur humus, non vinea falcem;
Robustus quoque jam tauris juga solvet arator:
Nec varios discet mentiri lana colores;
Ipse sed in pratis aries jam suavè rubenti
Murice, jam croceo mutabit vellera luto;
Sponte suâ sandyx pascentes vestiet agnos.
Talia sæcla, suis dixerunt, currite, fusis
Concordes stabili fatorum numine Parcæ.
Aggredere o magnos, aderit jam tempus, honores,
Cara deûm soboles, magnum Jovis incrementum!
Adspice convexo nutantem pondere mundum,
Terrasque, tractusque maris, cœlumque profundum;
Adspice, venturo lætentur ut omnia sæclo.
O mihi tam longæ maneat pars ultima vitæ,
Spiritus et, quantùm sat erit tua dicere facta!

Non me carminibus vincet nec Thracius Orpheus,
Nec Linus: huic mater quamvis, atque huic pater, adsit;
Orphei, Calliopea; Lino, formosus Apollo:
Pan etiam Arcadiâ mecum si judice certet,
Pan etiam Arcadiâ dicat se judice victum.
Incipe, parve puer, risu cognoscere matrem;
Matri longa decem tulerunt fastidia menses:
Incipe, parve puer: cui non risêre parentes,
Nec deus hunc mensâ, dea nec dignata cubili est.

ECLOGA V.

MENALCAS, MOPSUS.

MENALCAS.

Cur non, Mopse, boni quoniam convenimus ambo,
Tu calamos inflare leves, ego dicere versus,
Hîc corylis mixtas inter considimus ulmos?

MOPSUS.

Tu major, tibi me est æquum parere, Menalca;
Sive sub incertas zephyris motantibus umbras,
Sive antro potiùs, succedimus: adspice ut antrum
Silvestris raris sparsit labrusca racemis.

MENALCAS.

Montibus in nostris solus tibi certet Amyntas.

MOPSUS.

Quid, si idem certet Phœbum superare canendo?

MENALCAS.

Incipe, Mopse, prior; si quos aut Phyllidis ignes,
Aut Alconis habes laudes, aut jurgia Codri:
Incipe; pascentes servabit Tityrus hædos.

MOPSUS.

Immo hæc in viridi nuper quæ cortice fagi
Carmina descripsi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas.

MENALCAS.

Lenta salix quantùm pallenti cedit olivæ,
Puniceis humilis quantùm saliunca rosetis;
Judicio nostro tantùm tibi cedit Amyntas.

MOPSUS.

Sed tu desine plura, puer; successimus antro.
  Exstinctum Nymphæ crudeli funere Daphnin
Flebant: vos, coryli, testes, et flumina, Nymphis,
Quum, complexa sui corpus miserabile nati,
Atque deos atque astra vocat crudelia mater.
Non ulli pastos illis egêre diebus
Frigida, Daphni, boves ad flumina; nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Pœnos etiam ingemuisse leones
Interitum montesque feri silvæque loquuntur.
Daphnis et Armenias curru subjungere tigres
Instituit, Daphnis thiasos inducere Baccho,
Et foliis lentas intexere mollibus hastas.
Vitis ut arboribus decori est, ut vitibus uvæ,
Ut gregibus tauri, segetes ut pinguibus arvis;
Tu decus omne tuis. Postquam te fata tulerunt,
Ipsa Pales agros, atque ipse reliquit Apollo:
Grandia sæpè quibus mandavimus hordea sulcis
Infelix lolium et steriles nascuntur avenæ;
Pro molli violâ, pro purpureo narcisso,
Carduus et spinis surgit paliurus acutis.
  Spargite humum foliis, inducite fontibus umbras,
Pastores; mandat fieri sibi talia Daphnis.
Et tumulum facite, et tumulo superaddite carmen:
DAPHNIS EGO IN SILVIS HINC VSQVE AD SIDERA NOTVS,
FORMOSI PECORIS CVSTOS, FORMOSIOR IPSE.

MENALCAS.

Tale tuum carmen nobis, divine poëta,
Quale sopor fessis in gramine, quale per æstum
Dulcis aquæ saliente sitim restinguere rivo:
Nec calamis solùm æquiparas, sed voce, magistrum;
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen hæc quocumque modo tibi nostra vicissim
Dicemus, Daphninque tuum tollemus ad astra;
Daphnin ad astra feremus: amavit nos quoque Daphnis.

MOPSUS.

An quidquam nobis tali sit munere majus?
Et puer ipse fuit cantari dignus, et ista
Jam pridem Stimicon laudavit carmina nobis.

MENALCAS.

Candidus insuetum miratur limen Olympi,
Sub pedibusque videt nubes et sidera Daphnis.

Ergo alacris silvas et cætera rura voluptas
Panaque pastoresque tenet, Dryadasque puellas;
Nec lupus insidias pecori, nec retia cervis
Ulla dolum meditantur: amat bonus otia Daphnis.
Ipsi lætitiâ voces ad sidera jactant
Intonsi montes; ipsæ jam carmina rupes,
Ipsa sonant arbusta: DEUS, DEUS ILLE, MENALCA!
  Sis bonus o felixque tuis! en quatuor aras;
Ecce duas tibi, Daphni; duas, altaria Phœbo.
Pocula bina novo spumantia lacte quotannis
Craterasque duo statuam tibi pinguis olivi;
Et multo in primis hilarans convivia Baccho,
Ante focum, si frigus erit, si messis, in umbrâ,
Vina novum fundam calathis Ariusia nectar:
Cantabunt mihi Damœtas et Lyctius Ægon;
Saltantes Satyros imitabitur Alphesibœus.
Hæc tibi semper erunt, et quum solemnia vota
Reddemus Nymphis, et quum lustrabimus agros.
Dum juga montis aper, fluvios dum piscis amabit,
Dumque thymo pascentur apes, dum rore cicadæ,
Semper honos nomenque tuum laudesque manebunt.
Ut Baccho Cererique, tibi sic vota quotannis
Agricolæ facient: damnabis tu quoque votis.

MOPSUS.

Quæ tibi, quæ tali reddam pro carmine dona?
Nam neque me tantùm venientis sibilus austri,
Nec percussa juvant fluctu tam littora, nec quæ
Saxosas inter decurrunt flumina valles.

MENALCAS.

Hâc te nos fragili donabimus antè cicutâ:
Hæc nos, "Formosum Corydon ardebat Alexin:"
Hæc eadem docuit, "Cujum pecus? an Melibœi?"

MOPSUS.

At tu sume pedum, quod, me quum sæpè rogaret,
Non tulit Antigenes (et erat tum dignus amari),
Formosum paribus nodis atque ære, Menalca.

ECLOGA VI.

SILENUS.

PRIMA Syracosio dignata est ludere versu
Nostra, neque erubuit silvas habitare, Thalia.
Quum canerem reges et prœlia, Cynthius aurem
Vellit, et admonuit: "Pastorem, Tityre, pingues
"Pascere oportet oves, deductum dicere carmen."
Nunc ego (namque super tibi erunt qui dicere laudes,
Vare, tuas cupiant, et tristia condere bella)
Agrestem tenui meditabor arundine musam.
Non injussa cano. Si quis tamen hæc quoque, si quis
Captus amore leget, te nostræ, Vare, myricæ,
Te nemus omne canet: nec Phœbo gratior ulla est
Quàm sibi quæ Vari præscripsit pagina nomen.
  Pergite, Pierides. Chromis et Mnasylus in antro
Silenum pueri somno vidêre jacentem,
Inflatum hesterno venas, ut semper, Iaccho:
Serta procul tantùm capiti delapsa jacebant,
Et gravis attritâ pendebat cantharus ansâ.
Aggressi (nam sæpè senex spe carminis ambo
Luserat) injiciunt ipsis ex vincula sertis.
Addit se sociam, timidisque supervenit Ægle,
Ægle, Naïadum pulcherrima; jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens, Quò vincula nectitis? inquit:
Solvite me, pueri; satis est potuisse videri.
Carmina, quæ vultis, cognoscite: carmina vobis;
Huic aliud mercedis erit. Simul incipit ipse.
Tum verò in numerum Faunosque ferasque videres
Ludere, tum rigidas motare cacumina quercus:
Nec tantùm Phœbo gaudet Parnassia rupes,
Nec tantùm Rhodope mirantur et Ismarus Orphea.
  Namque canebat, utì magnum per inane coacta
Semina terrarumque animæque marisque fuissent,
Et liquidi simul ignis: ut his exordia primis
Omnia, et ipse tener mundi concreverit orbis:
Tum durare solum, et discludere Nerea ponto
Cœperit, et rerum paulatim sumere formas:
Jamque novum terræ stupeant lucescere solem;
Altiùs atque cadant submotis nubibus imbres:

Incipiant silvæ quum primùm surgere, quumque
Rara per ignotos errent animalia montes.
  Hinc lapides Pyrrhæ jactos, Saturnia regna,
Caucasiasque refert volucres, furtumque Promethei.
His adjungit, Hylan nautæ quo fonte relictum
Clamâssent; ut littus, HYLA, HYLA, omne sonaret.
Et, fortunatam si nunquam armenta fuissent,
Pasiphaën nivei solatur amore juvenci:
Ah! virgo infelix, quæ te dementia cepit!
Prœtides implêrunt falsis mugitibus agros;
At non tam turpes pecudum tamen ulla secuta est
Concubitus, quamvis collo timuisset aratrum,
Et sæpè in levi quæsîsset cornua fronte.
Ah! virgo infelix, tu nunc in montibus erras:
Ille, latus niveum molli fultus hyacintho,
Ilice sub nigrâ pallentes ruminat herbas,
Aut aliquam in magno sequitur grege. Claudite, Nymphæ,
Dictææ Nymphæ, nemorum jam claudite saltus;
Si quâ fortè ferant oculis sese obvia nostris
Errabunda bovis vestigia: forsitan illum,
Aut herbâ captum viridi, aut armenta secutum,
Perducant aliquæ stabula ad Gortynia vaccæ.
  Tum canit Hesperidum miratam mala puellam:
Tum Phaëthontiadas musco circumdat amaræ
Corticis, atque solo proceras erigit alnos.
Tum canit errantem Permessi ad flumina Gallum
Aonas in montes ut duxerit una sororum:
Utque viro Phœbi chorus assurrexerit omnis;
Ut Linus hæc illi divino carmine pastor,
Floribus atque apio crines ornatus amaro,
Dixerit: Hos tibi dant calamos, en, accipe, Musæ,
Ascræo quos antè seni; quibus ille solebat
Cantando rigidas deducere montibus ornos:
His tibi Grynei nemoris dicatur origo,
Ne quis sit lucus quo se plus jactet Apollo.
  Quid loquar, ut Scyllam Nisi, quam fama secuta est,
Candida succinctam latrantibus inguina monstris,
Dulichias vexâsse rates, et gurgite in alto
Ah! timidos nautas canibus lacerâsse marinis;
Aut ut mutatos Terei narraverit artus?
Quas illi Philomela dapes, quæ dona parârit?
Quo cursu deserta petiverit, et quibus antè
Infelix sua tecta supervolitaverit alis?

Omnia quæ, Phœbo quondam meditante, beatus
Audiit Eurotas, jussitque ediscere lauros,
Ille canit: pulsæ referunt ad sidera valles:
Cogere donec oves stabulis numerumque referre
Jussit, et invito processit Vesper Olympo.

ECLOGA VII.

MELIBŒUS, CORYDON, THYRSIS.

MELIBŒUS.

Forte sub argutâ consederat ilice Daphnis;
Compulerantque greges Corydon et Thyrsis in unum;
Thyrsis oves, Corydon distentas lacte capellas;
Ambo florentes ætatibus, Arcades ambo;
Et, cantare pares, et respondere parati.
Huc mihi, dum teneras defendo a frigore myrtos,
Vir gregis ipse caper deerraverat: atque ego Daphnin
Adspicio. Ille ubi me contrà videt, Ociùs, inquit,
Huc ades, o Melibœe; caper tibi salvus, et hædi:
Et, si quid cessare potes, requiesce sub umbrâ:
Huc ipsi potum venient per prata juvenci;
Hîc viridis tenerâ prætexit arundine ripas
Mincius, eque sacrâ resonant examina quercu.
Quid facerem? neque ego Alcippen, nec Phyllida, habebam,
Depulsos a lacte domi quæ clauderet agnos;
Et certamen erat, Corydon cum Thyrside, magnum:
Posthabui tamen illorum mea seria ludo.
Alternis igitur contendere versibus ambo
Cœpêre; alternos Musæ meminisse volebant.
Hos Corydon, illos referebat in ordine Thyrsis.

CORYDON.

Nymphæ, noster amor, Libethrides, aut mihi carmen,
Quale meo Codro, concedite; proxima Phœbi
Versibus ille facit: aut, si non possumus omnes,
Hîc arguta sacrâ pendebit fistula pinu.

THYRSIS.

Pastores, hederâ crescentem ornate poëtam,
Arcades, invidiâ rumpantur ut ilia Codro:
Aut, si ultra placitum laudârit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.

CORYDON.

Setosi caput hoc apri tibi, Delia, parvus
Et ramosa Micon vivacis cornua cervi:
Si proprium hoc fuerit, levi de marmore tota
Puniceo stabis suras evincta cothurno.

THYRSIS.

Sinum lactis et hæc te liba, Priape, quotannis
Exspectare sat est: custos es pauperis horti.
Nunc te marmoreum pro tempore fecimus; at tu,
Si fetura gregem suppleverit, aureus esto.

CORYDON.

Nerine Galatea, thymo mihi dulcior Hyblæ,
Candidior cycnis, hederâ formosior albâ,
Quum primùm pasti repetent præsepia tauri,
Si qua tui Corydonis habet te cura, venito.

THYRSIS.

Immo ego Sardoïs videar tibi amarior herbis,
Horridior rusco, projectâ vilior algâ,
Si mihi non hæc lux toto jam longior anno est.
Ite domum, pasti, si quis pudor, ite, juvenci.

CORYDON.

Muscosi fontes, et somno mollior herba,
Et quæ vos rarâ viridis tegit arbutus umbrâ,
Solstitium pecori defendite: jam venit æstas
Torrida, jam læto turgent in palmite gemmæ.

THYRSIS.

Hîc focus, et tædæ pingues; hîc plurimus ignis
Semper, et assiduâ postes fuligine nigri;
Hîc tantùm Boreæ curamus frigora, quantùm
Aut numerum lupus, aut torrentia flumina ripas.

CORYDON.

Stant et juniperi, et castaneæ hirsutæ;
Strata jacent passim sua quâque sub arbore poma;
Omnia nunc rident: at, si formosus Alexis
Montibus his abeat, videas et flumina sicca.

THYRSIS.

Aret ager, vitio moriens sitit aëris herba,
Liber pampineas invidit collibus umbras:
Phyllidis adventu nostræ nemus omne virebit,
Jupiter et læto descendet plurimus imbri.

CORYDON.

Populus Alcidæ gratissima, vitis Iaccho,
Formosæ myrtus Veneri, sua laurea Phœbo:
Phyllis amat corylos; illas dum Phyllis amabit,
Nec myrtus vincet corylos, nec laurea Phœbi.

THYRSIS.

Fraxinus in silvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis:
Sæpiùs at si me, Lycida formose, revisas,
Fraxinus in silvis cedat tibi, pinus in hortis.

MELIBŒUS.

Hæc memini, et victum frustra contendere Thyrsin.
[Ex illo Corydon Corydon est tempore nobis.]

ECLOGA VIII.

DAMON, ALPHESIBŒUS.

PASTORUM musam Damonis et Alphesibœi,
Immemor herbarum quos est mirata juvenca
Certantes, quorum stupefactæ carmine lynces,
Et mutata suos requiêrunt flumina cursus;
Damonis musam dicemus et Alphesibœi.
  Tu mihi, seu magni superas jam saxa Timavi,
Sive oram Illyrici legis æquoris; en erit unquam
Ille dies, mihi quum liceat tua dicere facta?
En erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno?
A te principium; tibi desinet: accipe jussis
Carmina cœpta tuis, atque hanc sine tempora circum
Inter victrices hederam tibi serpere lauros.
  Frigida vix cœlo noctis decesserat umbra,
Quum ros in tenerâ pecori gratissimus herbâ,
Incumbens tereti Damon sic cœpit olivæ:
  Nascere, præque diem veniens age, Lucifer, almum;
Conjugis indigno Nisæ deceptus amore
Dum queror, et divos (quanquam nil testibus illis
Profeci) extremâ moriens tamen alloquor horâ.
Incipe Mænalios mecum, mea tibia, versus.

Mænalus argutumque nemus pinosque loquentes
Semper habet; semper pastorum ille audit amores,
Panaque, qui primus calamos non passus inertes.
Incipe Mænalios mecum, mea tibia, versus.
Mopso Nisa datur! quid non speremus amantes?
Jungentur jam gryphes equis; ævoque sequenti
Cum canibus timidi venient ad pocula damæ.
Mopse, novas incide faces; tibi ducitur uxor:
Sparge, marite, nuces; tibi deserit Hesperus Œtam.
Incipe Mænalios mecum, mea tibia, versus.
O digno conjuncta viro! dum despicis omnes,
Dumque tibi est odio mea fistula, dumque capellæ,
Hirsutumque supercilium, promissaque barba;
Nec curare deûm credis mortalia quemquam!
Incipe Mænalios mecum, mea tibia, versus.
Sepibus in nostris parvam te roscida mala,
Dux ego vester eram, vidi cum matre legentem;
Alter ab undecimo tum me jam ceperat annus;
Jam fragiles poteram a terrâ contingere ramos:
Ut vidi, ut perii, ut me malus abstulit error!
Incipe Mænalios mecum, mea tibia, versus.
Nunc scio quid sit Amor. Duris in cotibus illum
Aut Tmarus, aut Rhodope, aut extremi Garamantes,
Nec generis nostri puerum, nec sanguinis, edunt.
Incipe Mænalios mecum, mea tibia, versus.
Sævus Amor docuit natorum sanguine matrem
Commaculare manus: crudelis tu quoque, mater!
Crudelis mater magis, an puer improbus ille?
Improbus ille puer; crudelis tu quoque mater.
Incipe Mænalios mecum, mea tibia, versus.
Nunc et oves ultro fugiat lupus; aurea duræ
Mala ferant quercus; narcisso floreat alnus;
Pinguia corticibus sudent electra myricæ;
Certent et cycnis ululæ; sit Tityrus Orpheus,
Orpheus in silvis, inter delphinas Arion.
Incipe Mænalios mecum, mea tibia, versus.
Omnia vel medium fiant mare: vivite, silvæ;
Præceps aërii speculâ de montis in undas
Deferar: extremum hoc munus morientis habeto.
Desine Mænalios, jam desine, tibia, versus.
Hæc Damon: vos, quæ responderit Alphesibœus,
Dicite, Pierides: non omnia possumus omnes.
Effer aquam, et molli cinge hæc altaria vittâ,
Verbenasque adole pingues et mascula thura,

Conjugis ut magicis sanos avertere sacris
Experiar sensus: nihil hîc nisi carmina desunt.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Carmina vel cœlo possunt deducere Lunam:
Carminibus Circe socios mutavit Ulyssei;
Frigidus in pratis cantando rumpitur anguis.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Terna tibi hæc primùm triplici diversa colore
Licia circumdo, terque hæc altaria circum
Effigiem duco: numero deus impare gaudet.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Necte tribus nodis ternos, Amarylli, colores;
Necte, Amarylli, modò: et, Veneris, dic, vincula necto.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Limus ut hic durescit, et hæc ut cera liquescit
Uno eodemque igni; sic nostro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros:
Daphnis me malus urit; ego hanc in Daphnide laurum.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Talis amor Daphnin, qualis quum fessa juvencum
Per nemora atque altos quærendo bucula lucos
Propter aquæ rivum viridi procumbit in ulvâ
Perdita, nec seræ meminit decedere nocti,
Talis amor teneat; nec sit mihi cura mederi.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Has olim exuvias mihi perfidus ille reliquit,
Pignora cara sui, quæ nunc ego, limine in ipso,
Terra, tibi mando: debent hæc pignora Daphnin.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Has herbas atque hæc Ponto mihi lecta venena
Ipse dedit Mœris: nascuntur plurima Ponto.
His ego sæpè lupum fieri et se condere silvis
Mœrin, sæpè animas imis excire sepulcris,
Atque satas aliò vidi traducere messes.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Fer cineres, Amarylli, foras, rivoque fluenti
Transque caput jace; nec respexeris. His ego Daphnin
Aggrediar: nihil ille deos, nil carmina, curat.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
  Adspice: corripuit tremulis altaria flammis
Sponte suâ, dum ferre moror, cinis ipse. Bonum sit!
Nescio quid certè est; et Hylax in limine latrat.
Credimus? an qui amant ipsi sibi somnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

ECLOGA IX.

LYCIDAS, MŒRIS.

LYCIDAS.

Quò te, Mœri, pedes? an, quò via ducit, in urbem?

MŒRIS.

O Lycida, vivi pervenimus, advena nostri
(Quod nunquam veriti sumus) ut possessor agelli
Diceret, "Hæc mea sunt; veteres, migrate, coloni."
Nunc victi, tristes, quoniam fors omnia versat,
Hos illi (quod nec bene vertat!) mittimus hædos.

LYCIDAS.

Certè equidem audieram, quâ se subducere colles
Incipiunt, mollique jugum demittere clivo,
Usque ad aquam et veteres, jam fracta cacumina, fagos,
Omnia carminibus vestrum servâsse Menalcan.

MŒRIS.

Audieras; et fama fuit: sed carmina tantùm
Nostra valent, Lycida, tela inter Martia, quantùm
Chaonias dicunt, aquilâ veniente, columbas.
Quòd nisi me quâcumque novas incidere lites
Antè sinistra cavâ monuisset ab ilice cornix,
Nec tuus hic Mœris, nec viveret ipse Menalcas.

LYCIDAS.

Heu! cadit in quemquam tantum scelus! heu! tua nobis
Penè simul tecum solatia rapta, Menalca!
Quis caneret Nymphas? quis humum florentibus herbis
Spargeret, aut viridi fontes induceret umbrâ?
Vel quæ sublegi tacitus tibi carmina nuper,
Quum te ad delicias ferres Amaryllida nostras?
"Tityre, dum redeo, brevis est via, pasce capellas;
Et potum pastas age, Tityre; et inter agendum
Occursare capro, cornu ferit ille, caveto."

MŒRIS.

Immo hæc quæ Varo, necdum perfecta, canebat:
"Vare, tuum nomen (superet modò Mantua nobis,
Mantua væ miseræ nimiùm vicina Cremonæ!)
Cantantes sublimè ferent ad sidera cycni."

LYCIDAS.

Sic tua Cyrneas fugiant examina taxos!
Sic cytiso pastæ distendant ubera vaccæ!
Incipe, si quid habes. Et me fecêre poëtam
Pierides; sunt et mihi carmina; me quoque dicunt
Vatem pastores: sed non ego credulus illis;
Nam neque adhuc Varo videor nec dicere Cinnâ
Digna, sed argutos inter strepere anser olores.

MŒRIS.

Id quidem ago; et tacitus, Lycida, mecum ipse voluto,
Si valeam meminisse; neque est ignobile carmen.
"Huc ades, o Galatea: quis est nam ludus in undis?
Hîc ver purpureum; varios hîc flumina circum
Fundit humus flores; hîc candida populus antro
Imminet, et lentæ texunt umbracula vites.
Huc ades: insani feriant sine littora fluctus."

LYCIDAS.

Quid, quæ te purâ solum sub nocte canentem
Audieram? Numeros memini, si verba tenerem.

MŒRIS.

"Daphni, quid antiquos signorum suspicis ortus?
Ecce Dionæi processit Cæsaris astrum;
Astrum, quo segetes gauderent frugibus, et quo
Duceret apricis in collibus uva colorem.
Insere, Daphni, piros: carpent tua poma nepotes."
  Omnia fert ætas, animum quoque. Sæpè ego longos
Cantando puerum memini me condere soles:
Nunc oblita mihi tot carmina; vox quoque Mœrin
Jam fugit ipsa: lupi Mœrin vidêre priores.
Sed tamen ista satis referet tibi sæpè Menalcas.

LYCIDAS.

Causando nostros in longum ducis amores.
Et nunc omne tibi stratum silet æquor, et omnes
(Adspice) ventosi ceciderunt murmuris auræ.
Hinc adeò media est nobis via; namque sepulcrum
Incipit apparere Bianoris. Hîc ubi densas
Agricolæ stringunt frondes, hîc, Mœri, canamus;
Hîc hædos depone: tamen veniemus in urbem.
Aut, si nox pluviam ne colligat antè veremur,
Cantantes licet usque (minùs via lædat) eamus:
Cantantes ut eamus, ego hoc te fasce levabo.

MŒRIS.

Desine plura, puer, et quod nunc instat agamus.
Carmina tum meliùs, quum venerit ipse, canemus.

ECLOGA X.

GALLUS.

Extremum hunc, Arethusa, mihi concede laborem:
Pauca meo Gallo, sed quæ legat ipsa Lycoris,
Carmina sunt dicenda: neget quis carmina Gallo?
Sic tibi, quum fluctus subterlabêre Sicanos,
Doris amara suam non intermisceat undam!
Incipe: sollicitos Galli dicamus amores,
Dum tenera attondent simæ virgulta capellæ.
Non canimus surdis; respondent omnia silvæ.
Quæ nemora, aut qui vos saltus habuêre, puellæ
Naïdes, indigno quum Gallus amore periret?
Nam neque Parnassi vobis juga, nam neque Pindi
Ulla moram fecêre, neque Aonia Aganippe.
Illum etiam lauri, etiam flevêre myricæ;
Pinifer illum etiam solâ sub rupe jacentem
Mænalus et gelidi fleverunt saxa Lycæi.
Stant et oves circùm; nostri nec pœnitet illas:
Nec te pœniteat pecoris, divine poëta;
Et formosus oves ad flumina pavit Adonis.
Venit et upilio; tardi venêre bubulci;
Uvidus hibernâ venit de glande Menalcas:
Omnes, Unde amor iste, rogant, tibi? Venit Apollo:
Galle, quid insanis? inquit: tua cura Lycoris
Perque nives alium perque horrida castra secuta est.
Venit et agresti capitis Silvanus honore,
Florentes ferulas et grandia lilia quassans.
Pan, deus Arcadiæ, venit, quem vidimus ipsi
Sanguineis ebuli baccis minioque rubentem:
Ecquis erit modus? inquit; Amor non talia curat:
Nec lacrymis crudelis Amor, nec gramina rivis,
Nec cytiso saturantur apes, nec fronde capellæ.
Tristis at ille, Tamen cantabitis, Arcades, inquit,
Montibus hæc vestris: soli cantare periti
Arcades. O mihi tum quàm molliter ossa quiescant,

Vestra meos olim si fistula dicat amores!
Atque utinam ex vobis unus, vestrique fuissem
Aut custos gregis, aut maturæ vinitor uvæ!
Certè, sive mihi Phyllis, sive esset Amyntas,
Seu quicumque furor (quid tum, si fuscus Amyntas?
Et nigræ violæ sunt, et vaccinia nigra),
Mecum inter salices lentâ sub vite jaceret:
Serta mihi Phyllis legeret, cantaret Amyntas.
Hîc gelidi fontes, hîc mollia prata, Lycori;
Hîc nemus: hîc ipso tecum consumerer ævo.
Nunc insanus amor duri te Martis in armis
Tela inter media, atque adversos detinet hostes:
Tu procul a patriâ (nec sit mihi credere tantum!)
Alpinas, ah dura! nives et frigora Rheni
Me sine sola vides. Ah! te ne frigora lædant!
Ah! tibi ne teneras glacies secet aspera plantas!
Ibo, et, Chalcidico quæ sunt mihi condita versu
Carmina, pastoris Siculi modulabor avenâ.
Certum est in silvis, inter spelæa ferarum,
Malle pati, tenerisque meos incidere amores
Arboribus: crescent illæ; crescetis, amores.
Interea mixtis lustrabo Mænala Nymphis,
Aut acres venabor apros; non me ulla vetabunt
Frigora Parthenios canibus circumdare saltus:
Jam mihi per rupes videor lucosque sonantes
Ire; libet Partho torquere Cydonia cornu
Spicula: tanquam hæc sint nostri medicina furoris,
Aut deus ille malis hominum mitescere discat!
Jam neque Hamadryades rursum nec carmina nobis
Ipsa placent; ipsæ, rursum concedite, silvæ:
Non illum nostri possunt mutare labores;
Nec si frigoribus mediis Hebrumque bibamus,
Sithoniasque nives hiemis subeamus aquosæ;
Nec si, quum moriens altâ liber aret in ulmo,
Æthiopum versemus oves sub sidere Cancri.
Omnia vincit Amor; et nos cedamus Amori.
Hæc sat erit, divæ, vestrum cecinisse poëtam,
Dum sedet, et gracili fiscellam texit hibisco,
Pierides: vos hæc facietis maxima Gallo;
Gallo, cujus amor tantùm mihi crescit in horas,
Quantùm vere novo viridis se subjicit alnus.
Surgamus: solet esse gravis cantantibus umbra;
Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum saturæ, venit Hesperus, ite, capellæ.

GEORGICA.

LIBER PRIMUS.

Quid faciat lætas segetes, quo sidere terram
Vertere, Mæcenas, ulmisque adjungere vites,
Conveniat; quæ cura boum, qui cultus habendo
Sit pecori; apibus quanta experientia parcis;
Hinc canere incipiam. Vos, o clarissima mundi
Lumina, labentem cœlo quæ ducitis annum,
Liber, et alma Ceres, vestro si munere tellus
Chaoniam pingui glandem mutavit aristâ,
Poculaque inventis Acheloïa miscuit uvis;
Et vos, agrestum præsentia numina, Fauni,
Ferte simul, Faunique, pedem, Dryadesque puellæ:
Munera vestra cano. Tuque o, cui prima frementem
Fudit equum magno tellus percussa tridenti,
Neptune; et cultor nemorum, cui pinguia Ceæ
Ter centum nivei tondent dumeta juvenci;
Ipse, nemus linquens patrium saltusque Lycæi,
Pan, ovium custos, tua si tibi Mænala curæ,
Adsis, o Tegeæe, favens; oleæque Minerva
Inventrix; uncique puer monstrator aratri;
Et teneram ab radice ferens, Silvane, cupressum;
Dîque deæque omnes, studium quibus arva tueri,
Quique novas alitis non ullo semine fruges,
Quique satis largum cœlo demittitis imbrem.
  Tuque adeò, quem mox quæ sint habitura deorum
Concilia incertum est; urbesne invisere, Cæsar,
Terrarumque velis curam, et te maximus orbis
Auctorem frugum tempestatumque potentem
Accipiat, cingens maternâ tempora myrto:
An deus immensi venias maris, ac tua nautæ
Numina sola colant; tibi serviat ultima Thule;
Teque sibi generum Thetis emat omnibus undis:
Anne novum tardis sidus te mensibus addas,
Quâ locus Erigonen inter Chelasque sequentes

Panditur; ipse tibi jam brachia contrahit ardens
Scorpius, et cœli justâ plus parte relinquit:
Quidquid eris (nam te ne sperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido,
Quamvis Elysios miretur Græcia campos,
Nec repetita sequi curet Proserpina matrem),
Da facilem cursum, atque audacibus annue cœptis;
Ignarosque viæ mecum miseratus agrestes,
Ingredere, et votis jam nunc assuesce vocari.
   Vere novo, gelidus canis quum montibus humor
Liquitur, et zephyro putris se gleba resolvit,
Depresso incipiat jam tum mihi taurus aratro
Ingemere, et sulco attritus splendescere vomer.
Illa seges demum votis respondet avari
Agricolæ, bis quæ solem, bis frigora sensit;
Illius immensæ ruperunt horrea messes.
   At priùs ignotum ferro quàm scindimus æquor,
Ventos et varium cœli prædiscere morem
Cura sit, ac patrios cultusque habitusque locorum,
Et quid quæque ferat regio, et quid quæque recuset:
Hîc segetes, illic veniunt feliciùs uvæ;
Arborei fœtus alibi, atque injussa virescunt
Gramina. Nonne vides croceos ut Tmolus odores,
India mittit ebur, molles sua thura Sabæi,
At Chalybes nudi ferrum, virosaque Pontus
Castorea, Eliadum palmas Epirus equarum?
Continuò has leges æternaque fœdera certis
Imposuit natura locis, quo tempore primùm
Deucalion vacuum lapides jactavit in orbem;
Unde homines nati, durum genus. Ergo age, terræ
Pingue solum, primis extemplo a mensibus anni,
Fortes invertant tauri, glebasque jacentes
Pulverulenta coquat maturis solibus æstas;
At, si non fuerit tellus fœcunda, sub ipsum
Arcturum tenui sat erit suspendere sulco:
Illic, officiant lætis ne frugibus herbæ;
Hîc, sterilem exiguus ne deserat humor arenam.
   Alternis idem tonsas cessare novales,
Et segnem patiêre situ durescere campum;
Aut ibi flava seres, mutato sidere, farra,
Unde priùs lætum siliquâ quassante legumen,
Aut tenues fœtus viciæ, tristisque lupini
Sustuleris fragiles calamos silvamque sonantem:
Urit enim lini campum seges, urit avenæ,

Urunt Lethæo perfusa papavera somno.
Sed tamen alternis facilis labor; arida tantùm
Ne saturare fimo pingui pudeat sola, neve
Effœtos cinerem immundum jactare per agros.
Sic quoque mutatis requiescunt fœtibus arva;
Nec nulla interea est inaratæ gratia terræ.
  Sæpè etiam steriles incendere profuit agros,
Atque levem stipulam crepitantibus urere flammis:
Sive inde occultas vires et pabula terræ
Pinguia concipiunt; sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat quâ succus in herbas;
Seu durat magìs, et venas astringit hiantes,
Ne tenues pluviæ, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat.
  Multùm adeò rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva; neque illum
Flava Ceres alto nequidquam spectat Olympo;
Et qui proscisso quæ suscitat æquore terga
Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.
  Humida solstitia atque hiemes orate serenas,
Agricolæ; hiberno lætissima pulvere farra,
Lætus ager: nullo tantùm se Mysia cultu
Jactat, et ipsa suas mirantur Gargara messes.
  Quid dicam, jacto qui semine comminus arva
Insequitur, cumulosque ruit malè pinguis arenæ;
Deinde satis fluvium inducit rivosque sequentes;
Et, quum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit? illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenerâ depascit in herbâ,
Quum primùm sulcos æquant sata? quique paludis
Collectum humorem bibulâ deducit arenâ,
Præsertim incertis si mensibus amnis abundans
Exit, et obducto latè tenet omnia limo,
Unde cavæ tepido sudant humore lacunæ?
  Nec tamen, hæc quum sint hominumque boumque labores
Versando terram experti, nihil improbus anser,
Strymoniæque grues, et amaris intuba fibris,
Officiunt, aut umbra nocet. Pater ipse colendi

Haud facilem esse viam voluit; primusque per artem
Movit agros, curis acuens mortalia corda;
Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni;
Ne signare quidem aut partiri limite campum
Fas erat; in medium quærebant; ipsaque tellus
Omnia liberiùs, nullo poscente, ferebat.
Ille malum virus serpentibus addidit atris,
Prædarique lupos jussit, pontumque moveri,
Mellaque decussit foliis, ignemque removit,
Et passim rivis currentia vina repressit;
Ut varias usus meditando extunderet artes
Paulatim, et sulcis frumenti quæreret herbam;
Ut silicis venis abstrusum excuderet ignem.
Tunc alnos primùm fluvii sensêre cavatas;
Navita tum stellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton:
Tum laqueis captare feras, et fallere visco,
Inventum, et magnos canibus circumdare saltus;
Atque alius latum fundâ jam verbêrat amnem,
Alta petens; pelagoque alius trahit humida lina:
Tum ferri rigor, atque argutæ lamina serræ;
(Nam primi cuneis scindebant fissile lignum:)
Tum variæ venêre artes: labor omnia vicit
Improbus, et duris urgens in rebus egestas.
 Prima Ceres ferro mortales vertere terram
Instituit, quum jam glandes atque arbuta sacræ
Deficerent silvæ, et victum Dodona negaret.
Mox et frumentis labor additus; ut mala culmos
Esset rubigo, segnisque horreret in arvis
Carduus: intereunt segetes; subit aspera silva,
Lappæque tribulique; interque nitentia culta
Infelix lolium et steriles dominantur avenæ.
Quòd nisi et assiduis terram insectabere rastris,
Et sonitu terrebis aves, et ruris opaci
Falce premes umbras, votisque vocaveris imbrem,
Heu! magnum alterius frustra spectabis acervum,
Concussâque famem in silvis solabere quercu.
 Dicendum et quæ sint duris agrestibus arma,
Queis sine nec potuêre seri nec surgere messes:
Vomis, et inflexi primùm grave robur aratri,
Tardaque Eleusinæ matris volventia plaustra,
Tribulaque, traheæque, et iniquo pondere rastri;
Virgea præterea Celei vilisque supellex,

Arbuteæ crates, et mystica vannus Iacchi:
Omnia quæ multò antè memor provisa repones,
Si te digna manet divini gloria ruris.
Continuò in silvis magnâ vi flexa domatur
In burim et curvi formam accipit ulmus aratri.
Huic a stirpe pedes temo protentus in octo,
Binæ aures, duplici aptantur dentalia dorso.
Cæditur et tilia antè jugo levis, altaque fagus
Stivæ, quæ currus a tergo torqueat imos:
Et suspensa focis explorat robora fumus.
Possum multa tibi veterum præcepta referre,
Ni refugis, tenuesque piget cognoscere curas.
Area cum primis ingenti æquanda cylindro,
Et vertenda manu, et cretâ solidanda tenaci,
Ne subeant herbæ, neu pulvere victa fatiscat,
Tum variæ illudant pestes: sæpè exiguus mus
Sub terris pòsuitque domos atque horrea fecit;
Aut oculis capti fodêre cubilia talpæ;
Inventusque cavis bufo, et quæ plurima terræ
Monstra ferunt; populatque ingentem farris acervum
Curculio, atque inopi metuens formica senectæ.
Contemplator item, quum se nux plurima silvis
Induet in florem et ramos curvabit olentes:
Si superant fœtus, pariter frumenta sequentur,
Magnaque cum magno veniet tritura calore:
At, si luxuriâ foliorum exuberat umbra,
Nequidquam pingues paleâ teret area culmós.
Semina vidi equidem multos medicare serentes,
Et nitro priùs et nigrâ perfundere amurcâ,
Grandior ut fœtus siliquis fallacibus esset;
At, quamvis igni exiguo properata maderent,
Vidi lecta diu et multo spectata labore
Degenerare tamen, ni vis humana quotannis
Maxima quæque manu legeret: sic omnia fatis
In pejus ruere, ac retro sublapsa referri.
Non aliter quàm qui adverso vix flumine lembum
Remigiis subigit; si brachia fortè remisit,
Atque illum in præceps prono rapit alveus amni.
Præterea tam sunt Arcturi sidera nobis,
Hædorumque dies servandi, et lucidus Anguis,
Quàm quibus in patriam ventosa per æquora vectis
Pontus et ostriferi fauces tentantur Abydi.
Libra die somnique pares ubi fecerit horas,
Et medium luci atque umbris jam dividit orbem,

Exercete, viri, tauros, serite hordea campis,
Usque sub extremum brumæ intractabilis imbrem;
Nec non et lini segetem et Cereale papaver
Tempus humo tegere, et jamdudum incumbere rastris,
Dum siccâ tellure licet, dum nubila pendent.
Vere fabis satio: tum te quoque, medica, putres
Accipiunt sulci, et milio venit annua cura,
Candidus auratis aperit quum cornibus annum
Taurus, et averso cedens Canis occidit astro.
At si triticeam in messem robustaque farra
Exercebis humum, solisque instabis aristis;
Antè tibi Eoæ Atlantides abscondantur,
Gnosiaque ardentis decedat stella Coronæ,
Debita quàm sulcis committas semina, quàmque
Invitæ properes anni spem credere terræ.
Multi ante occasum Maiæ cœpêre: sed illos
Expectata seges vanis elusit aristis.
Si verò viciamque seres vilemque faselum,
Nec Pelusiacæ curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Boötes:
Incipe, et ad medias sementem extende pruinas.
Idcirco certis dimensum partibus orbem
Per duodena regit mundi sol aureus astra.
Quinque tenent cœlum zonæ; quarum una corusco
Semper sole rubens et torrida semper ab igni:
Quam circum extremæ dextrâ lævâque trahuntur
Cæruleâ glacie concretæ atque imbribus atris:
Has inter mediamque, duæ mortalibus ægris
Munere concessæ divûm; via secta per ambas,
Obliquus quâ se signorum verteret ordo.
Mundus, ut ad Scythiam Rhipæasque arduus arces
Consurgit, premitur Libyæ devexus in austros.
Hic vertex nobis semper sublimis: at illum
Sub pedibus Styx atra videt, Manesque profundi.
Maximus hîc flexu sinuoso elabitur Anguis
Circùm, perque duas in morem fluminis Arctos,
Arctos oceani metuentes æquore tingi:
Illic, ut perhibent, aut intempesta silet nox
Semper et obtentâ densantur nocte tenebræ;
Aut redit a nobis Aurora, diemque reducit;
Nosque ubi primus equis Oriens afflavit anhelis,
Illic sera rubens accendit lumina Vesper.
Hinc tempestates dubio prædiscere cœlo
Possumus, hinc messisque diem, tempusque serendi;

Et quando infidùm remis impellere marmor
Conveniat; quando armatas deducere classes,
Aut tempestivam silvis evertere pinum.
Nec frustra signorum obitus speculamur et ortus,
Temporibusque parem diversis quatuor annum.
Frigidus agricolam si quando continet imber,
Multa, forent quæ mox cœlo properanda sereno,
Maturare datur: durum procudit arator
Vomeris obtusi dentem; cavat arbore lintres;
Aut pecori signum, aut numeros impressit acervis:
Exacuunt alii vallos furcasque bicornes,
Atque Amerina parant lentæ retinacula viti:
Nunc facilis rubeâ texatur fiscina virgâ;
Nunc torrete igni fruges, nunc frangite saxo.
Quippe etiam festis quædam exercere diebus
Fas et jura sinunt: rivos deducere nulla
Relligio vetuit, segeti prætendere sepem,
Insidias avibus moliri, incendere vepres,
Balantumque gregem fluvio mersare salubri:
Sæpè oleo tardi costas agitator aselli
Vilibus aut onerat pomis; lapidemque revertens
Incusum, aut atræ massam picis, urbe reportat.
Ipsa dies alios alio dedit ordine luna
Felices operum. Quintam fuge; pallidus Orcus,
Eumenidesque satæ; tum partu Terra nefando
Cœumque Iapetumque creat, sævumque Typhœa,
Et conjuratos cœlum rescindere fratres:
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossæ frondosum involvère Olympum;
Ter Pater exstructos disjecit fulmine montes.
Septima post decimam felix et ponere vitem,
Et prensos domitare boves, et licia telæ
Addere: nona fugæ melior, contraria furtis.
Multa adeò gelidâ meliùs se nocte dedêre,
Aut quum sole novo terras irrorat Eous:
Nocte leves meliùs stipulæ, nocte arida prata,
Tondentur; noctes lentus non deficit humor.
Et quidam seros hiberni ad luminis ignes
Pervigilat, ferroque faces inspicat acuto:
Interea longum cantu solata laborem,
Arguto conjux percurrit pectine telas,
Aut dulcis musti Vulcano decoquit humorem,
Et foliis undam trepidi despumat aheni.
At rubicunda Ceres medio succiditur æstu,

Et medio tostas æstu terit area fruges.
Nudus ara, sere nudus: hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur,
Mutuaque inter se læti convivia curant.
Invitat genialis hiems, curasque resolvit:
Ceu pressæ quum jam portum tetigêre carinæ
Puppibus et læti nautæ imposuêre coronas.
Sed tamen et quernas glandes tum stringere tempus,
Et lauri baccas, oleamque, cruentaque myrta;
Tum gruibus pedicas, et retia ponere cervis,
Auritosque sequi lepores, tum figere damas
Stuppea torquentem Balearis verbera fundæ,
Quum nix alta jacet, glaciem quum flumina trudunt.
Quid tempestates autumni et sidera dicam?
Atque, ubi jam breviorque dies et mollior æstas,
Quæ vigilanda viris, vel quum ruit imbriferum ver,
Spicea jam campis quum messis inhorruit, et quum
Frumenta in viridi stipulâ lactentia turgent?
Sæpè ego, quum flavis messorem induceret arvis
Agricola, et fragili jam stringeret hordea culmo,
Omnia ventorum concurrere prœlia vidi,
Quæ gravidam latè segetem ab radicibus imis
Sublimè expulsam eruerent; ita turbine nigro.
Ferret hiems culmumque levem stipulasque volantes.
Sæpè etiam immensum cœlo venit agmen aquarum,
Et fœdam glomerant tempestatem imbribus atris
Collectæ ex alto nubes; ruit arduus æther,
Et pluviâ ingenti sata læta boumque labores
Diluit; implentur fossæ, et cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse Pater, mediâ nimborum in nocte, coruscâ
Fulmina molitur dextrâ; quo maxima motu
Terra tremit, fugêre feræ, et mortalia corda
Per gentes humilis stravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit; ingeminant austri et densissimus imber;
Nunc nemora ingenti vento, nunc littora, plangunt.
Hoc metuens, cœli menses et sidera serva,
Frigida Saturni sese quò stella receptet,
Quos ignis cœli Cyllenius erret in orbes.
In primis venerare deos, atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ sub casum hiemis, jam vere sereno:
Tunc pingues agni, et tunc mollissima vina,

Tunc somni dulces, densæque in montibus umbræ.
Cuncta tibi Cererem pubes agrestis adoret;
Cui tu lacte favos et miti dilue Baccho;
Terque novas circum felix eat hostia fruges,
Omnis quam chorus et socii comitentur ovantes,
Et Cererem clamore vocent in tecta: neque antè
Falcem maturis quisquam supponat aristis,
Quàm Cereri, tortâ redimitus tempora quercu,
Det motus incompositos, et carmina dicat.
  Atque hæc ut certis possimus discere signis,
Æstusque pluviasque et agentes frigora ventos,
Ipse Pater statuit quid menstrua luna moneret,
Quo signo caderent austri, quid sæpè videntes
Agricolæ propiùs stabulis armenta tenerent.
  Continuò, ventis surgentibus, aut freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor, aut resonantia longè
Littora misceri, et nemorum increbrescere murmur.
Jam sibi tum curvis malè temperat unda carinis,
Quum medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad littora; quumque marinæ
In sicco ludunt fulicæ; notasque paludes
Deserit atque altam supra volat ardea nubem.
Sæpè etiam stellas, vento impendente, videbis
Præcipites cœlo labi, noctisque per umbram
Flammarum longos a tergo albescere tractus;
Sæpè levem paleam et frondes volitare caducas,
Aut summâ nantes in aquâ colludere plumas.
At Boreæ de parte trucis quum fulminat, et quum
Eurique Zephyrique tonat domus; omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum surgentem vallibus imis
Aëriæ fugêre grues; aut bucula, cœlum
Suspiciens, patulis captavit naribus auras;
Aut arguta lacus circumvolitavit hirundo;
Et veterem in limo ranæ cecinêre querelam;
Sæpiùs et tectis penetralibus extulit ova
Angustum formica terens iter; et bibit ingens
Arcus; et e pastu decedens agmine magno
Corvorum increpuit densis exercitus alis.
Jam varias pelagi volucres, et quæ Asia circum
Dulcibus in stagnis rimantur prata Caystri,
Certatim largos humeris infundere rores,

Nunc caput objectare fretis, nunc currere in undas,
Et studio incassum videas gestire lavandi;
Tum cornix plenâ pluviam vocat improba voce,
Et sola in siccâ secum spatiatur arenâ.
Ne nocturna quidem carpentes pensa puellæ
Nescivêre hiemem, testâ quum ardente viderent
Scintillare oleum et putres concrescere fungos.
  Nec minùs ex imbri soles et aperta serena
Prospicere, et certis poteris cognoscere signis:
Nam neque tum stellis acies obtusa videtur;
Nec fratris radiis obnoxia surgere Luna;
Tenuia nec lanæ per cœlum vellera ferri;
Non tepidum ad solem pennas in littore pandunt
Dilectæ Thetidi alcyones; non ore solutos
Immundi meminêre sues jactare maniplos:
At nebulæ magìs ima petunt, campoque recumbunt;
Solis et occasum servans de culmine summo
Nequidquam seros exercet noctua cantus:
Apparet liquido sublimis in aëre Nisus,
Et pro purpureo pœnas dat Scylla capillo;
Quâcumque illa levem fugiens secat æthera pennis,
Ecce inimicus atrox magno stridore per auras
Insequitur Nisus; quâ se fert Nisus ad auras,
Illa levem fugiens raptim secat æthera pennis:
Tum liquidas corvi presso ter gutture voces
Aut quater ingeminant; et sæpè cubilibus altis,
Nescio quâ præter solitum dulcedine læti,
Inter se in foliis strepitant; juvat, imbribus actis,
Progeniem parvam dulcesque revisere nidos.
  Haud equidem credo quia sit divinitùs illis
Ingenium, aut rerum fato prudentia major:
Verùm, ubi tempestas et cœli mobilis humor
Mutavêre vias, et Jupiter uvidus austris
Denset erant quæ rara modò, et quæ densa relaxat,
Vertuntur species animorum, et pectora motus
Nunc alios, alios dum nubila ventus agebat,
Concipiunt: hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
  Si verò solem ad rapidum lunasque sequentes
Ordine respicies, nunquam te crastina fallet
Hora, neque insidiis noctis capiêre serenæ.
Luna revertentes quum primùm colligit ignes,
Si nigrum obscuro comprenderit aëra cornu,
Maximus agricolis pelagoque parabitur imber:

At, si virgineum suffuderit ore ruborem,
Ventus erit; vento semper rubet aurea Phœbe:
Sin ortu in quarto (namque is certissimus auctor)
Pura, neque obtusis per cœlum cornibus ibit,
Totus et ille dies, et qui nascentur ab illo
Exactum ad mensem, pluviâ ventisque carebunt,
Votaque servati solvent in littore nautæ
Glauco et Panopeæ et Inoo Melicertæ.
  Sol quoque, et exoriens, et quum se condet in undas,
Signa dabit: solem certissima signa sequuntur,
Et quæ manè refert, et quæ surgentibus astris.
  Ille ubi nascentem maculis variaverit ortum
Conditus in nubem, medioque refugerit orbe,
Suspecti tibi sint imbres: namque urget ab alto
Arboribusque satisque Notus pecorique sinister.
Aut ubi sub lucem densa inter nubila sese
Diversi rumpent radii, aut ubi pallida surget
Tithoni croceum linquens Aurora cubile;
Heu! malè tum mites defendet pampinus uvas,
Tam multa in tectis crepitans salit horrida grando.
  Hoc etiam, emenso quum jam decedet Olympo,
Profuerit meminisse magìs; nam sæpè videmus
Ipsius in vultu varios errare colores:
Cæruleus pluviam denuntiat, igneus euros.
Sin maculæ incipient rutilo immiscerier igni,
Omnia tunc pariter vento nimbisque videbis
Fervere: non illâ quisquam me nocte per altum
Ire, neque a terrâ moneat convellere funem.
At si, quum referetque diem, condetque relatum,
Lucidus orbis erit; frustra terrebere nimbis,
Et claro silvas cernes aquilone moveri.
Denique, quid Vesper serus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus Auster,
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? ille etiam cæcos instare tumultus
Sæpè monet, fraudemque et operta tumescere bella.
  Ille etiam exstincto miseratus Cæsare Romam,
Quum caput obscurâ nitidum ferrugine texit,
Impiaque æternam timuerunt sæcula noctem:
Tempore quanquam illo tellus quoque et æquora ponti,
Obscœnique canes, importunæque volucres,
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,
Flammarumque globos, liquefactaque volvere saxa!

Armorum sonitum toto Germania cœlo
Audiit; insolitis tremuerunt motibus Alpes;
Vox quoque per lucos vulgò exaudita silentes
Ingens, et simulacra modis pallentia miris
Visa sub obscurum noctis; pecudesque locutæ,
Infandum! sistunt amnes, terræque dehiscunt;
Et mœstum illacrymat templis ebur, æraque sudant:
Proluit insano contorquens vertice silvas
Fluviorum rex Eridanus, camposque per omnes
Cum stabulis armenta tulit; nec tempore eodem
Tristibus aut extis fibræ apparere minaces,
Aut puteis manare cruor cessavit, et altæ
Per noctem resonare lupis ululantibus urbes;
Non aliàs cœlo ceciderunt plura sereno
Fulgura, nec diri toties arsêre cometæ.
Ergo inter sese paribus concurrere telis
Romanas acies iterum vidêre Philippi;
Nec fuit indignum superis bis sanguine nostro
Emathiam et latos Hæmi pinguescere campos.
Scilicet et tempus veniet, quum finibus illis
Agricola, incurvo terram molitus aratro,
Exesa inveniet scabrâ rubigine pila,
Aut gravibus rastris galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa sepulcris.
Dî patrii indigetes, et Romule, Vestaque mater
Quæ Tuscum Tiberim et Romana palatia servas,
Hunc saltem everso juvenem succurrere sæclo
Ne prohibete! satìs jam pridem sanguine nostro
Laomedonteæ luimus perjuria Trojæ.
Jam pridem nobis cœli te regia, Cæsar,
Invidet, atque hominum queritur curare triumphos:
Quippe ubi fas versum atque nefas; tot bella per orbem;
Tam multæ scelerum facies; non ullus aratro
Dignus honos; squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem:
Hinc movet Euphrates, illinc Germania, bellum:
Vicinæ, ruptis inter se legibus, urbes
Arma ferunt; sævit toto Mars impius orbe:
Ut, quum carceribus sese effudêre, quadrigæ
Addunt in spatia, et frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.

GEORGICORUM

LIBER SECUNDUS.

Hactenus arvorum cultus et sidera cœli:
Nunc te, Bacche, canam, nec non silvestria tecum
Virgulta, et prolem tardè crescentis olivæ.
Huc, pater o Lenæe; tuis hîc omnia plena
Muneribus, tibi pampineo gravidus autumno
Floret ager, spumat plenis vindemia labris;
Huc, pater o Lenæe, veni, nudataque musto
Tinge novo mecum dereptis crura cothurnis.
Principio, arboribus varia est natura creandis:
Namque aliæ, nullis hominum cogentibus, ipsæ
Sponte suâ veniunt, camposque et flumina latè
Curva tenent; ut molle siler, lentæque genistæ,
Populus, et glaucâ canentia fronde salicta:
Pars autem posito surgunt de semine; ut altæ
Castaneæ, nemorumque Jovi quæ maxima frondet
Æsculus, atque habitæ Graiis oracula quercus:
Pullulat ab radice aliis densissima silva;
Ut cerasis, ulmisque; etiam Parnassia laurus
Parva sub ingenti matris se subjicit umbrâ.
Hos Natura modos primùm dedit; his genus omne
Silvarum fruticumque viret nemorumque sacrorum.
Sunt alii quos ipse viâ sibi reperit usus.
Hic plantas tenero abscidens de corpore matrum
Deposuit sulcis; hic stirpes obruit arvo,
Quadrifidasque sudes, et acuto robore vallos:
Silvarumque aliæ pressos propaginis arcus
Exspectant, et viva suâ plantaria terrâ:
Nil radicis egent aliæ; summumque putator
Haud dubitat terræ referens mandare cacumen:
Quin et caudicibus sectis, mirabile dictu!
Truditur e sicco radix oleagina ligno:
Et sæpè alterius ramos impunè videmus
Vertere in alterius, mutatamque insita mala
Ferre pirum, et prunis lapidosa rubescere corna.
Quare agite, o, proprios generatim discite cultus,
Agricolæ, fructusque feros mollite colendo.
Neu segnes jaceant terræ: juvat Ismara Baccho
Conserere, atque oleâ magnum vestire Taburnum.

Tuque ades, inceptumque unâ decurre laborem,
O decus, o famæ meritò pars maxima nostræ,
Mæcenas, pelagoque volans da vela patenti.
Non ego cuncta meis amplecti versibus opto;
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox: ades, et primi lege littoris oram;
In manibus terræ: non hîc te carmine ficto,
Atque per ambages et longa exorsa, tenebo.
Sponte suâ quæ se tollunt in luminis auras,
Infœcunda quidem, sed læta et fortia surgunt:
Quippe solo natura subest. Tamen hæc quoque si quis
Inserat, aut scrobibus mandet mutata subactis,
Exuerint silvestrem animum, cultuque frequenti
In quascumque voces artes haud tarda sequentur.
Nec non et sterilis quæ stirpibus exit ab imis
Hoc faciet, vacuos si sit digesta per agros:
Nunc altæ frondes et rami matris opacant,
Crescentique adimunt fœtus, uruntque ferentem.
Jam quæ seminibus jactis se sustulit arbos
Tarda venit, seris factura nepotibus umbram;
Pomaque degenerant, succos oblita priores;
Et turpes, avibus prædam, fert uva racemos.
Scilicet omnibus est labor impendendus, et omnes
Cogendæ in sulcum, ac multâ mercede domandæ.
Sed truncis oleæ meliùs, propagine vites,
Respondent, solido Paphiæ de robore myrtus:
Plantis et duræ coryli nascuntur, et ingens
Fraxinus, Herculeæque arbos umbrosa coronæ,
Chaoniique patris glandes; etiam ardua palma
Nascitur, et casus abies visura marinos.
Inseritur verò et fœtu nucis arbutus horrida;
Et steriles platani malos gessêre valentes;
Castaneæ fagus, ornusque incanuit albo
Flore piri; glandemque sues fregêre sub ulmis.
Nec modus inserere, atque oculos imponere, simplex:
Nam quâ se medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas, angustus in ipso
Fit nodo sinus; huc alienâ ex arbore germen
Includunt, udoque docent inolescere libro:
Aut rursum enodes trunci resecantur, et altè
Finditur in solidum cuneis via; deinde feraces
Plantæ immittuntur: nec longum tempus, et ingens
Exiit ad cœlum ramis felicibus arbos,
Miraturque novas frondes et non sua poma.

Præterea genus haud unum, nec fortibus ulmis,
Nec salici, lotoque, nec Idæis cyparissis:
Nec pingues unam in faciem nascuntur olivæ,
Orchades, et radii, et amarâ pausia baccâ;
Pomaque, et Alcinoi silvæ; nec surculus idem
Crustumiis, Syriisque piris, gravibusque volemis.
Non eadem arboribus pendet vindemia nostris,
Quam Methymnæo carpit de palmite Lesbos:
Sunt Thasiæ vites, sunt et Mareotides albæ;
Pinguibus hæ terris habiles, levioribus illæ:
Et passo psithia utilior, tenuisque lageos
Tentatura pedes olim, vincturaque linguam;
Purpureæ, preciæque; et—quo te carmine dicam,
Rhætica? nec cellis ideo contende Falernis.
Sunt et Aminææ vites, firmissima vina,
Tmolus et assurgit quibus, et rex ipse Phanæus;
Argitisque minor, cui non certaverit ulla
Aut tantùm fluere, aut totidem durare per annos.
Non ego te, dîs et mensis accepta secundis,
Transierim, Rhodia, et tumidis, bumaste, racemis.
Sed neque quàm multæ species, nec nomina quæ sint,
Est numerus; neque enim numero comprendere refert:
Quem qui scire velit, Libyci velit æquoris idem
Discere quàm multæ zephyro turbentur arenæ;
Aut, ubi navigiis violentior incidit eurus,
Nôsse quot Ionii veniant ad littora fluctus.
Nec verò terræ ferre omnes omnia possunt:
Fluminibus salices, crassisque paludibus alni,
Nascuntur, steriles saxosis montibus orni;
Littora myrtetis lætissima; denique apertos
Bacchus amat colles, aquilonem et frigora taxi.
Adspice et extremis domitum cultoribus orbem,
Eoasque domos Arabum, pictosque Gelonos.
Divisæ arboribus patriæ: sola India nigrum
Fert ebenum; solis est thurea virga Sabæis.
Quid tibi odorato referam sudantia ligno
Balsamaque, et baccas semper frondentis acanthi?
Quid nemora Æthiopum molli canentia lanâ?
Velleraque ut foliis depectant tenuia Seres?
Aut quos oceano propior gerit India lucos,
Extremi sinus orbis; ubi aëra vincere summum
Arboris haud ullæ jactu potuêre sagittæ?
Et gens illa quidem sumptis non tarda pharetris.
Media fert tristes succos tardumque saporem

Felicis mali, quo non præsentius ullum,
Pocula si quando sævæ infecêre novercæ,
[Miscueruntque herbas et non innoxia verba,]
Auxilium venit, ac membris agit atra venena.
Ipsa ingens arbos, faciemque simillima lauro;
Et, si non alium latè jactaret odorem,
Laurus erat: folia haud ullis labentia ventis;
Flos apprima tenax: animas et olentia Medi
Ora fovent illo, et senibus medicantur anhelis.
Sed neque Medorum, silvæ ditissima, terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent; non Bactra, neque Indi,
Totaque thuriferis Panchaïa pinguis arenis.
Hæc loca non tauri spirantes naribus ignem
Invertêre, satis immanis dentibus hydri;
Nec galeis densisque virûm seges horruit hastis:
Sed gravidæ fruges et Bacchi Massicus humor
Implevêre; tenent oleæ, armentaque læta.
Hinc bellator equus campo sese arduus infert;
Hinc albi, Clitumne, greges, et maxima taurus
Victima, sæpè tuo perfusi flumine sacro,
Romanos ad templa deûm duxêre triumphos.
Hîc ver assiduum, atque alienis mensibus æstas;
Bis gravidæ pecudes, bis pomis utilis arbor.
At rabidæ tigres absunt, et sæva leonum
Semina; nec miseros fallunt aconita legentes;
Nec rapit immensos orbes per humum, neque tanto
Squameus in spiram tractu se colligit anguis.
Adde tot egregias urbes, operumque laborem,
Tot congesta manu præruptis oppida saxis,
Fluminaque antiquos subterlabentia muros.
An mare quod suprà memorem, quodque alluit infrà?
Anne lacus tantos? te, Lari maxime, teque,
Fluctibus et fremitu assurgens, Benace, marino?
An memorem portus, Lucrinoque addita claustra,
Atque indignatum magnis stridoribus æquor,
Julia quâ ponto longè sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis?
Hæc eadem argenti rivos æris que metalla
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virûm, Marsos, pubemque Sabellam,
Assuetumque malo Ligurem, Volscosque verutos,
Extulit; hæc Decios, Marios, magnosque Camillos,
Scipiadas duros bello, et te, maxime Cæsar,

Qui nunc extremis Asiæ jam victor in oris
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virûm: tibi res antiquæ laudis et artis
Ingredior, sanctos ausus recludere fontes;
Ascræumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis: quæ robora cuique,
Quis color, et quæ sit rebus natura ferendis.
Difficiles primùm terræ, collesque maligni,
Tenuis ubi argilla, et dumosis calculus arvis,
Palladiâ gaudent silvâ vivacis olivæ.
Indicio est tractu surgens oleaster eodem
Plurimus, et strati baccis silvestribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis et fertilis ubere campus,
Qualem sæpè cavâ montis convalle solemus
Dispicere; huc summis liquuntur rupibus amnes,
Felicemque trahunt limum; quique editus austro,
Et filicem curvis invisam pascit aratris:
Hic tibi prævalidas olim multoque fluentes
Sufficiet Baccho vites; hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit quum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis studium vitulosque tueri,
Aut fœtus ovium, aut urentes culta capellas;
Saltus et saturi petito longinqua Tarenti,
Et qualem infelix amisit Mantua campum,
Pascentem niveos herboso flumine cycnos.
Non liquidi gregibus fontes, non gramina, deerunt;
Et quantùm longis carpent armenta diebus,
Exiguâ tantùm gelidus ros nocte reponet.
Nigra ferè, et presso pinguis sub vomere terra,
Et cui putre solum (namque hoc imitamur arando),
Optima frumentis; non ullo ex æquore cernes
Plura domum tardis decedere plaustra juvencis:
Aut unde iratus silvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquasque domos avium cum stirpibus imis
Eruit: illæ altum nidis petiêre relictis;
At rudis enituit impulso vomere campus.
Nam jejuna quidem clivosi glarea ruris
Vix humiles apibus casias roremque ministrat;
Et tophus scaber, et nigris exesa chelydris

Creta, negant alios æquè serpentibus agros
Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam fumosque volucres,
Et bibit humorem, et quum vult ex se ipsa remittit;
Quæque suo viridi semper se gramine vestit,
Nec scabie et salsâ lædit rubigine ferrum;
Illa tibi lætis intexet vitibus ulmos;
Illa ferax oleo est; illam experiêre colendo
Et facilem pecori, et patientem vomeris unci:
Talem dives arat Capua, et vicina Vesevo
Ora jugo, et vacuis Clanius non æquus Acerris.
Nunc, quo quamque modo possis cognoscere, dicam.
Rara sit, an supra morem si densa, requiras;
Altera frumentis quoniam favet, altera Baccho;
Densa magìs Cereri, rarissima quæque Lyæo;
Antè locum capies oculis, altèque jubebis
In solido puteum demitti, omnemque repones
Rursus humum, et pedibus summas æquabis arenas.
Si deerunt, rarum, pecorique et vitibus almis
Aptius, uber erit: sin in sua posse negabunt
Ire loca, et scrobibus superabit terra repletis,
Spissus ager: glebas cunctantes crassaque terga
Exspecta, et validis terram proscinde juvencis.
Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix (ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina, servat),
Tale dabit specimen: tu spisso vimine qualos
Colaque prælorum fumosis deripe tectis;
Huc ager ille malus, dulcesque a fontibus undæ,
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ;
At sapor indicium faciet manifestus, et ora
Tristia tentantûm sensu torquebit amaror.
Pinguis item quæ sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Lætior: ah! nimiùm ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat aristis!
Quæ gravis est, ipso tacitam se pondere prodit,
Quæque levis. Promptum est oculis prædiscere nigram,
Et quis cui color: at sceleratum exquirere frigus
Difficile est; piceæ tantùm, taxique nocentes
Interdum, aut hederæ pandunt vestigia nigræ.

His animadversis, terram multò antè memento
Excoquere, et magnos scrobibus concidere montes,
Antè supinatas aquiloni ostendere glebas,
Quàm lætum infodias vitis genus: optima putri
Arva solo; id venti curant, gelidæque pruinæ,
Et labefacta movens robustus jugera fossor.
At, si quos haud ulla viros vigilantia fugit,
Antè locum similem exquirunt, ubi prima paretur
Arboribus seges, et quò mox digesta feratur;
Mutatam ignorent subitò ne semina matrem:
Quin etiam cœli regionem in cortice signant;
Ut quo quæque modo steterit, quâ parte calores
Austrinos tulerit, quæ terga obverterit axi,
Restituant: adeò in teneris consuescere multum est!
Collibus an plano meliùs sit ponere vitem
Quære priùs. Si pinguis agros metabere campi,
Densa sere; in denso non segnior ubere Bacchus:
Sin tumulis acclive solum collesque supinos,
Indulge ordinibus; nec seciùs omnis in unguem
Arboribus positis secto via limite quadret.
Ut sæpè ingenti bello quum longa cohortes
Explicuit legio, et campo stetit agmen aperto,
Directæque acies, ac latè fluctuat omnis
Ære renidenti tellus; necdum horrida miscent
Prœlia, sed dubius mediis Mars errat in armis:
Omnia sint paribus numeris dimensa viarum;
Non animum modò uti pascat prospectus inanem;
Sed quia non aliter vires dabit omnibus æquas
Terra, neque in vacuum poterunt se extendere rami.
Forsitan et scrobibus quæ sint fastigia quæras.
Ausim vel tenui vitem committere sulco.
Altior ac penitùs terræ defigitur arbos;
Æsculus in primis, quæ quantùm vertice ad auras
Ætherias, tantùm radice in Tartara tendit.
Ergo non hiemes illam, non flabra, neque imbres,
Convellunt; immota manet, multosque nepotes,
Multa virûm volvens durando sæcula, vincit:
Tum fortes latè ramos et brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.
Neve tibi ad solem vergant vineta cadentem;
Neve inter vites corylum sere; neve flagella
Summa pete, aut summâ destringe ex arbore plantas;
Tantus amor terræ! neu ferro læde retuso
Semina; neve oleæ silvestres insere truncos.

Nam sæpè incautis pastoribus excidit ignis,
Qui furtim pingui primùm sub cortice tectus
Robora comprendit, frondesque elapsus in altas
Ingentem cœlo sonitum dedit : inde secutus
Per ramos victor perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cœlum piceâ crassus caligine nubem ;
Præsertim si tempestas a vertice silvis
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi, non a stirpe valent, cæsæque reverti
Possunt, atque imâ similes revirescere terrâ :
Infelix superat foliis oleaster amaris.
Nec tibi tam prudens quisquam persuadeat auctor
Tellurem Boreâ rigidam spirante moveri :
Rura gelu tum claudit hiems, nec semine jacto
Concretam patitur radicem affigere terræ.
Optima vinetis satio, quum vere rubenti
Candida venit avis longis invisa colubris ;
Prima vel autumni sub frigora, quum rapidus Sol
Nondum hiemem contingit equis, jam præterit æstas.
Ver adeò frondi nemorum, ver utile silvis :
Vere tument terræ, et genitalia semina poscunt :
Tum pater omnipotens fœcundis imbribus Æther
Conjugis in gremium lætæ descendit, et omnes
Magnus alit, magno commixtus corpore, fœtus :
Avia tum resonant avibus virgulta canoris,
Et Venerem certis repetunt armenta diebus :
Parturit almus ager : zephyrique tepentibus auris
Laxant arva sinus ; superat tener omnibus humor ;
Inque novos soles audent se gramina tutò
Credere ; nec metuit surgentes pampinus austros,
Aut actum cœlo magnis aquilonibus imbrem ;
Sed trudit gemmas, et frondes explicat omnes.
Non alios primâ crescentis origine mundi
Illuxisse dies, aliumve habuisse tenorem,
Crediderim : ver illud erat, ver magnus agebat
Orbis, et hibernis parcebant flatibus Euri,
Quum primæ lucem pecudes hausêre, virûmque
Ferrea progenies duris caput extulit arvis,
Immissæque feræ silvis, et sidera cœlo.
Nec res hunc teneræ possent perferre laborem,
Si non tanta quies iret frigusque caloremque
Inter, et exciperet cœli indulgentia terras.
Quod superest, quæcumque premes virgulta per agros,

Sparge fimo pingui, et multâ memor occule terrâ:
Aut lapidem bibulum, aut squalentes infode conchas;
Inter enim labentur aquæ, tenuisque subibit
Halitus, atque animos tollent sata: jamque reperti
Qui saxo super atque ingentis pondere testæ
Urgerent; hoc effusos munimen ad imbres;
Hoc, ubi hiulca siti findit Canis æstifer arva.
Seminibus positis, superest deducere terram
Sæpiùs ad capita, et duros jactare bidentes;
Aut presso exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos:
Tum leves calamos, et rasæ hastilia virgæ,
Fraxineasque aptare sudes, furcasque bicornes,
Viribus eniti quarum, et contemnere ventos
Assuescant, summasque sequi tabulata per ulmos.
Ac, dum prima novis adolescit frondibus ætas,
Parcendum teneris: et dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acie nondum falcis tentanda; sed uncis
Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ stirpibus ulmos
Exierint, tum stringe comas, tum brachia tonde;
Antè reformidant ferrum: tum denique dura
Exerce imperia, et ramos compesce fluentes.
Texendæ sepes etiam, et pecus omne tenendum,
Præcipuè dum frons tenera imprudensque laborum:
Cui, super indignas hiemes, solemque potentem,
Silvestres uri assiduè capreæque sequaces
Illudunt; pascuntur oves, avidæque juvencæ.
Frigora nec tantùm canâ concreta pruinâ,
Aut gravis incumbens scopulis arentibus æstas,
Quantùm illi nocuêre greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Cæditur, et veteres ineunt proscenia ludi;
Præmiaque ingeniis, pagos et compita circum,
Thesidæ posuêre, atque inter pocula læti
Mollibus in pratis unctos saluêre per utres.
Nec non Ausonii, Trojâ gens missa, coloni
Versibus incomptis ludunt, risuque soluto,
Oraque corticibus sumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibique
Oscilla ex altâ suspendunt mollia pinu.
Hinc omnis largo pubescit vinea fœtu;

Complentur vallesque cavæ, saltusque profundi,
Et quòcumque deus circùm caput egit honestum.
Ergo ritè suum Baccho dicemus honorem
Carminibus patriis, lancesque et liba feremus;
Et ductus cornu stabit sacer hircus ad aram,
Pinguiaque in verubus torrebimus exta colurnis.
Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est; namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternùm frangenda bidentibus, omne levandum
Fronde nemus: redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.
Ac jam olim seras posuit quum vinea frondes,
Frigidus et silvis aquilo decussit honorem;
Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus sub tecta referto:
Postremus metito. Bis vitibus ingruit umbra;
Bis segetem densis obducunt sentibus herbæ:
Durus uterque labor. Laudato ingentia rura;
Exiguum colito. Nec non etiam aspera rusci
Vimina per silvam, et ripis fluvialis arundo
Cæditur, incultique exercet cura salicti.
Jam vinctæ vites, jam falcem arbusta reponunt,
Jam canit extremos effœtus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus;
Et jam maturis metuendus Jupiter uvis.
Contrà, non ulla est oleis cultura: neque illæ
Procurvam exspectant falcem, rastrosque tenaces,
Quum semel hæserunt arvis, aurasque tulerunt.
Ipsa satis tellus, quum dente recluditur unco,
Sufficit humorem, et gravidas cum vomere fruges.
Hoc pinguem et placitam Paci nutritor olivam.
Poma quoque, ut primùm truncos sensêre valentes,
Et vires habuêre suas, ad sidera raptim
Vi propriâ nituntur, opisque haud indiga nostræ.
Nec minùs intereà fœtu nemus omne gravescit,
Sanguineisque inculta rubent aviaria baccis;
Tondentur cytisi; tædas silva alta ministrat,
Pascunturque ignes nocturni, et lumina fundunt.
Et dubitant homines serere, atque impendere curam!
Quid majora sequar? salices humilesque genistæ,

Aut illæ pecori frondem, aut pastoribus umbras,
Sufficiunt, sepemque satis, et pabula melli.
Et juvat undantem buxo spectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non rastris hominum, non ulli obnoxia curæ.
Ipsæ Caucasio steriles in vertice silvæ,
Quas animosi Euri assiduè franguntque feruntque,
Dant alios aliæ fœtus; dant utile lignum,
Navigiis pinos, domibus cedrumque cupressosque.
Hinc radios trivêre rotis, hinc tympana plaustris,
Agricolæ, et pandas ratibus posuêre carinas.
Viminibus salices fœcundæ, frondibus ulmi:
At myrtus validis hastilibus, et bona bello
Cornus; Ityræos taxi torquentur in arcus.
Nec tiliæ leves, aut torno rasile buxum,
Non formam accipiunt, ferroque cavantur acuto:
Nec non et torrentem undam levis innatat alnus
Missa Pado, nec non et apes examina condunt
Corticibusque cavis vitiosæque ilicis alveo.
Quid memorandum æquè Baccheïa dona tulerunt?
Bacchus et ad culpam causas dedit: ille furentes
Centauros leto domuit, Rhœtumque, Pholumque,
Et magno Hylæum Lapithis cratere minantem.
O fortunatos nimiùm, sua si bona nôrint,
Agricolas, quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus!
Si non ingentem foribus domus alta superbis
Manè salutantûm totis vomit ædibus undam,
Nec varios inhiant pulchrâ testudine postes,
Illusasque auro vestes, Ephyreïaque æra;
Alba neque Assyrio fucatur lana veneno,
Nec casiâ liquidi corrumpitur usus olivi:
At secura quies, et nescia fallere vita,
Dives opum variarum; at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugitusque boum, mollesque sub arbore somni,
Non absunt; illic saltus ac lustra ferarum,
Et patiens operum exiguoque assueta juventus,
Sacra deûm, sanctique patres: extrema per illos
Justitia excedens terris vestigia fecit.
Me verò primùm dulces ante omnia Musæ,
Quarum sacra fero ingenti percussus amore,
Accipiant; cœlique vias et sidera monstrent,
Defectus solis varios, lunæque labores;

Unde tremor terris; quâ vi maria alta tumescant
Objicibus ruptis, rursusque in se ipsa residant;
Quid tantùm oceano properent se tingere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Sin; has ne possim naturæ accedere partes,
Frigidus obstiterit circum præcordia sanguis;
Rura mihi et rigui placeant in vallibus amnes;
Flumina amem silvasque inglorius. O ubi campi,
Spercheosque, et virginibus bacchata Lacænis
Taygeta! o qui me gelidis in vallibus Hæmi
Sistat, et ingenti ramorum protegat umbrâ!
  Felix qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis avari!
Fortunatus et ille deos qui novit agrestes,
Panaque, Silvanumque senem, Nymphasque sorores!
Illum non populi fasces, non purpura regum
Flexit, et infidos agitans discordia fratres,
Aut conjurato descendens Dacus ab Istro;
Non res Romanæ, perituraque regna: neque ille
Aut doluit miserans inopem, aut invidit habenti.
Quos rami fructus, quos ipsa volentia rura
Sponte tulêre suâ, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.
  Sollicitant alii remis freta cæca, ruuntque
In ferrum, penetrant aulas et limina regum:
Hic petit excidiis urbem miserosque penates,
Ut gemmâ bibat, et Sarrano indormiat ostro:
Condit opes alius, defossoque incubat auro:
Hic stupet attonitus rostris: hunc plausus hiantem
Per cuneos geminatus enim plebisque patrumque
Corripuit: gaudent perfusi sanguine fratrum,
Exsilioque domos et dulcia limina mutant,
Atque alio patriam quærunt sub sole jacentem.
Agricola incurvo terram dimovit aratro:
Hinc anni labor; hinc patriam parvosque nepotes
Sustinet; hinc armenta boum meritosque juvencos.
Nec requies quin aut pomis exuberet annus,
Aut fœtu pecorum, aut Cerealis mergite culmi,
Proventuque oneret sulcos, atque horrea vincat.
  Venit hiems; teritur Sicyonia bacca trapetis;
Glande sues læti redeunt; dant arbuta silvæ;
Et varios ponit fœtus autumnus, et altè
Mitis in apricis coquitur vindemia saxis.

Interea dulces pendent circum oscula nati;
Casta pudicitiam servat domus; ubera vaccæ
Lactea demittunt; pinguesque in gramine læto
Inter se adversis luctantur cornibus hædi.
Ipse dies agitat festos; fususque per herbam,
Ignis ubi in medio, et socii cratera coronant,
Te libans, Lenæe, vocat; pecorisque magistris
Velocis jaculi certamina ponit in ulmo;
Corporaque agresti nudant prædura palæstrâ.
Hanc olim veteres vitam coluêre Sabini,
Hanc Remus et frater; sic fortis Etruria crevit
Scilicet, et rerum facta est pulcherrima Roma,
Septemque una sibi muro circumdedit arces.
Ante etiam sceptrum Dictæi regis, et antè
Impia quàm cæsis gens est epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari classica, necdum
Impositos duris crepitare incudibus enses.
Sed nos immensum spatiis confecimus æquor;
Et jam tempus equûm fumantia solvere colla.

GEORGICORUM

LIBER TERTIUS.

Te quoque, magna Pales, et te, memorande, canemus,
Pastor ab Amphryso; vos, silvæ, amnesque Lycæi.
Cætera, quæ vacuas tenuissent carmine mentes,
Omnia jam vulgata: quis aut Eurysthea durum,
Aut illaudati nescit Busiridis aras?
Cui non dictus Hylas puer, et Latonia Delos,
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? Tentanda via est, quâ me quoque possim
Tollere humo, victorque virûm volitare per ora.
Primus ego in patriam mecum, modò vita supersit,
Aonio rediens deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas;
Et viridi in campo templum de marmore ponam,
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenerâ prætexit arundine ripas.
In medio mihi Cæsar erit, templumque tenebit.

Illi victor ego, et Tyrio conspectus in ostro,
Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens lucosque Molorchi,
Cursibus et crudo decernet Græcia cæstu.
Ipse, caput tonsæ foliis ornatus olivæ,
Dona feram. Jam nunc solemnes ducere pompas
Ad delubra juvat, cæsosque videre juvencos:
Vel scena ut versis discedat frontibus, utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam, victorisque arma Quirini;
Atque hîc undantem bello magnùmque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphaten,
Fidentemque fugâ Parthum versisque sagittis,
Et duo rapta manu diverso ex hoste trophæa,
Bisque triumphatas utroque ab littore gentes.
Stabunt et Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis
Nomina, Trosque parens, et Trojæ Cynthius auctor.
Invidia infelix Furias amnemque severum
Cocyti metuet, tortosque Ixionis angues
Immanemque rotam, et non exsuperabile saxum.
Interea Dryadum silvas saltusque sequamur
Intactos; tua, Mæcenas, haud mollia jussa.
Te sine nil altum mens inchoat. En age, segnes
Rumpe moras; vocat ingenti clamore Cithæron,
Taygetique canes, domitrixque Epidaurus equorum;
Et vox assensu nemorum ingeminata remugit.
Mox tamen ardentes accingar dicere pugnas
Cæsaris, et nomen famâ tot ferre per annos
Tithoni primâ quot abest ab origine Cæsar.
Seu quis, Olympiacæ miratus præmia palmæ,
Pascit equos, seu quis fortes ad aratra juvencos,
Corpora præcipuè matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,
Et crurum tenus a mento palearia pendent;
Tum longo nullus lateri modus; omnia magna,
Pes etiam; et camuris hirtæ sub cornibus aures.
Nec mihi displiceat maculis insignis et albo,
Aut juga detrectans, interdumque aspera cornu,
Et faciem tauro propior; quæque ardua tota,
Et gradiens imâ verrit vestigia caudâ.
Ætas Lucinam justosque pati hymenæos

Desinit ante decem, post quatuor incipit, annos:
Cætera nec fœturæ habilis, nec fortis aratris.
Interea, superat gregibus dum læta juventas,
Solve mares; mitte in Venerem pecuaria primus,
Atque aliam ex aliâ generando suffice prolem.
Optima quæque dies miseris mortalibus ævi
Prima fugit: subeunt morbi, tristisquè senectus,
Et labor, et duræ rapit inclementia mortis.
Semper erunt quarum mutari corpora malis;
Semper enim refice: ac, ne pòst amissa requiras,
Anteveni, et sobolem armento sortire quotannis.
  Nec non et pecori est idem delectus equino.
Tu modò, quos in spem statues submittere gentis,
Præcipuum jam inde a teneris impende laborem.
Continuò pecoris generosi pullus in arvis
Altiùs ingreditur, et mollia crura reponit:
Primus et ire viam et fluvios tentare minaces
Audet, et ignoto sese committere ponti:
Nec vanos horret strepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obesaque terga;
Luxuriatque toris animosum pectus. Honesti
Spadices, glaucique; color deterrimus albis,
Et gilvo. Tum, si qua sonum procul arma dedêre,
Stare loco nescit, micat auribus, et tremit artus,
Collectumque premens volvit sub naribus ignem.
Densa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos spina: cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclæi domitus Pollucis habenis
Cyllarus, et, quorum Graii meminêre poëtæ,
Martis equi bijuges, et magni currus Achilli:
Talis et ipse jubam cervice effudit equinâ
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
Hunc quoque, ubi aut morbo gravis, aut jam segnior annis,
Deficit, abde domo; nec turpi ignosce senectæ.
Frigidus in Venerem senior, frustraque laborem
Ingratum trahit; et, si quando ad prœlia ventum est,
Ut quondam in stipulis magnus sine viribus ignis,
Incassum furit. Ergo animos ævumque notabis
Præcipuè; hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides, quum præcipiti certamine campum
Corripuêre, ruuntque effusi carcere currus;

Quum spes arrectæ juvenum, exsultantiaque haurit
Corda pavor pulsans? illi instant verbere torto,
Et proni dant lora; volat vi fervidus axis:
Jamque humiles, jamque elati sublimè videntur
Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies; at fulvæ nimbus arenæ
Tollitur; humescunt spumis flatuque sequentûm:
Tantus amor laudum, tantæ est victoria curæ!

Primus Erichthonius currus et quatuor ausus
Jungere equos, rapidusque rotis insistere victor.
Fræna Pelethronii Lapithæ gyrosque dedêre,
Impositi dorso; atque equitem docuêre sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor: æquè juvenemque magistri
Exquirunt, calidumque animis et cursibus acrem;
Quamvis sæpè fugâ versos ille egerit hostes,
Et patriam Epirum referat, fortesque Mycenas,
Neptunique ipsâ deducat origine gentem.

His animadversis, instant sub tempus, et omnes
Impendunt curas denso distendere pingui
Quem legêre ducem et pecori dixêre maritum.

* * * * * * * *

Rursus cura patrum cadere, et succedere matrum
Incipit. Exactis gravidæ quum mensibus errant,
Non illas gravibus quisquam juga ducere plaustris,
Non saltu superare viam sit passus, et acri
Carpere prata fugâ, fluviosque innare rapaces.
Saltibus in vacuis pascant, et plena secundum
Flumina, muscus ubi, et viridissima gramine ripa,
Speluncæque tegant, et saxea procubet umbra.

Est lucos Silari circa ilicibusque virentem
Plurimus Alburnum volitans, cui nomen asilo
Romanum est, œstrum Graii vertêre vocantes;
Asper, acerba sonans; quo tota exterrita silvis
Diffugiunt armenta; furit mugitibus æther
Concussus, silvæque, et sicci ripa Tanagri.
Hoc quondam monstro horribiles exercuit iras
Inachiæ Juno pestem meditata juvencæ.
Hunc quoque, nam mediis fervoribus acrior instat,
Arcebis gravido pecori, armentaque pasces
Sole recèns orto, aut noctem ducentibus astris.

Post partum, cura in vitulos traducitur omnis;
Continuòque notas et nomina gentis inurunt;
Et quos, aut pecori malint submittere habendo,

Aut aris servare sacros, aut scindere terram,
Et campum horrentem fractis invertere glebis:
Cætera pascuntur virides armenta per herbas.
Tu quos ad studium atque usum formabis agrestem,
Jam vitulos hortare, viamque insiste domandi,
Dum faciles animi juvenum, dum mobilis ætas.
Ac primùm laxos tenui de vimine circlos
Cervici subnecte; dehinc, ubi libera colla
Servitio assuêrint, ipsis e torquibus aptos
Junge pares, et coge gradum conferre juvencos;
Atque illis jam sæpè rotæ ducantur inanes
Per terram, et summo vestigia pulvere signent.
Pòst valido nitens sub pondere faginus axis
Instrepat, et junctos temo trahat æreus orbes.
Interea pubi indomitæ non gramina tantùm,
Nec vescas salicum frondes, ulvamque palustrem,
Sed frumenta manu carpes sata: nec tibi fœtæ,
More patrum, nivea implebunt mulctraria vaccæ;
Sed tota in dulces consument ubera natos.
  Sin ad bella magìs studium, turmasque feroces,
Aut Alphea rotis prælabi flumina Pisæ,
Et Jovis in luco currus agitare volantes;
Primus equi labor est animos atque arma videre
Bellantûm, lituosque pati, tractuque gementem
Ferre rotam, et stabulo frænos audire sonantes,
Tum magìs atque magìs blandis gaudere magistri
Laudibus, et plausæ sonitum cervicis amare.
Atque hæc jam primo depulsus ab ubere matris
Audeat, inque vicem det mollibus ora capistris
Invalidus, etiamque tremens, etiam inscius ævi.
At, tribus exactis, ubi quarta accesserit æstas,
Carpere mox gyrum incipiat, gradibusque sonare
Compositis, sinuetque alterna volumina crurum,
Sitque laboranti similis; tum cursibus auras
Tum vocet; ac per aperta volans, ceu liber habenis,
Æquora, vix summâ vestigia ponat arenâ.
Qualis Hyperboreis Aquilo quum densus ab oris
Incubuit, Scythiæque hiemes atque arida differt
Nubila: tum segetes altæ campique natantes
Lenibus horrescunt flabris, summæque sonorem
Dant silvæ, longique urgent ad littora fluctus:
Ille volat, simul arva fugâ, simul æquora verrens.
  Hic vel ad Elei metas et maxima campi
Sudabit spatia, et spumas aget ore cruentas;

Belgica vel molli meliùs feret esseda collo.
Tum demum crassâ magnum farragine corpus
Crescere jam domitis sinito; namque ante domandum
Ingentes tollent animos; prensique negabunt
Verbera lenta pati, et duris parere lupatis.
Sed non ulla magìs vires industria firmat,
Quàm Venerem et cæci stimulos avertere amoris,
Sive boum, sive est cui gratior usus equorum.
Atque ideo tauros procul atque in sola relegant
Pascua, post montem oppositum, et trans flumina lata;
Aut intus clausos satura ad præsepia servant.
Carpit enim vires paulatim, uritque videndo,
Fœmina, nec nemorum patitur meminisse nec herbæ.
Dulcibus illa quidem illecebris et sæpè superbos
Cornibus inter se subigit decernere amantes.
Pascitur in magnâ silvâ formosa juvenca:
Illi alternantes multâ vi prœlia miscent
Vulneribus crebris; lavit ater corpora sanguis,
Versaque in obnixos urgentur cornua vasto
Cum gemitu: reboant silvæque et longus Olympus.
Nec mos bellantes unâ stabulare; sed alter
Victus abit, longèque ignotis exulat oris,
Multa gemens ignominiam, plagasque superbi
Victoris, tum quos amisit inultus amores;
Et stabula adspectans regnis excessit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox instrato saxa cubili,
Frondibus hirsutis et carice pastus acutâ:
Et tentat sese, atque irasci in cornua discit,
Arboris obnixus trunco; ventosque lacessit
Ictibus, et sparsâ ad pugnam proludit arenâ.
Pòst, ubi collectum robur viresque refectæ,
Signa movet, præcepsque oblitum fertur in hostem:
Fluctus utì medio cœpit quum albescere ponto,
Longiùs ex altoque sinum trahit; utque, volutus
Ad terras, immanè sonat per saxa, neque ipso
Monte minor procumbit; at ima exæstuat unda
Verticibus, nigramque altè subjectat arenam.
Omne adeò genus in terris hominumque, ferarumque,
Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt: amor omnibus idem.
Tempore non alio catulorum oblita leæna
Sævior erravit campis: nec funera vulgò
Tam multa informes ursi stragemque dedêre

Pér silvas: tum sævus aper, tum pessima tigris:
Heu! malè tum Libyæ solis erratur in agris.
Nonne vides ut tota tremor pertentet equorum
Corpora, si tantùm notas odor attulit auras?
Ac neque eos jam fræna virûm, neque verbera sæva,
Non scopuli, rupesque cavæ, atque objecta retardant
Flumina correptos undâ torquentia montes.
Ipse ruit dentesque Sabellicus exacuit sus,
Et pede prosubigit terram, fricat arbore costas,
Atque hinc atque illinc humeros ad vulnera durat.
Quid juvenis magnum cui versat in ossibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat cæcâ serus freta: quem super ingens
Porta tonat cœli, et scopulis illisa reclamant
Æquora; nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo.
Quid lynces Bacchi variæ, et genus acre luporum,
Atque canum? quid, quæ imbelles dant prœlia cervi?
Scilicet ante omnes furor est insignis equarum:
Et mentem Venus ipsa dedit, quo tempore Glauci
Potniades malis membra absumpsêre quadrigæ.
Illas ducit amor trans Gargara, transque sonantem
Ascanium; superant montes, et flumina tranant:
Continuòque avidis ubi subdita flamma medullis,
Vere magis, quia vere calor redit ossibus, illæ
Ore omnes versæ in Zephyrum stant rupibus altis,
Exceptantque leves auras; et sæpè, sine ullis
Conjugiis, vento gravidæ (mirabile dictu!)
Saxa per et scopulos et depressas convalles
Diffugiunt, non, Eure, tuos, neque solis ad ortus,
In Boream, Caurumque, aut unde nigerrimus Auster
Nascitur, et pluvio contristat frigore cœlum.
Hîc demum, hippomanes vero quod nomine dicunt
Pastores, lentum destillat ab inguine virus:
Hippomanes, quod sæpè malæ legêre novercæ,
Miscueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc satìs armentis. Superat pars altera curæ,
Lanigeros agitare greges hirtasque capellas:
Hîc labor; hinc laudem fortes sperate coloni.
Nec sum animi dubius verbis ea vincere magnum
Quàm sit, et angustis hunc addere rebus honorem.
Sed me Parnassi deserta per ardua dulcis

Raptat amor: juvat ire jugis, quâ nulla priorum
Castaliam molli devertitur orbita clivo.
Nunc, veneranda Pales, magno nunc ore sonandum.
  Incipiens, stabulis edico in mollibus herbam
Carpere oves, dum mox frondosa reducitur æstas;
Et multâ duram stipulâ filicumque maniplis
Sternere subter humum, glacies ne frigida lædat
Molle pecus, scabiemque ferat, turpesque podagras.
Pòst, hinc digressus, jubeo frondentia capris
Arbuta sufficere, et fluvios præbere recentes;
Et stabula a ventis hiberno opponere soli
Ad medium conversa diem; quùm frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
  Hæ quoque non curâ nobis leviore tuendæ;
Nec minor usus erit, quamvis Milesia magno
Vellera mutentur, Tyrios incocta rubores.
Densior hinc soboles, hinc largi copia lactis.
Quàm magìs exhausto spumaverit ubere mulctra,
Læta magìs pressis manabunt flumina mammis.
Nec minùs interea barbas incanaque menta
Cinyphii tondent hirci, sætasque comantes,
Usum in castrorum, et miseris velamina nautis.
Pascuntur verò silvas, et summa Lycæi,
Horrentesque rubos, et amantes ardua dumos;
Atque ipsæ memores redeunt in tecta, suosque
Ducunt, et gravido superant vix ubere limen.
Ergo omni studio glaciem ventosque nivales,
Quò minor est illis curæ mortalis egestas,
Avertes; victumque feres et virgea lætus
Pabula, nec totâ claudes fœnilia brumâ.
At verò, zephyris quum læta vocantibus æstas
In saltus utrumque gregem atque in pascua mittet,
Luciferi primo cum sidere frigida rura
Carpamus, dum mane novum, dum gramina canent,
Et ros in tenerâ pecori gratissimus herbâ.
Inde, ubi quarta sitim cœli collegerit hora,
Et cantu querulæ rumpent arbusta cicadæ,
Ad puteos aut alta greges ad stagna jubeto
Currentem ilignis potare canalibus undam:
Æstibus at mediis umbrosam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos, aut sicubi nigrum
Ilicibus crebris sacrâ nemus accubet umbrâ:
Tum tenues dare rursus aquas, et pascere rursus,

Solis ad occasum, quum frigidus aëra vesper
Temperat, et saltus reficit jam roscida luna,
Littoraque alcyonem resonant, acalanthida dumi.
Quid tibi pastores Libyæ, quid pascua versu
Prosequar, et raris habitata mapalia tectis?
Sæpè diem noctemque, et totum ex ordine mensem,
Pascitur itque pecus longa in deserta sine ullis
Hospitiis: tantùm campi jacet! Omnia secum
Armentarius Afer agit, tectumque, laremque,
Armaque, Amyclæumque canem, Cressamque pharetram.
Non secùs ac patriis acer Romanus in armis
Injusto sub fasce viam quum carpit, et hosti
Ante exspectatum positis stat in agmine castris.
At non quâ Scythiæ gentes, Mæotiaque unda,
Turbidus et torquens flaventes Ister arenas,
Quâque redit medium Rhodope porrecta sub axem.
Illic clausa tenent stabulis armenta; neque ullæ
Aut herbæ campo apparent, aut arbore frondes:
Sed jacet aggeribus niveis informis et alto
Terra gelu latè, septemque assurgit in ulnas; —
Semper hiems, semper spirantes frigora cauri.
Tum Sol pallentes haud unquam discutit umbras;
Nec quum invectus equis altum petit æthera, nec quum
Præcipitem Oceani rubro lavit æquore currum.
Concrescunt subitæ currenti in flumine crustæ,
Undaque jam tergo ferratos sustinet orbes,
Puppibus illa priùs patulis, nunc hospita plaustris:
Æraque dissiliunt vulgò, vestesque rigescunt
Indutæ, cæduntque securibus humida vina,
Et totæ solidam in glaciem vertêre lacunæ,
Stiriaque impexis induruit horrida barbis.
Interea toto non seciùs aëre ningit:
Intereunt pecudes; stant circumfusa pruinis
Corpora magna boum; confertoque agmine cervi
Torpent mole novâ, et summis vix cornibus exstant.
Hos non immissis canibus, non cassibus ullis,
Puniceæve agitant pavidos formidine pinnæ;
Sed frustra oppositum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Cædunt, et magno læti clamore reportant.
Ipsi in defossis specubus secura sub altâ
Otia agunt terrâ, congestaque robora, totasque
Advolvêre focis ulmos, ignique dedêre.
Hîc noctem ludo ducunt, et pocula læti

Fermento atque acidis imitantur vitea sorbis.
Talis hyperboreo septem subjecta trioni
Gens effræna virûm Rhipæo tunditur euro,
Et pecudum fulvis velatur corpora setis.
Si tibi lanicium curæ, primùm aspera silva,
Lappæque tribulique absint; fuge pabula læta;
Continuòque greges villis lege mollibus albos.
Illum autem, quamvis aries sit candidus ipse,
Nigra subest udo tantùm cui lingua palato,
Rejice, ne maculis infuscet vellera pullis
Nascentûm; plenoque alium circumspice campo.
Munere sic niveo lanæ, si credere dignum est,
Pan, deus Arcadiæ, captam te, Luna, fefellit,
In nemora alta vocans: nec tu aspernata vocantem.
At cui lactis amor, cytisum lotosque frequentes
Ipse manu salsasque ferat præsepibus herbas.
Hinc et amant fluvios magis, ac magìs ubera tendunt,
Et salis occultum referunt in lacte saporem.
Multi jam excretos prohibent a matribus hædos,
Primaque ferratis præfigunt ora capistris.
Quod surgente die mulsêre, horisque diurnis,
Nocte premunt; quod jam tenebris et sole cadente,
Sub lucem exportans calathis adit oppida pastor;
Aut parco sale contingunt, hiemique reponunt.
Nec tibi cura canum fuerit postrema; sed unâ
Veloces Spartæ catulos, acremque Molossum,
Pasce sero pingui: nunquam custodibus illis
Nocturnum stabulis furem, incursusque luporum,
Aut impacatos a tergo horrebis Iberos.
Sæpè etiam cursu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas:
Sæpè volutabris pulsos silvestribus apros
Latratu turbabis agens, montesque per altos
Ingentem clamore premes ad retia cervum.
Disce et odoratam stabulis accendere cedrum,
Galbaneoque agitare graves nidore chelydros.
Sæpè sub immotis præsepibus aut mala tactu
Vipera delituit, cœlumque exterrita fugit;
Aut tecto assuetus coluber succedere et umbræ,
Pestis acerba boum, pecorique aspergere virus,
Fovit humum: cape saxa manu, cape robora, pastor;
Tollentemque minas et sibila colla tumentem
Dejice: jamque fugâ timidum caput abdidit altè,

Quum medii nexus extremæque agmina caudæ
Solvuntur, tardosque trahit sinus ultimus orbes.
Est etiam ille malus Calabris in saltibus anguis,
Squamea convolvens sublato pectore terga,
Atque notis longam maculosus grandibus alvum;
Qui, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ ac pluvialibus austris,
Stagna colit; ripisque habitans hîc piscibus atram
Improbus ingluviem ranisque loquacibus explet.
Postquam exusta palus, terræque ardore dehiscunt,
Exsilit in siccum, et, flammantia lumina torquens,
Sævit agris, asperque siti, atque exterritus æstu.
Ne mihi tum molles sub divo carpere somnos,
Neu dorso nemoris libeat jacuisse per herbas,
Quum, positis novus exuviis, nitidusque juventâ,
Volvitur, aut, catulos tectis aut ova relinquens,
Arduus ad solem, et linguis micat ore trisulcis!
Morborum quoque te causas et signa docebo.
Turpis oves tentat scabies, ubi frigidus imber
Altiùs ad vivum persedit, et horrida cano
Bruma gelu; vel quum tonsis illotus adhæsit
Sudor, et hirsuti secuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magistri
Perfundunt; udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni:
Aut tonsum tristi contingunt corpus amurcâ,
Et spumas miscent argenti, vivaque sulfura,
Idæasque pices, et pingues unguine ceras,
Scillamque, elleborosque graves, nigrumque bitumen.
Non tamen ulla magìs præsens fortuna laborum est,
Quàm si quis ferro potuit rescindere summum
Ulceris os: alitur vitium, vivitque tegendo,
Dum medicas adhibere manus ad vulnera pastor
Abnegat, aut meliora deos sedet omina poscens.
Quin etiam, ima dolor balantûm lapsus ad ossa
Quum furit, atque artus depascitur arida febris,
Profuit incensos æstus avertere, et inter
Ima ferire pedis salientem sanguine venam,
Bisaltæ quo more solent, acerque Gelonus,
Quum fugit in Rhodopen, atque in deserta Getarum,
Et lac concretum cum sanguine potat equino.
Quam procul aut molli succedere sæpiùs umbræ
Videris, aut summas carpentem ignaviùs herbas,
Extremamque sequi, aut medio procumbere campo

Pascentem, et seræ solam decedere nocti;
Continuò culpam ferro compesce, priusquam
Dira per incautum serpant contagia vulgus.
Non tam creber agens hiemem ruit æquore turbo,
Quàm multæ pecudum pestes: nec singula morbi
Corpora corripiunt, sed tota æstiva repentè,
Spemque gregemque simul, cunctamque ab origine gentem.
  Tum sciat, aërias Alpes et Norica si quis
Castella in tumulis, et Iapydis arva Timavi,
Nunc quoque pòst tanto videat, desertaque regna
Pastorum, et longè saltus latèque vacantes.
  Hîc quondam morbo cœli miseranda coorta est
Tempestas, totoque autumni incanduit æstu,
Et genus omne neci pecudum dedit, omne ferarum,
Corrupitque lacus, infecit pabula tabo.
Nec via mortis erat simplex; sed ubi ignea venis
Omnibus acta sitis miseros adduxerat artus,
Rursus abundabat fluidus liquor, omniaque in se
Ossa minutatim morbo collapsa trahebat.
Sæpè in honore deûm medio stans hostia ad aram,
Lanea dum niveâ circumdatur infula vittâ,
Inter cunctantes cecidit moribunda ministros.
Aut si quam ferro mactaverat antè sacerdos,
Indè neque impositis ardent altaria fibris,
Nec responsa potest consultus reddere vates;
Ac vix suppositi tinguntur sanguine cultri,
Summaque jejunâ sanie infuscatur arena.
Hinc lætis vituli vulgò moriuntur in herbis,
Et dulces animas plena ad præsepia reddunt.
Hinc canibus blandis rabies venit; et quatit ægros
Tussis anhela sues, ac faucibus angit obesis.
Labitur infelix, studiorum atque immemor herbæ,
Victor equus, fontesque avertitur, et pede terram
Crebra ferit: demissæ aures; incertus ibidem
Sudor, et ille quidem morituris frigidus: aret
Pellis, et ad tactum tractanti dura resistit.
Hæc ante exitium primis dant signa diebus:
Sin in processu cœpit crudescere morbus,
Tum verò ardentes oculi, atque attractus ab alto
Spiritus interdum gemitu gravis, imaque longo
Ilia singultu tendunt; it naribus ater
Sanguis, et obsessas fauces premit aspera lingua.
Profuit inserto latices infundere cornu
Lenæos: ea visa salus morientibus una.

Mox erat hoc ipsum exitio, furiisque refecti
Ardebant; ipsique suos, jam morte sub ægrâ,
(Dî meliora piis, erroremque hostibus illum!)
Discissos nudis laniabant dentibus artus.
Ecce autem duro fumans sub vomere taurus
Concidit, et mixtum spumis vomit ore cruorem,
Extremosque ciet gemitus: it tristis arator,
Mœrentem abjungens fraternâ morte juvencum,
Atque opere in medio defixa relinquit aratra.
Non umbræ altorum nemorum, non mollia possunt
Prata movere animum, non qui per saxa volutus
Purior electro campum petit amnis: at ima
Solvuntur latera, atque oculos stupor urget inertes,
Ad terramque fluit devexo pondere cervix.
Quid labor aut benefacta juvant? quid vomere terras
Invertisse graves? atqui non Massica Bacchi
Munera, non illis epulæ nocuêre repôstæ:
Frondibus et victu pascuntur simplicis herbæ;
Pocula sunt fontes liquidi, atque exercita cursu
Flumina; nec somnos abrumpit cura salubres.
Tempore non alio dicunt regionibus illis
Quæsitas ad sacra boves Junonis, et uris
Imparibus ductos alta ad donaria currus.
Ergo ægrè rastris terram rimantur, et ipsis
Unguibus infodiunt fruges, montesque per altos
Contentâ cervice trahunt stridentia plaustra.
Non lupus insidias explorat ovilia circum,
Nec gregibus nocturnus obambulat; acrior illum
Cura domat: timidi damæ cervique fugaces
Nunc interque canes et circum tecta vagantur.
Jam maris immensi prolem et genus omne natantûm
Littore in extremo, ceu naufraga corpora, fluctus
Proluit: insolitæ fugiunt in flumina phocæ.
Interit et curvis frustra defensa latebris
Vipera, et attoniti squamis adstantibus hydri.
Ipsis est aër avibus non æquus, et illæ
Præcipites altâ vitam sub nube relinquunt.
Præterea jam nec mutari pabula refert,
Quæsitæque nocent artes: cessêre magistri,
Phillyrides Chiron, Amythaoniusque Melampus.
Sævit et in lucem Stygiis emissa tenebris
Pallida Tisiphone, Morbos agit antè Metumque,
Inque dies avidum surgens caput altiùs effert.
Balatu pecorum et crebris mugitibus amnes

Arentesque sonant ripæ, collesque supini.
Jamque catervatim dat stragem, atque aggerat ipsis
In stabulis turpi dilapsa cadavera tabo,
Donec humo tegere ac foveis abscondere discunt.
Nam neque erat coriis usus; nec viscera quisquam
Aut undis abolere potest, aut vincere flammâ;
Nec tondere quidem morbo illuvieque peresa
Vellera; nec telas possunt attingere putres.
Verùm etiam invisos si quis tentârat amictus,
Ardentes papulæ, atque immundus olentia sudor
Membra sequebatur: nec longo deinde moranti
Tempore contactos artus sacer ignis edebat.

GEORGICORUM

LIBER QUARTUS.

Protenus aërii mellis cœlestia dona
Exsequar: hanc etiam, Mæcenas, adspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis
Mores, et studia, et populos, et prœlia, dicam.
In tenui labor; at tenuis non gloria, si quem
Numina læva sinunt, auditque vocatus Apollo.
Principio sedes apibus statioque petenda,
Quò neque sit ventis aditus (nam pabula venti
Ferre domum prohibent), neque oves hædique petulci
Floribus insultent, aut errans bucula campo
Decutiat rorem, et surgentes atterat herbas.
Absint et picti squalentia terga lacerti
Pinguibus a stabulis, meropesque, aliæque volucres,
Et manibus Procne pectus signata cruentis:
Omnia nam latè vastant, ipsasque volantes
Ore ferunt, dulcem nidis immitibus escam.
At liquidi fontes et stagna virentia musco
Adsint, et tenuis fugiens per gramina rivus,
Palmaque vestibulum aut ingens oleaster inumbret;
Ut, quum prima novi ducent examina reges
Vere suo, ludetque favis emissa juventus,
Vicina invitet decedere ripa calori,
Obviaque hospitiis teneat frondentibus arbos.
In medium, seu stabit iners, seu profluet humor,

Transversas salices et grandia conjice saxa;
Pontibus ut crebris possint consistere, et alas
Pandere ad æstivum solem, si fortè morantes
Sparserit, aut præceps Neptuno immerserit eurus.
Hæc circum casiæ virides, et olentia latè
Serpylla, et graviter spirantis copia thymbræ
Floreat; irriguumque bibant violaria fontem.
  Ipsa autem, seu corticibus tibi suta cavatis,
Seu lento fuerint alvearia vimine texta,
Angustos habeant aditus: nam frigore mella
Cogit hiems, eademque calor liquefacta remittit.
Utraque vis apibus pariter metuenda: neque illæ
Nequidquam in tectis certatim tenuia cerâ
Spiramenta linunt, fucoque et floribus oras
Explent, collectumque hæc ipsa ad munera gluten
Et visco et Phrygiæ servant pice lentius Idæ.
Sæpè etiam effossis, si vera est fama, latebris
Sub terrâ fovêre larem, penitùsque repertæ
Pumicibusque cavis, exesæque arboris antro.
Tu tamen e levi rimosa cubilia limo
Unge fovens circùm, et raras seperinjice frondes.
Neu propiùs tectis taxum sine, neve rubentes
Ure foco cancros; altæ neu crede paludi,
Aut ubi odor cœni gravis, aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago.
  Quod superest, ubi pulsam hiemem Sol aureus egit
Sub terras, cœlumque æstivâ luce reclusit,
Illæ continuò saltus silvasque peragrant,
Purpureosque metunt flores, et flumina libant
Summa leves. Hinc, nescio quâ dulcedine lætæ,
Progeniem nidosque fovent: hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
  Hinc ubi jam emissum caveis ad sidera cœli
Nare per æstatem liquidam suspexeris agmen,
Obscuramque trahi vento mirabere nubem,
Contemplator; aquas dulces et frondea semper
Tecta petunt: huc tu jussos asperge sapores,
Trita melisphylla, et cerinthæ ignobile gramen:
Tinnitusque cie, et Matris quate cymbala circùm.
Ipsæ consident medicatis sedibus; ipsæ
Intima more suo sese in cunabula condent.
  Sin autem ad pugnam exierint (nam sæpè duobus
Regibus incessit magno discordia motu),
Continuòque animos vulgi et trepidantia bello

Corda licet longè præsciscere; namque morantes
Martius ille æris rauci canor increpat, et vox
Auditur fractos sonitus imitata tubarum.
Tum trepidæ inter se coëunt, pennisque coruscant;
Spiculaque exacuunt rostris, aptantque lacertos;
Et circa regem atque ipsa ad prætoria densæ
Miscentur, magnisque vocant clamoribus hostem.
Ergo, ubi ver nactæ sudum camposque patentes,
Erumpunt portis; concurritur; æthere in alto
Fit sonitus; magnum mixtæ glomerantur in orbem,
Præcipitesque cadunt: non densior aëre grando,
Nec de concussâ tantum pluit ilice glandis.
Ipsi per medias acies, insignibus alis,
Ingentes animos angusto in pectore versant;
Usque adeò obnixi non cedere, dum gravis, aut hos,
Aut hos, versa fugâ victor dare terga subegit.
Hi motus animorum atque hæc certamina tanta
Pulveris exigui jactu compressa quiescent.
Verùm ubi ductores acie revocaveris ambo,
Deterior qui visus, eum, ne prodigus obsit,
Dede neci; melior vacuâ sine regnet in aulâ.
Alter erit maculis auro squalentibus ardens;
Nam duo sunt genera: hic melior, insignis et ore,
Et rutilis clarus squamis: ille horridus alter
Desidiâ, latamque trahens inglorius alvum.
Ut binæ regum facies, ita corpora plebis:
Namque aliæ turpes horrent, ceu pulvere ab alto
Quum venit, et sicco terram spuit ore viator
Aridus; elucent aliæ, et fulgore coruscant,
Ardentes auro, et paribus lita corpora guttis.
Hæc potior soboles: hinc cœli tempore certo
Dulcia mella premes; nec tantùm dulcia, quantùm
Et liquida, et durum Bacchi domitura saporem.
At quum incerta volant cœloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt,
Instabiles animos ludo prohibebis inani.
Nec magnus prohibere labor: tu regibus alas
Eripe: non illis quisquam cunctantibus altum
Ire iter, aut castris audebit vellere signa.
Invitent croceis halantes floribus horti;
Et custos furum atque avium, cum falce salignâ,
Hellespontiaci servet tutela Priapi.
Ipse, thymum pinosque ferens de montibus altis,

Tecta serat latè circum, cui talia curæ;
Ipse labore manum duro terat; ipse feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem, extremo ni jam sub fine laborum
Vela traham, et terris festinem advertere proram,
Forsitan et pingues hortos quæ cura colendi
Ornaret canerem, biferique rosaria Pæsti;
Quoque modo potis gauderent intyba rivis,
Et virides apio ripæ, tortusque per herbam
Cresceret in ventrem cucumis; nec sera comantem
Narcissum, aut flexi tacuissem vimen acanthi,
Pallentesque hederas, et amantes littora myrtos.
Namque sub Œbaliæ memini me turribus arcis,
Quâ niger humectat flaventia culta Galæsus,
Corycium vidisse senem, cui pauca relicti
Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna seges, nec commoda Baccho.
Hîc rarum tamen in dumis olus, albaque circùm
Lilia, verbenasque premens, vescumque papaver,
Regum æquabat opes animis; serâque revertens
Nocte domum, dapibus mensas onerabat inemptis.
Primus vere rosam, atque autumno carpere poma;
Et quum tristis hiems etiamnum frigore saxa
Rumperet, et glacie cursus frænaret aquarum,
Ille comam mollis jam tondebat hyacinthi,
Æstatem increpitans seram, zephyrosque morantes.
Ergo apibus fœtis idem atque examine multo
Primus abundare, et spumantia cogere pressis
Mella favis: illi tiliæ, atque uberrima pinus:
Quotque in flore novo pomis se fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam seras in versum distulit ulmos,
Eduramque pirum, et spinos jam pruna ferentes,
Jamque ministrantem platanum potantibus umbras.
Verùm hæc ipse equidem, spatiis exclusus iniquis,
Prætereo, atque aliis post me memoranda relinquo.
Nunc age, naturas apibus quas Jupiter ipse
Addidit expediam: pro quâ mercede, canoros
Curetum sonitus crepitantiaque æra secutæ,
Dictæo cœli regem pavêre sub antro.
Solæ communes natos, consortia tecta
Urbis habent, magnisque agitant sub legibus ævum;
Et patriam solæ, et certos novêre penates:
Venturæque hiemis memores, æstate laborem

Experiuntur, et in medium quæsita reponunt.
Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris: pars intra septa domorum
Narcissi lacrymam, et lentum de cortice gluten,
Prima favis ponunt fundamina; deinde tenaces
Suspendunt ceras: aliæ, spem gentis, adultos
Educunt fœtus: aliæ purissima mella
Stipant, et liquido distendunt nectare cellas.
Sunt quibus ad portas cecidit custodia sorti:
Inque vicem speculantur aquas et nubila cœli;
Aut onera accipiunt venientûm; aut, agmine facto,
Ignavum fucos pecus a præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
Ac veluti lentis Cyclopes fulmina massis
Quum properant, alii taurinis follibus auras
Accipiunt redduntque, alii stridentia tingunt
Æra lacu; gemit impositis incudibus Ætna;
Illi inter sese magnâ vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum:
Non aliter, si parva licet componere magnis,
Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandævis oppida curæ,
Et munire favos, et Dædala fingere tecta.
At fessæ multâ referunt se nocte minores,
Crura thymo plenæ: pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.
Omnibus una quies operum, labor omnibus unus.
Manè ruunt portis; nusquam mora: rursus easdem
Vesper ubi e pastu tandem decedere campis
Admonuit, tum tecta petunt, tum corpora curant;
Fit sonitus, mussantque oras et limina circum.
Pòst, ubi jam thalamis se composuêre, siletur
In noctem, fessosque sopor suus occupat artus.
Nec verò a stabulis pluviâ impendente recedunt
Longiùs, aut credunt cœlo, adventantibus euris;
Sed circùm tutæ sub mœnibus urbis aquantur,
Excursusque breves tentant; et sæpè lapillos,
Ut cymbæ instabiles fluctu jactante saburram,
Tollunt; his sese per inania nubila librant.
Illum adeò placuisse apibus mirabere morem,
Quòd nec concubitu indulgent, nec corpora segnes
In Venerem solvunt, aut fœtus nixibus edunt:
Verùm ipsæ e foliis natos et suavibus herbis

Ore legunt; ipsæ regem parvosque quirites
Sufficiunt; aulasque et cerea regna refingunt.
Sæpè etiam duris errando in cotibus alas
Attrivêre, ultroque animam sub fasce dedêre:
Tantus amor florum, et generandi gloria mellis!
  Ergo ipsas quamvis angusti terminus ævi
Excipiat, neque enim plus septima ducitur æstas,
At genus immortale manet, multosque per annos
Stat fortuna domûs, et avi numerantur avorum.
Præterea regem non sic Ægyptus, et ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes,
Observant. Rege incolumi, mens omnibus una est:
Amisso, rupêre fidem; constructaque mella
Diripuêre ipsæ, et crates solvêre favorum.
Ille operum custos; illum admirantur; et omnes
Circumstant fremitu denso, stipantque frequentes;
Et sæpè attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
  His quidam signis, atque hæc exempla secuti,
Esse apibus partem divinæ mentis, et haustus
Ætherios, dixêre: deum namque ire per omnes
Terrasque, tractusque maris, cœlumque profundum:
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque sibi tenues nascentem arcessere vitas:
Scilicet huc reddi deinde ac resoluta referri
Omnia: nec morti esse locum; sed viva volare
Sideris in numerum, atque alto succedere cœlo.
  Si quando sedem augustam servataque mella
Thesauris relines; priùs haustu sparsus aquarum
Ore fove, fumosque manu prætende sequaces.
Bis gravidos cogunt fœtus, duo tempora messis:
Taygete simul os terris ostendit honestum
Plias, et Oceani spretos pede repulit amnes;
Aut eadem sidus fugiens ubi Piscis aquosi
Tristior hibernas cœlo descendit in undas.
Illis ira modum supra est, læsæque venenum
Morsibus inspirant, et spicula cæca relinquunt
Affixæ venis, animasque in vulnere ponunt.
  Sin duram metues hiemem, parcesque futuro,
Contusosque animos et res miserabere fractas;
At suffire thymo, cerasque recidere inanes,
Quis dubitet? nam sæpè favos ignotus adedit
Stellio, et lucifugis congesta cubilia blattis,
Immunisque sedens aliena ad pabula fucus,

Aut asper crabro imparibus se immiscuit armis,
Aut dirum tineæ genus, aut invisa Minervæ
Laxos in foribus suspendit aranea casses.
Quo magis exhaustæ fuerint, hoc acriùs omnes
Incumbent generis lapsi sarcire ruinas,
Complebuntque foros, et floribus horrea texent.
Si verò, quoniam casus apibus quoque nostros
Vita tulit, tristi languebunt corpora morbo,
Quod jam non dubiis poteris cognoscere signis:
Continuò est ægris alius color; horrida vultum
Deformat macies; tum corpora luce carentûm
Exportant tectis, et tristia funera ducunt;
Aut illæ pedibus connexæ ad limina pendent;
Aut intus clausis cunctantur in ædibus omnes,
Ignavæque fame, et contracto frigore pigræ;
Tum sonus auditur gravior, tractimque susurrant:
Frigidus ut quondam silvis immurmurat auster,
Ut mare sollicitum stridit refluentibus undis,
Æstuat ut clausis rapidus fornacibus ignis.
Hîc jam galbaneos suadebo incendere odores,
Mellaque arundineis inferre canalibus, ultro
Hortantem, et fessas ad pabula nota vocantem.
Proderit et tunsum gallæ admiscere saporem,
Arentesque rosas, aut igni pinguia multo
Defruta, vel psythiâ passos de vite racemos,
Cecropiumque thymum, et gravè olentia centaurea.
Est etiam flos in pratis, cui nomen amello
Fecêre agricolæ, facilis quærentibus herba;
Namque uno ingentem tollit de cespite silvam,
Aureus ipse, sed in foliis, quæ plurima circùm
Funduntur, violæ sublucet purpura nigræ.
Sæpè deûm nexis ornatæ torquibus aræ.
Asper in ore sapor. Tonsis in vallibus illum
Pastores et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho,
Pabulaque in foribus plenis appone canistris.
Sed si quem proles subitò defecerit omnis,
Nec genus unde novæ stirpis revocetur habebit,
Tempus et Arcadii memoranda inventa magistri
Pandere, quoque modo cæsis jam sæpè juvencis
Insincerus apes tulerit cruor. Altiùs omnem
Expediam, primâ repetens ab origine, famam.
Nam quâ Pellæi gens fortunata Canopi
Accolit effuso stagnantem flumine Nilum,

Et circum pictis vehitur sua rura faselis,
Quâque pharetratæ vicinia Persidis urget,
Et viridem Ægyptum nigrâ fœcundat arenâ,
Et diversa ruens septem discurrit in ora
Usque coloratis amnis devexus ab Indis,
Omnis in hâc certam regio jacit arte salutem.
Exiguus primùm, atque ipsos contractus ad usus,
Eligitur locus: hunc angustique imbrice tecti
Parietibusque premunt arctis; et quatuor addunt,
Quatuor a ventis obliquâ luce fenestras.
Tum vitulus, bimâ curvans jam cornua fronte,
Quæritur: huic geminæ nares et spiritus oris
Multa reluctanti obsuitur, plagisque perempto
Tunsa per integram solvuntur viscera pellem.
Sic positum in clauso linquunt; et ramea costis
Subjiciunt fragmenta, thymum, casiasque recentes.
Hoc geritur, zephyris primùm impellentibus undas,
Antè novis rubeant quàm prata coloribus, antè
Garrula quàm tignis nidum suspendat hirundo.
Interea teneris tepefactus in ossibus humor
Æstuat; et visenda modis animalia miris,
Trunca pedum primò, mox et stridentia pennis,
Miscentur, tenuemque magìs magìs aëra carpunt:
Donec, ut æstivis effusus nubibus imber,
Erupêre; aut ut nervo pulsante sagittæ,
Prima leves ineunt si quando prœlia Parthi.
  Quis deus hanc, Musæ, quis nobis extudit artem?
Unde nova ingressus hominum experientia cepit?
  Pastor Aristæus, fugiens Peneïa Tempe,
Amissis, ut fama, apibus morboque fameque,
Tristis ad extremi sacrum caput adstitit amnis,
Multa querens, atque hac affatus voce parentem:
Mater, Cyrene mater, quæ gurgitis hujus
Ima tenes, quid me præclarâ stirpe deorum
(Si modò, quem perhibes, pater est Thymbræus Apollo)
Invisum fatis genuisti? aut quò tibi nostrî
Pulsus amor? quid me cœlum sperare jubebas?
En etiam hunc ipsum vitæ mortalis honorem,
Quem mihi vix frugum et pecudum custodia solers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipsa manu felices erue silvas,
Fer stabulis inimicum ignem, atque interfice messes,
Ure sata, et validam in vites molire bipennem,
Tanta meæ si te ceperunt tædia laudis.

At mater sonitum thalamo sub fluminis alti
Sensit. Eam circum Milesia vellera Nymphæ
Carpebant, hyali saturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,
Cæsariem effusæ nitidam per candida colla;
[Nesæe, Spioque, Thaliaque, Cymodoceque;]
Cydippeque, et flava Lycorias, altera virgo,
Altera tum primos Lucinæ experta labores;
Clioque, et Beroë soror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Asia Deïopea;
Et tandem positis velox Arethusa sagittis.
Inter quas curam Clymene narrabat inanem
Vulcani, Martisque dolos et dulcia furta,
Aque chao densos divûm numerabat amores.
Carmine quo captæ dum fusis mollia pensa
Devolvunt, iterum maternas impulit aures
Luctus Aristæi, vitreisque sedilibus omnes
Obstupuêre: sed ante alias Arethusa sorores
Prospiciens, summâ flavum caput extulit undâ.
Et procul: O gemitu non frustra exterrita tanto,
Cyrene soror, ipse tibi, tua maxima cura,
Tristis Aristæus Penei genitoris ad undam
Stat lacrymans, et te crudelem nomine dicit.
Huic percussa novâ mentem formidine mater,
Duc age, duc ad nos, fas illi limina divûm
Tangere, ait. Simul alta jubet discedere latè
Flumina, quâ juvenis gressus inferret: at illum
Curvata in montis faciem circumstetit unda,
Accepitque sinu vasto, misitque sub amnem.
Jamque domum mirans genetricis, et humida regna,
Speluncisque lacus clausos, lucosque sonantes,
Ibat; et, ingenti motu stupefactus aquarum,
Omnia sub magnâ labentia flumina terrâ
Spectabat diversa locis, Phasimque, Lycumque,
Et caput unde altus primùm se erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxosumque sonans Hypanis, Mysusque Caïcus,
Et gemina auratus taurino cornua vultu
Eridanus, quo non alius per pinguia culta
In mare purpureum violentior effluit amnis.
Postquam est in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes
Cyrene, manibus liquidos dant ordine fontes

Germanæ, tonsisque ferunt mantelia villis :
Pars epulis onerant mensas, et plena reponunt
Pocula ; Panchæis adolescunt ignibus aræ.
Et mater, Cape Mæonii carchesia Bacchi,
Oceano libemus, ait. Simul ipsa precatur
Oceanumque patrem rerum, Nymphasque sorores,
Centum quæ silvas, centum quæ flumina servant.
Ter liquido ardentem perfudit nectare Vestam ;
Ter flamma ad summum tecti subjecta reluxit.
Omine quo firmans animum, sic incipit ipsa :
Est in Carpathio Neptuni gurgite vates,
Cæruleus Proteus, magnum qui piscibus æquor
Et juncto bipedum curru metitur equorum.
Hic nunc Emathiæ portus patriamque revisit
Pallenen : hunc et Nymphæ veneramur, et ipse
Grandævus Nereus ; novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno visum est, immania cujus
Armenta et turpes pascit sub gurgite phocas.
Hic tibi, nate, priùs vinclis capiundus, ut omnem
Expediat morbi causam eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes : vim duram et vincula capto
Tende ; doli circum hæc demum frangentur inanes.
Ipsa ego te, medios quum sol accenderit æstus,
Quum sitiunt herbæ, et pecori jam gratior umbra est,
In secreta senis ducam, quò fessus ab undis
Se recipit, facilè ut somno aggrediare jacentem.
Verùm ubi correptum manibus vinclisque tenebis,
Tum variæ eludent species atque ora ferarum :
Fiet enim subitò sus horridus, atraque tigris,
Squamosusque draco, et fulvâ cervice leæna ;
Aut acrem flammæ sonitum dabit, atque ita vinclis
Excidet, aut in aquas tenues dilapsus abibit.
Sed quantò ille magìs formas se vertet in omnes,
Tantò, nate, magìs contende tenacia vincla ;
Donec talis erit mutato corpore qualem
Videris incepto tegeret quum lumina somno.
Hæc ait, et liquidum ambrosiæ diffundit odorem,
Quo totum nati corpus perduxit : at illi
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor. Est specus ingens
Exesi latere in montis, quò plurima vento
Cogitur, inque sinus scindit sese unda reductos,

Deprensis olim statio tutissima nautis:
Intus se vasti Proteus tegit objice saxi.
Hîc juvenem in latebris aversum a lumine Nympha
Collocat: ipsa procul nebulis obscura resistit.
Jam rapidus torrens sitientes Sirius Indos
Ardebat, cœlo et medium sol igneus orbem
Hauserat; arebant herbæ, et cava flumina siccis
Faucibus ad limum radii tepefacta coquebant;
Quum Proteus consueta petens e fluctibus antra
Ibat; eum vasti circum gens humida ponti
Exsultans rorem latè dispersit amarum.
Sternunt se somno diversæ in littore phocæ.
Ipse, velut stabuli custos in montibus olim,
Vesper ubi e pastu vitulos ad tecta reducit,
Auditisque lupos acuunt balatibus agni,
Considit scopulo medius, numerumque recenset.
Cujus Aristæo quoniam est oblata facultas,
Vix defessa senem passus componere membra,
Cum clamore ruit magno, manicisque jacentem
Occupat. Ille, suæ contrà non immemor artis,
Omnia transformat sese in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem.
Verùm ubi nulla fugam reperit pellacia, victus
In sese redit, atque hominis tandem ore locutus:
Nam quis te, juvenum confidentissime, nostras
Jussit adire domus? quidve hinc petis? inquit. At ille:
Scis, Proteu, scis ipse; neque est te fallere quidquam:
Sed tu desine velle; deûm præcepta secuti
Venimus hinc lapsis quæsitum oracula rebus.
Tantùm effatus. Ad hæc vates vi denique multâ
Ardentes oculos intorsit lumine glauco,
Et, graviter frendens, sic fatis ora resolvit:
Non te nullius exercent numinis iræ;
Magna luis commissa: tibi has miserabilis Orpheus
Haud quâquam ob meritum pœnas, ni fata resistant,
Suscitat, et raptâ graviter pro conjuge sævit.
Illa quidem, dum te fugeret per flumina præceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas altâ non vidit in herbâ.
At chorus æqualis Dryadum clamore supremos
Implêrunt montes: flêrunt Rhodopeïæ arces,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, et Actias Orithyia.
Ipse, cavâ solans ægrum testudine amorem,

Te, dulcis conjux, te solo in littore secum,
Te, veniente die, te, decedente, canebat.
Tænarias etiam fauces, alta ostia Ditis,
Et caligantem nigrâ formidine lucum,
Ingressus, Manesque adiit, regemque tremendum,
Nesciaque humanis precibus mansuescere corda.
At cantu commotæ Erebi de sedibus imis
Umbræ ibant tenues, simulacraque luce carentûm;
Quàm multa in foliis avium se millia condunt,
Vesper ubi aut hibernus agit de montibus imber:
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentûm;
Quos circùm limus niger, et deformis arundo
Cocyti, tardâque palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet.
Quin ipsæ stupuêre domus, atque intima Leti
Tartara, cæruleosque implexæ crinibus angues
Eumenides, tenuitque inhians tria Cerberus ora,
Atque Ixionii vento rota constitit orbis.
Jamque pedem referens casus evaserat omnes,
Redditaque Eurydice superas veniebat ad auras,
Ponè sequens, namque hanc dederat Proserpina legem,
Quum subita incautum dementia cepit amantem,
Ignoscenda quidem, scirent si ignoscere Manes.
Restitit, Eurydicenque suam jam luce sub ipsâ,
Immemor, heu! victusque animi, respexit. Ibi omnis
Effusus labor, atque immitis rupta tyranni
Fœdera, terque fragor stagnis auditus Avernis.
Illa, Quis et me, inquit, miseram, et te perdidit, Orpheu?
Quis tantus furor? en iterum crudelia retro
Fata vocant, conditque natantia lumina somnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
Dixit, et ex oculis subitò, ceu fumus in auras
Commixtus tenues, fugit diversa: neque illum
Prensantem nequidquam umbras, et multa volentem
Dicere, præterea vidit; nec portitor Orci
Ampliùs objectam passus transire paludem.
Quid faceret? quò se raptâ bis conjuge ferret?
Quo fletu Manes, quâ numina voce moveret?
Illa quidem Stygiâ nabat jam frigida cymbâ.
Septem illum totos perhibent ex ordine menses
Rupe sub aëriâ, deserti ad Strymonis undam,

Flevisse, et gelidis hæc evolvisse sub antris,
Mulcentem tigres, et agentem carmine quercus.
Qualis populeâ mœrens Philomela sub umbrâ
Amissos queritur fœtus, quos durus arator
Observans nido implumes detraxit; at illa
Flet noctem, ramoque sedens miserabile carmen
Integrat, et mœstis latè loca questibus implet.
Nulla Venus, non ulli animum flexêre Hymenæi.
Solus Hyperboreas glacies, Tanaïmque nivalem,
Arvaque Rhipæis nunquam viduata pruinis,
Lustrabat, raptam Eurydicen atque irrita Ditis
Dona querens: spretæ Ciconum quo munere matres,
Inter sacra deûm nocturnique orgia Bacchi,
Discerptum latos juvenem sparsêre per agros.
Tum quoque marmoreâ caput à cervice revulsum
Gurgite quum medio portans Œagrius Hebrus
Volveret, Eurydicen vox ipsa et frigida lingua,
Ah miseram Eurydicen! animâ fugiente, vocabat:
Eurydicen toto referebant flumine ripæ.
  Hæc Proteus: et se jactu dedit æquor in altum;
Quâque dedit, spumantem undam sub vortice torsit.
  At non Cyrene; namque ultro affata timentem:
Nate, licet tristes animo deponere curas.
Hæc omnis morbi causa: hinc miserabile Nymphæ,
Cum quibus illa choros lucis agitabat in altis,
Exitium misêre apibus. Tu munera supplex
Tende petens pacem, et faciles venerare Napæas:
Namque dabunt veniam votis, irasque remittent.
Sed modus orandi qui sit, priùs ordine dicam.
Quatuor eximios præstanti corpore tauros,
Qui tibi nunc viridis depascunt summa Lycæi,
Delige, et intactâ totidem cervice juvencas.
Quatuor his aras alta ad delubra dearum
Constitue, et sacrum jugulis demitte cruorem,
Corporaque ipsa boum frondoso desere luco.
Pòst, ubi nona suos Aurora ostenderit ortus,
Inferias Orphei Lethæa papavera mittes,
Placatam Eurydicen vitulâ venerabere cæsâ,
Et nigram mactabis ovem, lucumque revises.
  Haud mora, continuò matris præcepta facessit:
Ad delubra venit; monstratas excitat aras;
Quatuor eximios præstanti corpore tauros
Ducit, et intactâ totidem cervice juvencas.
Pòst, ubi nona suos Aurora induxerat ortus,

Inferias Orphei mittit, lucumque revisit.
Hîc verò, subitum ac dictu mirabile monstrum!
Adspiciunt liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis,
Immensasque trahi nubes, jamque arbore summâ
Confluere, et lentis uvam demittere ramis.

Hæc super arvorum cultu pecorumque canebam,
Et super arboribus, Cæsar dum magnus ad altum
Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis otî;
Carmina qui lusi pastorum, audaxque juventâ,
Tityre, te patulæ cecini sub tegmine fagi.

ÆNEIDOS

LIBRI DUODECIM.

LIBER PRIMUS.

Ille ego qui quondam gracili modulatus avenâ
Carmen, et, egressus silvis, vicina coëgi
Ut quamvis avido parerent arva colono,
Gratum opus agricolis : at nunc horrentia Martis

Arma virumque cano Trojæ qui primus ab oris
Italiam, fato profugus, Lavinia venit
Littora. Multùm ille et terris jactatus et alto,
Vi superûm, sævæ memorem Junonis ob iram.
Multa quoque et bello passus, dum conderet urbem,
Inferretque deos Latio : genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.
  Musa, mihi causas memora, quo numine læso,
Quidve dolens regina deûm tot volvere casus
Insignem pietate virum, tot adire labores,
Impulerit. Tantæne animis cœlestibus iræ !
  Urbs antiqua fuit, Tyrii tenuêre coloni,
Carthago, Italiam contra Tiberinaque longè
Ostia, dives opum, studiisque asperrima belli ;
Quam Juno fertur terris magìs omnibus unam
Posthabitâ coluisse Samo : hîc illius arma,
Hîc currus fuit : hoc regnum dea gentibus esse,
Si quâ fata sinant, jam tum tenditque fovetque.
Progeniem sed enim Trojano a sanguine duci
Audierat, Tyrias olim quæ verteret arces ;
Hinc populum latè regem, belloque superbum,
Venturum excidio Libyæ : sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli
Prima quod ad Trojam pro caris gesserat Argis,
Necdum etiam causæ irarum sævique dolores
Exciderant animo : manet altâ mente repôstum
Judicium Paridis, spretæque injuria formæ,

Et genus invisum, et rapti Ganymedis honores.
His accensa super, jactatos æquore toto
Troas, reliquias Danaûm atque immitis Achilli,
Arcebat longè Latio: multosque per annos
Errabant acti fatis maria omnia circum.
Tantæ molis erat Romanam condere gentem!
  Vix e conspectu Siculæ telluris in altum
Vela dabant læti, et spumas sălis ære ruebant;
Quum Juno, æternum servans sub pectore vulnus,
Hæc secum: Mene incepto desistere victam?
Nec posse Italiâ Teucrorum avertere regem?
Quippe vetor fatis! Pallasne exurere classem
Argivûm, atque ipsos potuit submergere ponto,
Unius ob noxam et furias Ajacis Oïlei?
Ipsa, Jovis rapidum jaculata e nubibus ignem,
Disjecitque rates, evertitque æquora ventis;
Illum exspirantem transfixo pectore flammas
Turbine corripuit, scopuloque infixit acuto:
Ast ego, quæ divûm incedo regina, Jovisque
Et soror et conjux, unâ cum gente tot annos
Bella gero! Et quisquam numen Junonis adoret
Præterea, aut supplex aris imponat honorem?
  Talia flammato secum dea corde volutans,
Nimborum in patriam, loca fœta furentibus austris,
Æoliam venit. Hîc vasto rex Æolus antro
Luctantes ventos tempestatesque sonoras
Imperio premit, ac vinclis et carcere frænat.
Illi indignantes magno cum murmure montis
Circum claustra fremunt. Celsâ sedet Æolus arce,
Sceptra tenens; mollitque animos, et temperat iras.
Ni faciat, maria, ac terras, cœlumque profundum,
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens: molemque et montes insuper altos
Imposuit; regemque dedit, qui fœdere certo
Et premere, et laxas sciret dare jussus habenas.
Ad quem tum Juno supplex his vocibus usa est:
  Æole (namque tibi divûm pater atque hominum rex
Et mulcere dedit fluctus, et tollere vento),
Gens inimica mihi Tyrrhenum navigat æquor,
Ilium in Italiam portans, victosque Penates:
Incute vim ventis, submersasque obrue puppes;
Aut age diversos, et disjice corpora ponto.
Sunt mihi bis septem præstanti corpore Nymphæ,

Quarum, quæ formâ pulcherrima, Deïopeam
Connubio jungam stabili, propriamque dicabo;
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrâ faciat te prole parentem.
Æolus hæc contrà: Tuus, o regina, quid optes
Explorare labor; mihi jussa capessere fas est.
Tu mihi quodcumque hoc regni, tu sceptra Jovemque
Concilias; tu das epulis accumbere divûm,
Nimborumque facis tempestatumque potentem.
Hæc ubi dicta, cavum conversâ cuspide montem
Impulit in latus: ac venti, velut agmine facto,
Quà data porta, ruunt, et terras turbine perflant.
Incubuère mari, totumque a sedibus imis
Unà Eurusque Notusque ruunt, creberque procellis
Africus; et vastos volvunt ad littora fluctus.
Insequitur clamorque virûm, stridorque rudentûm.
Eripiunt subitò nubes cœlumque diemque
Teucrorum ex oculis: ponto nox incubat atra.
Intonuère poli, et crebris micat ignibus æther:
Præsentemque viris intentant omnia mortem.
Extemplo Æneæ solvuntur frigore membra:
Ingemit, et, duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati
Queis ante ora patrum, Trojæ sub mœnibus altis,
Contigit oppetere! O Danaûm fortissime gentis
Tydide, mene Iliacis occumbere campis
Non potuisse, tuâque animam hanc effundere dextrâ,
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon, ubi tot Simoïs correpta sub undis
Scuta virûm galeasque et fortia corpora volvit!
Talia jactanti stridens aquilone procella
Velum adversa ferit, fluctusque ad sidera tollit.
Franguntur remi: tum prora avertit, et undis
Dat latus; insequitur cumulo præruptus aquæ mons.
Hi summo in fluctu pendent; his unda dehiscens
Terram inter fluctus aperit: furit æstus arenis.
Tres Notus abreptas in saxa latentia torquet:
Saxa vocant Itali mediis quæ in fluctibus Aras,
Dorsum immane mari summo. Tres Eurus ab alto
In brevia et syrtes urget, miserabile visu,
Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Orontem,
Ipsius ante oculos ingens a vertice pontus
In puppim ferit; excutitur, pronusque magister

Volvitur in caput; ast illam ter fluctus ibidem
Torquet agens circùm, et rapidus vorat æquore vortex.
Apparent rari nantes in gurgite vasto:
Arma virûm, tabulæque, et Troïa gaza per undas.
Jam validam Ilionei navem, jam fortis Achatæ,
Et quâ vectus Abas, et quâ grandævus Aletes,
Vicit hiems: làxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimisque fatiscunt.
Interea magno misceri murmure pontum,
Emmissamque hiemem sensit Neptunus, et imis
Stagna refusa vadis, graviter commotus; et alto
Prospiciens, summâ placidum caput extulit undâ.
Disjectam Æneæ toto videt æquore classem,
Fluctibus oppressos Troas cœlique ruinâ.
Nec latuêre doli fratrem Junonis et iræ.
Eurum ad se Zephyrumque vocat; dehinc talia fatur:
Tantane vos generis tenuit fiducia vestri?
Jam cœlum terramque meo sine numine, venti,
Miscere, et tantas audetis tollere moles?
Quos ego . . . Sed motos præstat componere fluctus.
Pòst mihi non simili pœnâ commissa luetis.
Maturate fugam, regique hæc dicite vestro:
Non illi imperium pelagi, sævumque tridentem,
Sed mihi sorte datum. Tenet ille immania saxa,
Vestras, Eure, domos: illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet.
Sic ait, et dicto citiùs tumida æquora placat,
Collectasque fugat nubes, solemque reducit.
Cymothoë, simul et Triton adnixus, acuto
Detrudunt naves scopulo: levat ipse tridenti;
Et vastas aperit syrtes, et temperat æquor;
Atque rotis summas levibus perlabitur undas.
Ac veluti magno in populo quum sæpè coorta est
Seditio, sævitque animis ignobile vulgus;
Jamque faces et saxa volant; furor arma ministrat:
Tum, pietate gravem ac meritis si fortè virum quem
Conspexêre, silent, arrectisque auribus adstant;
Iste regit dictis animos, et pectora mulcet.
Sic cunctus pelagi cecidit fragor, æquora postquam
Prospiciens genitor, cœloque invectus aperto,
Flectit equos, curruque volans dat lora secundo.
Defessi Æneadæ, quæ proxima, littora cursu
Contendunt petere, et Libyæ vertuntur ad oras.
Est in secessu longo locus: insula portum

Efficit objectu laterum, quibus omnis ab alto
Frangitur inque sinus scindit sese unda reductos.
Hinc atque hinc vastæ rupes geminique minantur
In cœlum scopuli, quorum sub vertice latè
Æquora tuta silent; tum silvis scena coruscis
Desuper, horrentique atrum nemus imminet umbrâ.
Fronte sub adversâ scopulis pendentibus antrum;
Intus aquæ dulces, vivoque sedilia saxo,
Nympharum domus: hîc fessas non vincula naves
Ulla tenent, unco non alligat anchora morsu.
Huc septem Æneas collectis navibus omni
Ex numero subit; ac, magno telluris amore
Egressi, optatâ potiuntur Troës arenâ,
Et sale tabentes artus in littore ponunt.
Ac primùm silici scintillam excudit Achates,
Suscepitque ignem foliis, atque arida circùm
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis Cerealiaque arma
Expediunt fessi rerum; frugesque receptas
Et torrere parant flammis, et frangere saxo.
  Æneas scopulum interea conscendit, et omnem
Prospectum latè pelago petit; Anthea si quem
Jactatum vento videat, Phrygiasque biremes,
Aut Capyn, aut celsis in puppibus arma Caïci.
Navem in conspectu nullam, tres littore cervos
Prospicit errantes; hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen.
Constitit hîc, arcumque manu celeresque sagittas
Corripuit, fidus quæ tela gerebat Achates;
Ductoresque ipsos primùm, capita alta ferentes
Cornibus arboreis, sternit; tum vulgus et omnem
Miscet agens telis nemora inter frondea turbam.
Nec priùs absistit, quàm septem ingentia victor
Corpora fundat humi, et numerum cum navibus æquet.
Hinc portum petit, et socios partitur in omnes.
Vina, bonus quæ deinde cadis onerârat Acestes
Littore Trinacrio, dederatque abeuntibus heros,
Dividit, et dictis mœrentia pectora mulcet:
O socii (neque enim ignari sumus antè malorum),
O passi graviora, dabit deus his quoque finem.
Vos et Scyllæam rabiem penitùsque sonantes
Accêstis scopulos, vos et Cyclopia saxa
Experti: revocate animos, mœstumque timorem
Mittite; forsan et hæc olim meminisse juvabit.

Per varios casus, per tot discrimina rerum,
Tendimus in Latium, sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
  Talia voce refert, curisque ingentibus æger
Spem vultu simulat, premit altum corde dolorem.
Illi se prædæ accingunt dapibusque futuris:
Tergora deripiunt costis, et viscera nudant.
Pars in frusta secant, verubusque trementia figunt:
Littore ahena locant alii, flammasque ministrant.
Tum victu revocant vires; fusique per herbam
Implentur veteris Bacchi pinguisque ferinæ.
  Postquam exempta fames epulis, mensæque remotæ,
Amissos longo socios sermone requirunt,
Spemque metumque inter dubii, seu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.
Præcipuè pius Æneas nunc acris Oronti,
Nunc Amyci casum gemit, et crudelia secum
Fata Lyci, fortemque Gyan, fortemque Cloanthum.
  Et jam finis erat, quum Jupiter æthere summo
Despiciens mare velivolum, terrasque jacentes,
Littoraque, et latos populos, sic vertice cœli
Constitit, et Libyæ defixit lumina regnis.
Atque illum tales jactantem pectore curas
Tristior, et lacrymis oculos suffusa nitentes,
Alloquitur Venus: O qui res hominumque deûmque
Æternis regis imperiis, et fulmine terres,
Quid meus Æneas in te committere tantum,
Quid Troës potuêre, quibus tot funera passis
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim volventibus annis
Hinc fore ductores, revocato a sanguine Teucri,
Qui mare, qui terras omni ditione tenerent,
Pollicitus: quæ te, genitor, sententia vertit?
Hoc equidem occasum Trojæ tristesque ruinas
Solabar, fatis contraria fata rependens.
Nunc eadem fortuna viros tot casibus actos
Insequitur: quem das finem, rex magne, laborum?
Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Unde per ora novem vasto cum murmure montis
It mare proruptum, et pelago premit arva sonanti.
Hîc tamen ille urbem Patavî sedesque locavit

Teucrorum, et genti nomen dedit, armaque fixit
Troïa; nunc placidâ compôstus pace quiescit.
Nos, tua progenies, cœli quibus annuis arcem,
Navibus (infandum) amissis, unius ob iram
Prodimur, atque Italis longè disjungimur oris.
Hic pietatis honos? sic nos in sceptra reponis?
Olli subridens hominum sator atque deorum,
Vultu quo cœlum tempestatesque serenat,
Oscula libavit natæ; dehinc talia fatur:
Parce metu, Cytherea: manent immota tuorum
Fata tibi; cernes urbem et promissa Lavinî
Mœnia, sublimemque feres ad sidera cœli
Magnanimum Ænean; neque me sententia vertit.
Hic (tibi fabor enim, quando hæc te cura remordet,
Longiùs et volvens fatorum arcana movebo)
Bellum ingens geret Italiâ, populosque feroces
Contundet, moresque viris et mœnia ponet,
Tertia dum Latio regnantem viderit æstas,
Ternaque transierint Rutulis hiberna subactis.
At puer Ascanius, cui nunc cognomen Iülo
[Additur (Ilus erat, dum res stetit Ilia regno),]
Triginta magnos volvendis mensibus orbes
Imperio explebit, regnumque ab sede Lavinî
Transferet, et longam multâ vi muniet Albam.
Hîc jam ter centum totos regnabitur annos
Gente sub Hectoreâ, donec regina sacerdos
Marte gravis geminam partu dabit Ilia prolem.
Inde lupæ fulvo nutricis tegmine lætus
Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanosque suo de nomine dicet.
His ego nec metas rerum nec tempora pono:
Imperium sine fine dedi. Quin aspera Juno,
Quæ mare nunc terrasque metu cœlumque fatigat,
Consilia in melius referet, mecumque fovebit
Romanos rerum dominos gentemque togatam.
Sic placitum. Veniet lustris labentibus ætas,
Quum domus Assaraci Phthiam clarasque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchrâ Trojanus origine Cæsar,
Imperium oceano, famam qui terminet astris,
Julius, a magno demissum nomen Iülo.
Hunc tu olim cœlo, spoliis Orientis onustum,
Accipies secura: vocabitur hic quoque votis.
Aspera tum positis mitescent sæcula bellis.

Cana Fides, et Vesta, Remo cum fratre Quirinus,
Jura dabunt: diræ ferro et compagibus arctis
Claudentur Belli portæ: Furor impius intus,
Sæva sedens super arma, et centum vinctus ahenis
Post tergum nodis, fremet horridus ore cruento.
Hæc ait; et Maiâ genitum demittit ab alto,
Ut terræ, utque novæ pateant Carthaginis arces
Hospitio Teucris; ne fati nescia Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyæ citus adstitit oris.
Et jam jussa facit: ponuntque ferocia Pœni
Corda, volente deo: in primis regina quietum
Accipit in Teucros animum mentemque benignam.
At pius Æneas, per noctem plurima volvens,
Ut primùm lux alma data est, exire, locosque
Explorare novos, quas vento accesserit oras,
Qui teneant, nam inculta videt, hominesne, feræne,
Quærere constituit, sociisque exacta referre.
Classem in convexo nemorum, sub rupe cavatâ,
Arboribus clausam circùm atque horrentibus umbris,
Occulit: ipse uno graditur comitatus Achate,
Bina manu lato crispans hastilia ferro.
Cui mater mediâ sese tulit obvia silvâ,
Virginis os habitumque gerens, et virginis arma
Spartanæ; vel qualis equos Threïssa fatigat
Harpalyce, volucremque fugâ prævertitur Eurum.
Namque humeris de more habilem suspenderat arcum
Venatrix, dederatque comam diffundere ventis;
Nuda genu, nodoque sinus collecta fluentes.
Ac prior: Heus, inquit, juvenes, monstrate mearum
Vidistis si quam hîc errantem fortè sororum,
Succinctam pharetrâ et maculosæ tegmine lyncis,
Aut spumantis apri cursum clamore prementem.
Sic Venus; et Veneris contrà sic filius orsus:
Nulla tuarum audita mihi neque visa sororum,
O, quam te memorem? virgo; namque haud tibi vultus
Mortalis, nec vox hominem sonat; o dea certè;
An Phœbi soror, an Nympharum sanguinis una?
Sis felix, nostrumque leves, quæcumque, laborem;
Et quo sub cœlo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumque locorumque
Erramus, vento huc et vastis fluctibus acti.
Multa tibi ante aras nostrâ cadet hostia dextrâ.
Tum Venus: Haud equidem tali me dignor honore:

Virginibus Tyriis mos est gestare pharetram,
Purpureoque altè suras vincire cothurno.
Punica regna vides, Tyrios, et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyriâ regit urbe profecta,
Germanum fugiens: longa est injuria, longæ
Ambages; sed summa sequar fastigia rerum.
Huic conjux Sychæus erat, ditissimus agri
Phœnicum, et magno miseræ dilectus amore:
Cui pater intactam dederat, primisque jugârat
Ominibus. Sed regna Tyri germanus habebat
Pygmalion, scelere ante alios immanior omnes.
Quos inter medius venit furor: ille Sychæum
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum superat, securus amorum
Germanæ; factumque diu celavit; et ægram,
Multa malus simulans, vanâ spe lusit amantem.
Ipsa sed in somnis inhumati venit imago
Conjugis, ora modis attollens pallida miris:
Crudeles aras trajectaque pectora ferro
Nudavit, cæcumque domûs scelus omne retexit.
Tum celerare fugam patriâque excedere suadet:
Auxiliumque viæ veteres tellure recludit
Thesauros, ignotum argenti pondus et auri.
His commota, fugam Dido sociosque parabat.
Conveniunt quibus aut odium crudele tyranni,
Aut metus acer erat; naves quæ fortè paratæ
Corripiunt, onerantque auro; portantur avari
Pygmalionis opes pelago: dux fœmina facti.
Devenêre locos ubi nunc ingentia cernes
Mœnia, surgentemque novæ Carthaginis arcem:
Mercatique solum, facti de nomine Byrsam,
Taurino quantùm possent circumdare tergo.
Sed vos qui tandem? quibus aut venistis ab oris?
Quòve tenetis iter? Quærenti talibus ille
Suspirans, imoque trahens a pectore vocem:
O dea, si primâ repetens ab origine pergam,
Et vacet annales nostrorum audire laborum,
Antè diem clauso componet Vesper Olympo.
Nos Trojâ antiquâ, si vestras fortè per aures
Trojæ nomen iit, diversa per æquora vectos
Forte suâ Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum, famâ super æthera notus.

Italiam quæro patriam, genus ab Jove summo :
Bis denis Phrygium conscendi navibus æquor,
Matre deâ monstrante viam, data fata secutus ;
Vix septem convulsæ undis Euroque supersunt.
Ipse ignotus, egens, Libyæ deserta peragro,
Europâ atque Asiâ pulsus. Nec plura querentem
Passa Venus, medio sic interfata dolore est :
Quisquis es, haud, credo, invisus cœlestibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te reginæ ad limina perfer.
Namque tibi reduces socios classemque relatam
Nuntio, et in tutum versis Aquilonibus actam ;
Ni frustra augurium vani docuêre parentes.
Adspice bis senos lætantes agmine cycnos,
Ætheriâ quos lapsa plagâ Jovis ales aperto
Turbabat cœlo : nunc terras ordine longo
Aut capere, aut captas jam despectare videntur.
Ut reduces illi ludunt stridentibus alis,
Et cœtu cinxêre polum, cantusque dedêre ;
Haud aliter puppesque tuæ, pubesque tuorum,
Aut portum tenet, aut pleno subit ostia velo.
Perge modò, et quâ te ducit via dirige gressum.
Dixit, et avertens roseâ cervice refulsit,
Ambrosiæque comæ divinum vertice odorem
Spiravêre ; pedes vestis defluxit ad imos ;
Et vera incessu patuit dea. Ille, ubi matrem
Agnovit, tali fugientem est voce secutus :
Quid natum toties, crudelis tu quoque, falsis
Ludis imaginibus ? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces ?
Talibus incusat, gressumque ad mœnia tendit.
At Venus obscuro gradientes aëre sepsit,
Et multo nebulæ circùm dea fudit amictu,
Cernere ne quis eos, neu quis contingere posset,
Molirive moram, aut veniendi poscere causas.
Ipsa Paphum sublimis abit, sedesque revisit
Læta suas, ubi templum illi, centumque Sabæo
Thure calent aræ, sertisque recentibus halant.
Corripuêre viam interea, quâ semita monstrat.
Jamque ascendebant collem qui plurimus urbi
Imminet, adversasque adspectat desuper arces.
Miratur molem Æneas, magalia quondam ;
Miratur portas, strepitumque, et strata viarum.
Instant ardentes Tyrii : pars ducere muros,

Molirique arcem, et manibus subvolvere saxa;
Pars optare locum tecto, et concludere sulco.
Jura, magistratusque legunt, sanctumque senatum.
Hîc portus alii effodiunt; hîc alta theatris
Fundamenta locant alii; immanesque columnas
Rupibus excidunt, scenis decora alta futuris.
Qualis apes æstate novâ per florea rura
Exercet sub sole labor, quum gentis adultos
Educunt fœtus; aut quum liquentia mella
Stipant, et dulci distendunt nectare cellas;
Aut onera accipiunt venientûm; aut, agmine facto,
Ignavum fucos pecus a præsepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.
O fortunati, quorum jam mœnia surgunt!
Æneas ait; et fastigia suspicit urbis.
Infert se septus nebulâ, mirabile dictu,
Per medios, miscetque viris; neque cernitur ulli.
  Lucus in urbe fuit mediâ, lætissimus umbræ,
Quo primùm jactati undis et turbine Pœni
Effodêre loco signum, quod regia Juno
Monstrârat caput acris equi; sic nam fore bello
Egregiam et facilem victu per sæcula gentem.
Hîc templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine divæ;
Ærea cui gradibus surgebant limina, nexæque
Ære trabes, foribus cardo stridebat ahenis.
Hoc primùm in luco nova res oblata timorem
Leniit: hîc primùm Æneas sperare salutem
Ausus, et afflictis meliùs confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens, dum, quæ fortuna sit urbi,
Artificumque manus inter se, operumque laborem,
Miratur, videt Iliacas ex ordine pugnas,
Bellaque jam famâ totum vulgata per orbem;
Atridas, Priamumque, et sævum ambobus Achillem.
Constitit; et lacrymans, Quis jam locus, inquit, Achate,
Quæ regio in terris nostri non plena laboris?
En Priamus: sunt hîc etiam sua præmia laudi,
Sunt lacrymæ rerum, et mentem mortalia tangunt.
Solve metus; feret hæc aliquam tibi fama salutem.
Sic ait, atque animum picturâ pascit inani,
Multa gemens, largoque humectat flumine vultum.
Namque videbat utì bellantes Pergama circum
Hâc fugerent Graii, premeret Trojana juventus;

Hâc Phryges, instaret curru cristatus Achilles.
Nec procul hinc Rhesi niveis tentoria velis
Agnoscit lacrymans, primo quæ prodita somno
Tydides multâ vastabat cæde cruentus;
Ardentesque avertit equos in castra, priùs quàm
Pabula gustâssent Trojæ, Xanthumque bibissent.
Parte aliâ fugiens amissis Troïlus armis,
Infelix puer, atque impar congressus Achilli,
Fertur equis, curruque hæret resupinus inani,
Lora tenens tamen: huic cervixque comæque trahuntur
Per terram, et versâ pulvis inscribitur hastâ.
Interea ad templum non æquæ Palladis ibant
Crinibus Iliades passis, peplumque ferebant
Suppliciter tristes, et tunsæ pectora palmis.
Diva solo fixos oculos aversa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum verò ingentem gemitum dat pectore ab imo,
Ut spolia, ut currus, utque ipsum corpus amici,
Tendentemque manus Priamum conspexit inermes.
Se quoque principibus permixtum agnovit Achivis,
Eoasque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediisque in millibus ardet,
Aurea subnectens exsertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.
Hæc dum Dardanio Æneæ miranda videntur,
Dum stupet, obtutuque hæret defixus in uno,
Regina ad templum, formâ pulcherrima, Dido
Incessit, magnâ juvenum stipante catervâ.
Qualis in Eurotæ ripis aut per juga Cynthi
Exercet Diana choros; quam mille secutæ
Hinc atque hinc glomerantur Oreades; illa pharetram
Fert humero, gradiensque deas supereminet omnes:
Latonæ tacitum pertentant gaudia pectus.
Talis erat Dido, talem se læta ferebat
Per medios, instans operi regnisque futuris.
Tum foribus divæ, mediâ testudine templi,
Septa armis solioque altè subnixa, resedit.
Jura dabat legesque viris, operumque laborem
Partibus æquabat justis, aut sorte trahebat:
Quum subitò Æneas concursu accedere magno
Anthea, Sergestumque videt, fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo
Dispulerat, penitùsque alias avexerat oras.

Obstupuit simul ipse, simul percussus Achates
Lætitiâque metuque: avidi conjungere dextras
Ardebant; sed res animos incognita turbat.
Dissimulant; et nube cavâ speculantur amicti,
Quæ fortuna viris, classem quo littore linquant,
Quid veniant; cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.
Postquam introgressi, et coràm data copia fandi,
Maximus Ilioneus placido sic pectore cœpit:
O regina, novam cui condere Jupiter urbem,
Justitiâque dedit gentes frænare superbas,
Troës te miseri, ventis maria omnia vecti,
Oramus: prohibe infandos a navibus ignes,
Parce pio generi, et propiùs res adspice nostras.
Non nos aut ferro Libycos populare Penates
Venimus, aut raptas ad littora vertere prædas:
Non ea vis animo, nec tanta superbia victis.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ;
Œnotri coluère viri: nunc fama minores
Italiam dixisse, ducis de nomine, gentem.
Huc cursus fuit:
Quum subitò assurgens fluctu nimbosus Orion
In vada cæca tulit, penitùsque procacibus Austris
Perque undas, superante salo, perque invia saxa,
Dispulit: huc pauci vestris adnavimus oris.
Quod genus hoc hominum, quæve hunc tam barbara morem
Permittit patria? hospitio prohibemur arenæ:
Bella cient, primâque vetant consistere terrâ.
Si genus humanum et mortalia temnitis arma,
At sperate deos memores fandi atque nefandi.
Rex erat Æneas nobis, quo justior alter
Nec pietate fuit, nec bello major et armis:
Quem si fata virum servant, si vescitur aurâ
Ætheriâ, neque adhuc crudelibus occubat umbris,
Non metus officio ne te certâsse priorem
Pœniteat. Sunt et Siculis regionibus urbes,
Arvaque, Trojanoque a sanguine clarus Acestes.
Quassatam ventis liceat subducere classem,
Et silvis aptare trabes, et stringere remos;
Si datur Italiam, sociis et rege recepto,
Tendere, ut Italiam læti Latiumque petamus;
Sin absumpta salus, et te, pater optime Teucrûm,
Pontus habet Libyæ, nec spes jam restat Iüli,
At freta Sicaniæ saltem, sedesque paratas,

Unde huc advecti, regemque petamus Acesten.
Talibus Ilioneus: cuncti simul ore fremebant
Dardanidæ.
Tum breviter Dido, vultum demissa, profatur:
Solvite corde metum, Teucri; secludite curas.
Res dura et regni novitas me talia cogunt
Moliri, et latè fines custode tueri.
Quis genus Æneadum, quis Trojæ nesciat urbem,
Virtutesque, virosque, aut tanti incendia belli?
Non obtusa adeò gestamus pectora Pœni;
Nec tam aversus equos Tyriâ sol jungit ab urbe.
Seu vos Hesperiam magnam Saturniaque arva,
Sive Erycis fines regemque optatis Acesten,
Auxilio tutos dimittam, opibusque juvabo.
Vultis et his mecum pariter considere regnis?
Urbem quam statuo vestra est: subducite naves:
Tros Tyriusque mihi nullo discrimine agetur.
Atque utinam rex ipse Noto compulsus eodem
Afforet Æneas! Equidem per littora certos
Dimittam, et Libyæ lustrare extrema jubebo,
Si quibus ejectus silvis aut urbibus errat.
His animum arrecti dictis, et fortis Achates
Et pater Æneas jamdudum erumpere nubem
Ardebant. Prior Ænean compellat Achates:
Nate deâ, quæ nunc animo sententia surgit?
Omnia tuta vides, classem, sociosque receptos.
Unus abest, medio in fluctu quem vidimus ipsi
Submersum: dictis respondent cætera matris.
Vix ea fatus erat, quum circumfusa repentè
Scindit se nubes, et in æthera purgat apertum.
Restitit Æneas, clarâque in luce refulsit,
Os humerosque deo similis: namque ipsa decoram
Cæsariem nato genetrix, lumenque juventæ
Purpureum, et lætos oculis afflârat honores.
Quale manus addunt ebori decus; aut ubi flavo
Argentum, Pariusve lapis, circumdatur auro.
Tum sic reginam alloquitur, cunctisque repentè
Improvisus ait: Coràm, quem quæritis, adsum
Troïus Æneas, Libycis ereptus ab undis.
O sola infandos Trojæ miserata labores,
Quæ nos, reliquias Danaûm, terræque, marisque,
Omnibus exhaustos jam casibus, omnium egenos,
Urbe, domo, socias! grates persolvere dignas
Non opis est nostræ, Dido, nec quidquid ubique est

Gentis Dardaniæ, magnum quæ sparsa per orbem.
Dì tibi, si qua pios respectant numina, si quid
Usquam justitia est, et mens sibi conscia recti,
Præmia digna ferant. Quæ te tam læta tulerunt
Sæcula? qui tanti talem genuêre parentes?
In freta dum fluvii current, dum montibus umbræ
Lustrabunt convexa, polus dum sidera pascet,
Semper honos, nomenque tuum, laudesque manebunt,
Quæ me cumque vocant terræ. Sic fatus, amicum
Ilionea petit dextrâ, lævâque Serestum;
Pòst, alios, fortemque Gyan, fortemque Cloanthum.
Obstupuit primò adspectu Sidonia Dido,
Casu deinde viri tanto; et sic ore locuta est:
Quis te, nate deâ, per tanta pericula casus
Insequitur? quæ vis immanibus applicat oris?
Tune ille Æneas quem Dardanio Anchisæ
Alma Venus Phrygii genuit Simoëntis ad undam?
Atque equidem Teucrum memini Sidona venire,
Finibus expulsum patriis, nova regna petentem
Auxilio Beli. Genitor tum Belus opimam
Vastabat Cyprum, et victor ditione tenebat.
Tempore jam ex illo casus mihi cognitus urbis
Trojanæ, nomenque tuum, regesque Pelasgi.
Ipse hostis Teucros insigni laude ferebat,
Seque ortum antiquâ Teucrorum ab stirpe volebat.
Quare agite, o, tectis, juvenes, succedite nostris.
Me quoque per multos similis fortuna labores
Jactatam hâc demum voluit consistere terrâ.
Non ignara mali, miseris succurrere disco.
Sic memorat; simul Ænean in regia ducit
Tecta, simul divûm templis indicit honorem.
Nec minùs interea sociis ad littora mittit
Viginti tauros, magnorum horrentia centum
Terga suum, pingues centum cum matribus agnos;
Munera lætitiamque dii.
At domus interior regali splendida luxu
Instruitur, mediisque parant convivia tectis:
Arte laboratæ vestes, ostroque superbo;
Ingens argentum mensis, cælataque in auro
Fortia facta patrum, series longissima rerum,
Per tot ducta viros antiquâ ab origine gentis.
Æneas (neque enim patrius consistere mentem
Passus amor) rapidum ad naves præmittit Achaten,
Ascanio ferat hæc, ipsumque ad mœnia ducat.

Omnis in Ascanio cari stat cura parentis.
Munera præterea, Iliacis erepta ruinis,
Ferre jubet; pallam signis auroque rigentem,
Et circumtextum croceo velamen acantho,
Ornatus Argivæ Helenæ, quos illa Mycenis,
Pergama quum peteret inconcessosque Hymenæos,
Extulerat, matris Ledæ mirabile donum:
Præterea sceptrum, Ilione quod gesserat olim,
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.
Hæc celerans, iter ad naves tendebat Achates.
At Cytherea novas artes, nova pectore versat
Consilia; ut faciem mutatus et ora Cupido
Pro dulci Ascanio veniat, donisque furentem
Incendat reginam, atque ossibus implicet ignem.
Quippe domum timet ambiguam, Tyriosque bilingues.
Urit atrox Juno, et sub noctem cura recursat.
Ergo his aligerum dictis affatur Amorem:
Nate, meæ vires, mea magna potentia, solus,
Nate, patris summi qui tela Typhoïa temnis,
Ad te confugio, et supplex tua numina posco.
Frater ut Æneas pelago tuus omnia circum
Littora jactetur odiis Junonis iniquæ,
Nota tibi; et nostro doluisti sæpè dolore.
Hunc Phœnissa tenet Dido, blandisque moratur
Vocibus: et vereor quò se Junonia vertant
Hospitia: haud tanto cessabit cardine rerum.
Quocirca capere antè dolis, et cingere flammâ
Reginam meditor; ne quo se numine mutet,
Sed magno Æneæ mecum teneatur amore.
Quâ facere id possis, nostram nunc accipe mentem.
Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura,
Dona ferens, pelago et flammis restantia Trojæ:
Hunc ego sopitum somno, super alta Cythera,
Aut super Idalium, sacratâ sede recondam;
Ne quâ scire dolos, mediusve occurrere possit.
Tu faciem illius, noctem non ampliùs unam,
Falle dolo, et notos pueri puer indue vultus;
Ut, quum te gremio accipiet lætissima Dido
Regales inter mensas laticemque Lyæum,
Quum dabit amplexus atque oscula dulcia figet,
Occultum inspires ignem, fallasque veneno.
Paret Amor dictis caræ genetricis, et alas

Exuit, et gressu gaudens incedit Iüli.
At Venus Ascanio placidam per membra quietem
Irrigat; et fotum gremio dea tollit in altos
Idaliæ lucos, ubi mollis amaracus illum
Floribus et dulci adspirans complectitur umbrâ.
Jamque ibat, dicto parens, et dona Cupido
Regia portabat Tyriis, duce lætus Achate.
Quum venit, aulæis jam se regina superbis
Aureâ composuit spondâ, mediamque locavit.
  Jam pater Æneas et jam Trojana juventus
Conveniunt, stratoque super discumbitur ostro.
Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.
Quinquaginta intus famulæ, quibus ordine longo
Cura penum struere, et flammis adolere Penates.
Centum aliæ, totidemque pares ætate ministri,
Qui dapibus mensas onerent et pocula ponant.
Nec non et Tyrii per limina læta frequentes
Convenêre, toris jussi discumbere pictis.
Mirantur dona Æneæ; mirantur Iülum,
Flagrantesque dei vultus, simulataque verba,
Pallamque, et pictum croceo velamen acantho.
Præcipuè infelix, pesti devota futuræ,
Expleri mentem nequit, ardescitque tuendo,
Phœnissa; et puero pariter donisque movetur.
Ille, ubi complexu Æneæ colloque pependit,
Et magnum falsi implevit genitoris amorem,
Reginam petit. Hæc oculis, hæc pectore toto,
Hæret, et interdum gremio fovet, inscia Dido
Insidat quantus miseræ deus. At memor ille
Matris Acidaliæ paulatim abolere Sychæum
Incipit, et vivo tentat prævertere amore
Jam pridem resides animos desuetaque corda.
  Postquam prima quies epulis, mensæque remotæ,
Crateras magnos statuunt, et vina coronant.
Fit strepitus tectis, vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis
Incensi, et noctem flammis funalia vincunt.
Hîc regina gravem gemmis auroque poposcit,
Implevitque mero, pateram, quam Belus et omnes
A Belo soliti. Tum facta silentia tectis:
Jupiter, hospitibus nam te dare jura loquuntur,
Hunc lætum Tyriisque diem Trojâque profectis
Esse velis, nostrosque hujus meminisse minores:

Adsit lætitiæ Bacchus dator, et bona Juno:
Et vos, o, cœtum, Tyrii, celebrate faventes.
Dixit, et in mensam laticum libavit honorem;
Primaque, libato, summo tenus attigit ore.
Tum Bitiæ dedit increpitans: ille impiger hausit
Spumantem pateram, et pleno se proluit auro:
Pòst, alii proceres. Citharâ crinitus Iopas
Personat auratâ docuit quæ maximus Atlas.
Hic canit errantem lunam, solisque labores;
Unde hominum genus, et pecudes; unde imber, et ignes;
Arcturum, pluviasque Hyadas, geminosque Triones;
Quid tantùm oceano properent se tingere soles
Hiberni, vel quæ tardis mora noctibus obstet.
Ingeminant plausu Tyrii, Troësque sequuntur.
Nec non et vario noctem sermone trahebat
Infelix Dido, longumque bibebat amorem,
Multa super Priamo rogitans, super Hectore multa:
Nunc, quibus Auroræ venisset filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.
Immo age, et a primâ dic, hospes, origine nobis
Insidias, inquit, Danaûm, casusque tuorum,
Erroresque tuos; nam te jam septima portat
Omnibus errantem terris et fluctibus æstas.

ÆNEIDOS

LIBER SECUNDUS.

Conticuère omnes, intentique ora tenebant:
Inde toro pater Æneas sic orsus ab alto:
  Infandum, regina, jubes renovare dolorem;
Trojanas ut opes et lamentabile regnum
Eruerint Danai; quæque ipse miserrima vidi,
Et quorum pars magna fui. Quis, talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulyssei,
Temperet a lacrymis? Et jam nox humida cœlo
Præcipitat, suadentque cadentia sidera somnos:
Sed, si tantus amor casus cognoscere nostros,
Et breviter Trojæ supremum audire laborem,
Quanquam animus meminisse horret, luctuque refugit,
Incipiam. Fracti bello, fatisque repulsi,
Ductores Danaûm, tot jam labentibus annis,

Instar montis equum, divinâ Palladis arte,
Ædificant, sectâque intexunt abiete costas:
Votum pro reditu simulant; ea fama vagatur.
Huc delecta virûm sortiti corpora furtim
Includunt cæco lateri, penitùsque cavernas
Ingentes, uterumque, armato milite complent.
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant;
Nunc tantùm sinus, et statio malè fida carinis:
Huc se provecti deserto in littore condunt.
Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu:
Panduntur portæ, juvat ire, et Dorica castra,
Desertosque videre locos, littusque relictum.
Hîc Dolopum manus, hîc sævus tendebat Achilles;
Classibus hîc locus; hîc acie certare solebant.
Pars stupet innuptæ donum exitiale Minervæ,
Et molem mirantur equi: primusque Thymœtes
Duci intra muros hortatur, et arce locari;
Sive dolo, seu jam Trojæ sic fata ferebant.
At Capys, et quorum melior sententia menti,
Aut pelago Danaûm insidias suspectaque dona
Præcipitare jubent, subjectisve urere flammis;
Aut terebrare cavas uteri et tentare latebras.
Scinditur incertum studia in contraria vulgus.
Primus ibi ante omnes, magnâ comitante catervâ,
Laocoon ardens summâ decurrit ab arce;
Et procul: O miseri, quæ tanta insania, cives?
Creditis avectos hostes? aut ulla putatis
Dona carere dolis Danaûm? sic notus Ulysses?
Aut hoc inclusi ligno occultantur Achivi;
Aut hæc in nostros fabricata est machina muros,
Inspectura domos, venturaque desuper urbi;
Aut aliquis latet error: equo ne credite, Teucri.
Quidquid id est, timeo Danaos et dona ferentes.
Sic fatus, validis ingentem viribus hastam
In latus inque feri curvam compagibus alvum
Contorsit: stetit illa tremens, uteroque recusso
Insonuêre cavæ gemitumque dedêre cavernæ.
Et, si fata deûm, si mens non læva fuisset,
Impulerat ferro Argolicas fœdare latebras:
Trojaque, nunc stares; Priamique arx alta, maneres.
Ecce manus juvenem interea post terga revinctum
Pastores magno ad regem clamore trahebant

Dardanidæ; qui se ignotum venientibus ultro,
Hoc ipsum ut strueret, Trojamque aperiret Achivis,
Obtulerat, fidens animi, atque in utrumque paratus,
Seu versare dolos, seu certæ occumbere morti.
Undique visendi studio Trojana juventus
Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaûm insidias; et crimine ab uno
Disce omnes.
Namque ut conspectu in medio, turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit:
Heu! quæ nunc tellus, inquit, quæ me æquora possunt
Accipere? aut quid jam misero mihi denique restat,
Cui neque apud Danaos usquam locus, et super ipsi
Dardanidæ infensi pœnas cum sanguine poscunt?
Quo gemitu conversi animi, compressus et omnis
Impetus: hortamur fari, quo sanguine cretus,
Quidve ferat memoret, quæ sit fiducia capto.
[Ille hæc, depositâ tandem formidine, fatur:]
  Cuncta equidem tibi, rex, fuerit quodcumque, fatebor
Vera, inquit: neque me Argolicâ de gente negabo;
Hoc primùm: nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque improba finget.
Fando aliquod, si fortè tuas pervenit ad aures
Belidæ nomen Palamedis, et inclyta famâ
Gloria; quem falsâ sub proditione Pelasgi
Insontem, infando indicio, quia bella vetabat,
Demisêre neci; nunc cassum lumine lugent:
Illi me comitem, et consanguinitate propinquum,
Pauper in arma pater primis huc misit ab annis.
Dum stabat regno incolumis, regumque vigebat
Conciliis, et nos aliquod nomenque decusque
Gessimus: invidiâ postquam pellacis Ulyssei
(Haud ignota loquor) superis concessit ab oris,
Afflictus vitam in tenebris luctuque trahebam,
Et casum insontis mecum indignabar amici.
Nec tacui demens; et me, fors si qua tulisset,
Si patrios unquam remeâssem victor ad Argos,
Promisi ultorem; et verbis odia aspera movi.
Hinc mihi prima mali labes; hinc semper Ulysses
Criminibus terrere novis; hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.
Nec requievit enim, donec Calchante ministro. . . .
Sed quid ego hæc autem nequidquam ingrata revolvo?
Quidve moror? Si omnes uno ordine habetis Achivos,

Idque audire sat est, jam dudum sumite pœnas.
Hoc Ithacus velit, et magno mercentur Atridæ.
Tum verò ardemus scitari et quærere causas,
Ignari scelerum tantorum artisque Pelasgæ.
Prosequitur pavitans, et ficto pectore fatur:
Sæpè fugam Danai Trojâ cupiêre relictâ
Moliri, et longo fessi discedere bello.
Fecissentque utinam! Sæpè illos aspera ponti
Interclusit hiems, et terruit Auster euntes.
Præcipuè, quum jam hic trabibus contextus acernis
Staret equus, toto sonuerunt æthere nimbi.
Suspensi Eurypylum scitatum oracula Phœbi
Mittimus; isque adytis hæc tristia dicta reportat:
Sanguine placâstis ventos et virgine cæsâ,
Quum primùm Iliacas, Danai, venistis ad oras;
Sanguine quærendi reditus, animâque litandum
Argolicâ. Vulgi quæ vox ut venit ad aures,
Obstupuêre animi, gelidusque per ima cucurrit
Ossa tremor; cui fata parent, quem poscat Apollo.
Hîc Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quæ sint ea numina divûm
Flagitat: et mihi jam multi crudele canebant
Artificis scelus, et taciti ventura videbant.
Bis quinos silet ille dies, tectusque recusat
Prodere voce suâ quemquam, aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,
Compositò rumpit vocem, et me destinat aræ.
Assensêre omnes; et, quæ sibi quisque timebat,
Unius in miseri exitium conversa tulêre.
Jamque dies infanda aderat: mihi sacra parari,
Et salsæ fruges, et circum tempora vittæ.
Eripui, fateor, leto me, et vincula rupi;
Limosoque lacu per noctem obscurus in ulvâ
Delitui, dum vela, darent si fortè, dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos, exoptatumque parentem;
Quos illi fors ad pœnas ob nostra reposcent
Effugia; et culpam hanc miserorum morte piabunt.
Quod te, per superos et conscia numina veri,
Per, si qua est quæ restet adhuc mortalibus usquam
Intemerata fides, oro, miserere laborum
Tantorum, miserere animi non digna ferentis.
His lacrymis vitam damus, et miserescimus ultro.
Ipse viro primus manicas atque arcta levari

Vincla jubet Priamus; dictisque ita fatur amicis:
Quisquis es, amissos hinc jam obliviscere Graios;
Noster eris; mihique hæc edissere vera roganti.
Quò molem hanc immanis equi statuêre? quis auctor?
Quidve petunt? quæ relligio? aut quæ machina belli?
Dixerat. Ille, dolis instructus et arte Pelasgâ,
Sustulit exutas vinclis ad sidera palmas:
Vos, æterni ignes, et non violabile vestrum
Testor numen, ait; vos, aræ, ensesque nefandi,
Quos fugi; vittæque deûm, quas hostia gessi;
Fas mihi Graiorum sacrata resolvere jura,
Fas odisse viros, atque omnia ferre sub auras,
Si qua tegunt: teneor patriæ nec legibus ullis.
Tu modò promissis maneas, servataque serves,
Troja, fidem, si vera feram, si magna rependam.
   Omnis spes Danaûm, et cœpti fiducia belli,
Palladis auxiliis semper stetit. Impius ex quo
Tydides sed enim, scelerumque inventor Ulysses,
Fatale aggressi sacrato avellere templo
Palladium, cæsis summæ custodibus arcis,
Corripuêre sacram effigiem, manibusque cruentis
Virgineas ausi divæ contingere vittas;
Ex illo fluere ac retro sublapsa referri
Spes Danaûm, fractæ vires, aversa deæ mens.
Nec dubiis ea signa dedit Tritonia monstris:
Vix positum castris simulacrum, arsêre coruscæ
Luminibus flammæ arrectis, salsusque per artus
Sudor iit; terque ipsa solo (mirabile dictu)
Emicuit, parmamque ferens hastamque trementem.
Extemplo tentanda fugâ canit æquora Calchas,
Nec posse Argolicis exscindi Pergama telis,
Omina ni repetant Argis, numenque reducant
Quod pelago et curvis secum avexêre carinis.
Et nunc, quòd patrias vento petiêre Mycenas,
Arma deosque parant comites; pelagoque remenso
Improvisi aderunt: ita digerit omina Calchas.
Hanc, pro Palladio, moniti, pro numine læso,
Effigiem statuêre, nefas quæ triste piaret.
Hanc tamen immensam Calchas attollere molem
Roboribus textis, cœloque educere, jussit,
Ne recipi portis aut duci in mœnia possit,
Neu populum antiquâ sub relligione tueri.
Nam si vestra manus violâsset dona Minervæ,
Tum magnum exitium (quod dî priùs omen in ipsum

Convertant) Priami imperio Phrygibusque futurum;
Sin manibus vestris vestram ascendisset in urbem,
Ultro Asiam magno Pelopea ad mœnia bello
Venturam, et nostros ea fata manere nepotes.
Talibus insidiis, perjurique arte Sinonis,
Credita res; captique dolis lacrymisque coactis,
Quos neque Tydides, nec Larissæus Achilles,
Non anni domuêre decem, non mille carinæ.
Hîc aliud majus miseris multòque tremendum
Objicitur magìs, atque improvida pectora turbat.
Laocoon, ductus Neptuno sorte sacerdos,
Solemnes taurum ingentem mactabat ad aras.
Ecce autem gemini a Tenedo tranquilla per alta
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad littora tendunt;
Pectora quorum inter fluctus arrecta jubæque
Sanguineæ exsuperant undas; pars cætera pontum
Ponè legit, sinuantque immensa volumine terga.
Fit sonitus, spumante salo; jamque arva tenebant;
Ardentesque oculos suffecti sanguine et igni,
Sibila lambebant linguis vibrantibus ora.
Diffugimus visu exsangues. Illi agmine certo
Laocoonta petunt; et primùm parva duorum
Corpora natorum serpens amplexus uterque
Implicat, et miseros morsu depascitur artus.
Pòst, ipsum, auxilio subeuntem ac tela ferentem,
Corripiunt, spirisque ligant ingentibus; et jam
Bis medium amplexi, bis collo squamea circùm
Terga dati, superant capite et cervicibus altis.
Ille simul manibus tendit divellere nodos,
Perfusus sanie vittas atroque veneno;
Clamores simul horrendos ad sidera tollit:
Quales mugitus, fugit quum saucius aram
Taurus, et incertam excussit cervice securim.
At gemini lapsu delubra ad summa dracones
Effugiunt, sævæque petunt Tritonidis arcem;
Sub pedibusque deæ clypeique sub orbe teguntur.
Tum verò tremefacta novus per pectora cunctis
Insinuat pavor; et scelus expendisse merentem
Laocoonta ferunt, sacrum qui cuspide robur
Læserit, et tergo sceleratam intorserit hastam.
Ducendum ad sedes simulacrum, orandaque divæ
Numina, conclamant.
Dividimus muros, et mœnia pandimus urbis.

Accingunt omnes operi, pedibusque rotarum
Subjiciunt lapsus, et stuppea vincula collo
Intendunt. Scandit fatalis machina muros,
Fœta armis: pueri circùm innuptæque puellæ
Sacra canunt, funemque manu contingere gaudent.
Illa subit, mediæque minans illabitur urbi.
O patria! o divûm domus Ilium! et inclyta bello
Mœnia Dardanidûm! quater ipso in limine portæ
Substitit, atque utero sonitum quater arma dedêre.
Instamus tamen immemores, cæcique furore,
Et monstrum infelix sacratâ sistimus arce.
Tunc etiam fatis aperit Cassandra futuris
Ora, dei jussu non unquam credita Teucris.
Nos delubra deûm miseri, quibus ultimus esset
Ille dies, festâ velamus fronde per urbem.
Vertitur interea cœlum, et ruit oceano nox,
Involvens umbrâ magnâ terramque, polumque,
Myrmidonumque dolos: fusi per mœnia Teucri
Conticuêre; sopor fessos complectitur artus.
Et jam Argiva phalanx instructis navibus ibat
A Tenedo, tacitæ per amica silentia lunæ
Littora nota petens, flammas quum regia puppis
Extulerat, fatisque deûm defensus iniquis
Inclusos utero Danaos et pinea furtim
Laxat claustra Sinon: illos patefactus ad auras
Reddit equus; lætique cavo se robore promunt
Thessandrus Sthenelusque duces, et dirus Ulysses,
Demissum lapsi per funem, Acamasque, Thoasque,
Pelidesque Neoptolemus, primusque Machaon,
Et Menelaüs, et ipse doli fabricator Epeos.
Invadunt urbem somno vinoque sepultam:
Cæduntur vigiles; portisque patentibus omnes
Accipiunt socios, atque agmina conscia jungunt.
Tempus erat quo prima quies mortalibus ægris
Incipit, et dono divûm gratissima serpit.
In somnis ecce ante oculos mœstissimus Hector
Visus adesse mihi, largosque effundere fletus;
Raptatus bigis, ut quondam, aterque cruento
Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantùm mutatus ab illo
Hectore qui redit exuvias indutus Achilli,
Vel Danaûm Phrygios jaculatus puppibus ignes!
Squalentem barbam, et concretos sanguine crines,
Vulneraque illa gerens quæ circum plurima muros

Accepit patrios. Ultro flens ipse videbar
Compellare virum, et mœstas expromere voces:
O lux Dardaniæ! spes o fidissima Teucrûm!
Quæ tantæ tenuêre moræ? quibus Hector ab oris
Exspectate venis? ut te post multa tuorum
Funera, post varios hominumque urbisque labores,
Defessi adspicimus! quæ causa indigna serenos
Fœdavit vultus? aut cur hæc vulnera cerno?
Ille nihil; nec me quærentem vana moratur;
Sed, graviter gemitus imo de pectore ducens,
Heu! fuge, nate deâ, teque his, ait, eripe flammis:
Hostis habet muros; ruit alto a culmine Troja.
Sat patriæ Priamoque datum. Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.
Sacra suosque tibi commendat Troja Penates:
Hos cape fatorum comites; his mœnia quære,
Magna pererrato statues quæ denique ponto.
Sic ait; et manibus vittas, Vestamque potentem,
Æternumque adytis effert penetralibus ignem.
Diverso interea miscentur mœnia luctu;
Et magìs atque magìs, quanquam secreta parentis
Anchisæ domus, arboribusque obtecta recessit,
Clarescunt sonitus, armorumque ingruit horror.
Excutior somno, et summi fastigia tecti
Ascensu supero, atque arrectis auribus adsto:
In segetem veluti quum flamma furentibus Austris
Incidit, aut rapidus montano flumine torrens
Sternit agros, sternit sata læta, boumque labores,
Præcipitesque trahit silvas; stupet inscius alto
Accipiens sonitum saxi de vertice pastor.
Tum verò manifesta fides, Danaûmque patescunt
Insidiæ: jam Deiphobi dedit ampla ruinam,
Vulcano superante, domus; jam proximus ardet
Ucalegon; Sigea igni freta lata relucent.
Exoritur clamorque virûm clangorque tubarum.
Arma amens capio; nec sat rationis in armis;
Sed glomerare manum bello, et concurrere in arcem
Cum sociis ardent animi: furor iraque mentem
Præcipitant; pulchrumque mori succurrit in armis.
Ecce autem telis Panthus elapsus Achivûm,
Panthus Othryades, arcis Phœbique sacerdos,
Sacra manu, victosque deos, parvumque nepotem,
Ipse trahit, cursuque amens ad limina tendit.
Quo res summa loco, Panthu? quam prendimus arcem?

Vix ea fatus eram, gemitu quum talia reddit:
Venit summa dies et ineluctabile tempus
Dardaniæ: fuimus Troës; fuit Ilium, et ingens
Gloria Teucrorum: ferus omnia Jupiter Argos
Transtulit: incensâ Danai dominantur in urbe.
Arduus armatos mediis in mœnibus adstans
Fundit equus; victorque Sinon incendia miscet
Insultans: portis alii bipatentibus adsunt,
Millia quot magnis unquam venêre Mycenis,
Obsedêre alii telis angusta viarum
Oppositi: stat ferri acies mucrone corusco
Stricta, parata neci: vix primi prœlia tentant
Portarum vigiles, et cæco Marte resistunt.
  Talibus Othryadæ dictis et numine divûm
In flammas et in arma feror, quò tristis Erinnys,
Quò fremitus vocat, et sublatus ad æthera clamor.
Addunt se socios Rhipeus et maximus armis
Epytus; oblati per lunam, Hypanisque, Dymasque;
Et lateri agglomerant nostro; juvenisque Corœbus
Mygdonides: illis ad Trojam fortè diebus
Venerat, insano Cassandræ incensus amore;
Et gener auxilium Priamo Phrygibusque ferebat;
Infelix, qui non sponsæ præcepta furentis
Audierit.
Quos ubi confertos audere in prœlia vidi,
Incipio super his: Juvenes, fortissima frustra
Pectora, si vobis audentem extrema cupido
Certa sequi, quæ sit rebus fortuna videtis:
Excessêre omnes, adytis arisque relictis,
Dî quibus imperium hoc steterat: succurritis urbi
Incensæ: moriamur, et in media arma ruamus:
Una salus victis nullam sperare salutem.
Sic animis juvenum furor additus. Inde, lupi ceu
Raptores, atrâ in nebulâ, quos improba ventris
Exegit cæcos rabies, catulique relicti
Faucibus exspectant siccis, per tela, per hostes,
Vadimus haud dubiam in mortem; mediæque tenemus
Urbis iter: nox atra cavâ circumvolat umbrâ.
Quis cladem illius noctis, quis funera fando
Explicet, aut possit lacrymis æquare labores?
Urbs antiqua ruit, multos dominata per annos;
Plurima perque vias sternuntur inertia passim
Corpora, perque domos, et relligiosa deorum
Limina. Nec soli pœnas dant sanguine Teucri;

Quondam etiam victis redit in præcordia virtus:
Victoresque cadunt Danai: crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
  Primus se, Danaûm magnâ comitante catervâ,
Androgeus offert nobis, socia agmina credens
Inscius; atque ultro verbis compellat amicis:
Festinate, viri; nam quæ tam sera moratur
Segnities? alii rapiunt incensa feruntque
Pergama; vos celsis nunc primùm a navibus itis!
Dixit, et extemplo (neque enim responsa dabantur
Fida satìs) sensit medios delapsus in hostes.
Obstupuit, retroque pedem cum voce repressit.
Improvisum aspris veluti qui sentibus anguem
Pressit humi nitens, trepidusque repentè refugit
Attollentem iras, et cærula colla tumentem:
Haud secus Androgeus visu tremefactus abibat.
Irruimus, densis et circumfundimur armis;
Ignarosque loci passim et formidine captos
Sternimus: adspirat primo fortuna labori.
Atque hîc successu exsultans animisque Corœbus,
O socii, quâ prima, inquit, fortuna salutis
Monstrat iter, quâque ostendit se dextra, sequamur.
Mutemus clypeos, Danaûmque insignia nobis
Aptemus: dolus, an virtus, quis in hoste requirat?
Arma dabunt ipsi. Sic fatus, deinde comantem
Androgei galeam clypeique insigne decorum
Induitur, laterique Argivum accommodat ensem.
Hoc Rhipeus, hoc ipse Dymas, omnisque juventus
Læta facit, spoliis se quisque recentibus armat.
Vadimus immixti Danais, haud numine nostro;
Multaque per cæcam congressi prœlia noctem
Conserimus; multos Danaûm demittimus Orco.
Diffugiunt alii ad naves, et littora cursu
Fida petunt; pars ingentem formidine turpi
Scandunt rursus equum, et notâ conduntur in alvo.
Heu! nihil invitis fas quemquam fidere divis.
  Ecce trahebatur passis Priameïa virgo
Crinibus a templo Cassandra adytisque Minervæ,
Ad cœlum tendens ardentia lumina frustra;
Lumina, nam teneras arcebant vincula palmas.
Non tulit hanc speciem furiatâ mente Corœbus,
Et sese medium injecit periturus in agmen.
Consequimur cuncti, et densis incurrimus armis.
Hîc primùm ex alto delubri culmine telis

Nostrorum obruimur, oriturque miserrima cædes,
Armorum facie et Graiarum errore jubarum.
Tum Danai, gemitu atque ereptæ virginis irâ,
Undique collecti invadunt; acerrimus Ajax,
Et gemini Atridæ, Dolopumque exercitus omnis.
Adversi rupto ceu quondam turbine venti
Confligunt, Zephyrusque, Notusque, et lætus Eois
Eurus equis; stridunt silvæ; sævitque tridenti
Spumeus atque imo Nereus ciet æquora fundo.
Illi etiam, si quos obscurâ nocte per umbram
Fudimus insidiis, totâque agitavimus urbe,
Apparent; primi clypeos mentitaque tela
Agnoscunt, atque ora sono discordia signant.
Ilicet obruimur numero: primusque Corœbus,
Penelei dextrâ, divæ armipotentis ad aram
Procumbit; cadit et Rhipeus, justissimus unus
Qui fuit in Teucris, et servantissimus æqui:
Dîs aliter visum. Pereunt Hypanisque, Dymasque,
Confixi a sociis: nec te tua plurima, Panthu,
Labentem pietas nec Apollinis infula texit.
Iliaci cineres, et flamma extrema meorum,
Testor, in occasu vestro, nec tela nec ullas
Vitavisse vices Danaûm; et, si fata fuissent
Ut caderem, meruisse manu. Divellimur inde,
Iphitus et Pelias mecum, quorum Iphitus ævo
Jam gravior, Pelias et vulnere tardus Ulyssei:
Protenus ad sedes Priami clamore vocati.
Hîc verò ingentem pugnam, ceu cætera nusquam
Bella forent, nulli totâ morerentur in urbe:
Sic Martem indomitum, Danaosque ad tecta ruentes
Cernimus, obsessumque actâ testudine limen.
Hærent parietibus scalæ, postesque sub ipsos
Nituntur gradibus; clypeosque ad tela sinistris
Protecti objiciunt; prensant fastigia dextris.
Dardanidæ contrà turres ac tecta domorum
Culmina convellunt; his se, quando ultima cernunt,
Extremâ jam in morte parant defendere telis:
Auratasque trabes, veterum decora alta parentûm,
Devolvunt: alii strictis mucronibus imas
Obsedêre fores; has servant agmine denso.
Instaurati animi regis succurrere tectis,
Auxilioque levare viros, vimque addere victis.
  Limen erat, cæcæque fores, et pervius usus
Tectorum inter se Priami, postesque relicti

A tergo, infelix quâ se, dum regna manebant,
Sæpiùs Andromache ferre incomitata solebat
Ad soceros, et avo puerum Astyanacta trahebat.
Evado ad summi fastigia culminis, unde
Tela manu miseri jactabant irrita Teucri.
Turrim in præcipiti stantem, summisque sub astra
Eductam tectis, unde omnis Troja videri,
Et Danaûm solitæ naves, et Achaïa castra,
Aggressi ferro circùm, quâ summa labantes
Juncturas tabulata dabant, convellimus altis
Sedibus, impulimusque. Ea lapsa repentè ruinam
Cum sonitu trahit, et Danaûm super agmina latè
Incidit: ast alii subeunt: nec saxa, nec ullum
Telorum interea cessat genus.
Vestibulum ante ipsum primoque in limine Pyrrhus
Exsultat, telis et luce coruscus ahenâ.
Qualis ubi in lucem coluber, mala gramina pastus,
Frigida sub terrâ tumidum quem bruma tegebat,
Nunc positis novus exuviis, nitidusque juventâ,
Lubrica convolvit sublato pectore terga
Arduus ad solem, et linguis micat ore trisulcis.
Unâ ingens Periphas, et equorum agitator Achillis
Armiger Automedon, unâ omnis Scyria pubes,
Succedunt tecto, et flammas ad culmina jactant.
Ipse inter primos correptâ dura bipenni
Limina perrumpit, postesque a cardine vellit
Æratos; jamque, excisâ trabe, firma cavavit
Robora, et ingentem lato dedit ore fenestram.
Apparet domus intus, et atria longa patescunt;
Apparent Priami et veterum penetralia regum;
Armatosque vident stantes in limine primo.
At domus interior gemitu miseroque tumultu
Miscetur; penitùsque cavæ plangoribus ædes
Fœmineis ululant: ferit aurea sidera clamor.
Tum pavidæ tectis matres ingentibus errant,
Amplexæque tenent postes, atque oscula figunt.
Instat vi patriâ Pyrrhus; nec claustra neque ipsi
Custodes sufferre valent. Labat ariete crebro
Janua, et emoti procumbunt cardine postes.
Fit via vi; rumpunt aditus, primosque trucidant
Immissi Danai, et latè loca milite complent.
Non sic, aggeribus ruptis quum spumeus amnis
Exiit, oppositasque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per omnes

Cum stabulis armenta trahit. Vidi ipse furentem
Cæde Neoptolemum, geminosque in limine Atridas:
Vidi Hecubam, centumque nurus, Priamumque per aras
Sanguine fœdantem, quos ipse sacraverat, ignes.
Quinquaginta illi thalami, spes tanta nepotum,
Barbarico postes auro spoliisque superbi
Procubuêre: tenent Danai quâ deficit ignis.
Forsitan et Priami fuerint quæ fata requiras.
Urbis utì captæ casum, convulsaque vidit
Limina tectorum, et medium in penetralibus hostem,
Arma diu senior desueta trementibus ævo
Circumdat nequidquam humeris, et inutile ferrum
Cingitur, ac densos fertur moriturus in hostes.
Ædibus in mediis, nudoque sub ætheris axe,
Ingens ara fuit; juxtàque veterrima laurus
Incumbens aræ, atque umbrâ complexa Penates:
Hîc Hecuba et natæ nequidquam altaria circum,
Præcipites atrâ ceu tempestate columbæ,
Condensæ, et divûm amplexæ simulacra, sedebant.
Ipsum autem sumptis Priamum juvenalibus armis
Ut vidit: Quæ mens tam dira, miserrime conjux,
Impulit his cingi telis? aut quò ruis? inquit.
Non tali auxilio nec defensoribus istis
Tempus eget; non, si ipse meus nunc afforet Hector.
Huc tandem concede: hæc ara tuebitur omnes,
Aut moriêre simul. Sic ore effata, recepit
Ad sese, et sacrâ longævum in sede locavit.
Ecce autem, elapsus Pyrrhi de cæde, Polites,
Unus natorum Priami, per tela, per hostes,
Porticibus longis fugit, et vacua atria lustrat
Saucius: illum ardens infesto vulnere Pyrrhus
Insequitur, jam jamque manu tenet, et premit hastâ.
Ut tandem ante oculos evasit et ora parentûm,
Concidit, ac multo vitam cum sanguine fudit.
Hîc Priamus, quanquam in mediâ jam morte tenetur,
Non tamen àbstinuit, nec voci iræque pepercit:
At tibi pro scelere, exclamat, pro talibus ausis,
Dî (si qua est cœlo pietas quæ talia curet)
Persolvant grates dignas, et præmia reddant
Debita, qui nati coram me cernere letum
Fecisti, et patrios fœdâsti funere vultus!
At non ille, satum quo te mentiris, Achilles
Talis in hoste fuit Priamo; sed jura fidemque

Supplicis erubuit, corpusque exsangue sepulcro
Reddidit Hectoreum, meque in mea regna remisit.
Sic fatus senior, telumque imbelle sine ictu
Conjecit, rauco quod protinus ære repulsum,
Et summo clypei nequidquam umbone pependit.
Cui Pyrrhus: Referes ergo hæc et nuntius ibis
Pelidæ genitori: illi mea tristia facta,
Degeneremque Neoptolemum, narrare memento.
Nunc morere. Hoc dicens, altaria ad ipsa trementem
Traxit, et in multo lapsantem sanguine nati;
Implicuitque comam lævâ, dextrâque coruscum
Extulit ac lateri capulo tenus abdidit ensem.
Hæc finis Priami fatorum; hic exitus illum
Sorte tulit, Trojam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Asiæ. Jacet ingens littore truncus,
Avulsumque humeris caput, et sine nomine corpus.
  At me tum primùm sævus circumstetit horror:
Obstupui: subiit cari genitoris imago,
Ut regem æquævum crudeli vulnere vidi
Vitam exhalantem; subiit deserta Creüsa,
Et direpta domus, et parvi casus Iüli.
Respicio, et quæ sit me circum copia lustro.
Deseruêre omnes defessi, et corpora saltu
Ad terram misêre, aut ignibus ægra dedêre.
  Jamque adeò super unus eram; quum limina Vestæ
Servantem et tacitam secretâ in sede latentem
Tyndarida adspicio: dant clara incendia lucem
Erranti, passimque oculos per cuncta ferenti.
Illa sibi infestos eversa ob Pergama Teucros,
Et pœnas Danaûm, et deserti conjugis iras,
Præmetuens, Trojæ et patriæ communis Erinnys,
Abdiderat sese, atque aris invisa sedebat.
Exarsêre ignes animo; subit ira cadentem
Ulcisci patriam, et sceleratas sumere pœnas.
Scilicet hæc Spartam incolumis patriasque Mycenas
Adspiciet, partoque ibit regina triumpho?
Conjugiumque, domumque, patres, natosque, videbit,
Iliadum turbâ et Phrygiis comitata ministris?
Occiderit ferro Priamus? Troja arserit igni?
Dardanium toties sudârit sanguine littus?
Non ita, namque etsi nullum memorabile nomen
Fœmineâ in pœnâ est, nec habet victoria laudem,

Extinxisse nefas tamen, et sumpsisse merentis
Laudabor pœnas; animumque explêsse juvabit
Ultricis flammæ, et cineres satiâsse meorum.
Talia jactabam, et furiatâ mente ferebar;
Quum mihi se, non antè oculis tam clara, videndam
Obtulit, et purâ per noctem in luce refulsit,
Alma parens, confessa deam, qualisque videri
Cœlicolis et quanta solet; dextrâque prehensum
Continuit, roseoque hæc insuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quònam nostri tibi cura recessit?
Non priùs adspicies ubi fessum ætate parentem
Liqueris Anchisen? superet conjuxne Creüsa,
Ascaniusque puer? quos omnes undique Graiæ
Circum errant acies; et, ni mea cura resistat,
Jam flammæ tulerint, inimicus et hauserit ensis.
Non tibi Tyndaridis facies invisa Lacænæ,
Culpatusve Paris; divûm inclementia, divûm,
Has evertit opes, sternitque a culmine Trojam.
Adspice: namque omnem quæ nunc obducta tuenti
Mortales hebetat visus tibi, et humida circùm
Caligat, nubem eripiam: tu ne qua parentis
Jussa time, neu præceptis parere recusa.
Hîc, ubi disjectas moles, avulsaque saxis
Saxa vides, mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti
Fundamenta quatit, totamque ab sedibus urbem
Eruit. Hîc Juno Scæas sævissima portas
Prima tenet, sociumque furens a navibus agmen
Ferro accincta vocat.
Jam summas arces Tritonia, respice, Pallas
Insedit, nimbo effulgens et Gorgone sævâ.
Ipse pater Danais animos viresque secundas
Sufficit; ipse deos in Dardana suscitat arma.
Eripe, nate, fugam, finemque impone labori.
Nusquam abero, et tutum patrio te limine sistam.
Dixerat, et spissis noctis se condidit umbris.
Apparent diræ facies, inimicaque Trojæ
Numina magna deûm.
Tum verò omne mihi visum considere in ignes
Ilium, et ex imo verti Neptunia Troja.
Ac veluti summis antiquam in montibus ornum
Quum ferro accisam crebrisque bipennibus instant
Eruere agricolæ certatim; illa usque minatur,

Et tremefacta comam concusso vertice nutat;
Vulneribus donec paulatim evicta, supremùm
Congemuit, traxitque jugis avulsa ruinam.
Descendo, ac, ducente deo, flammam inter et hostes
Expedior: dant tela locum, flammæque recedunt.
  Atque ubi jam patriæ perventum ad limina sedis,
Antiquasque domos, genitor, quem tollere in altos
Optabam primum montes, primumque petebam,
Abnegat excisâ vitam producere Trojâ,
Exsiliumque pati. Vos o, quibus integer ævi
Sanguis, ait, solidæque suo stant robore vires,
Vos, agitate fugam.
Me si cœlicolæ voluissent ducere vitam,
Has mihi servâssent sedes: satìs una superque
Vidimus excidia, et captæ superavimus urbi.
Sic o, sic positum affati discedite corpus.
Ipse manu mortem inveniam; miserebitur hostis,
Exuviasque petet: facilis jactura sepulcri.
Jam pridem invisus divis, et inutilis, annos
Demoror, ex quo me divûm pater atque hominum rex
Fulminis afflavit ventis et contigit igni.
Talia perstabat memorans, fixusque manebat.
Nos contrà effusi lacrymis, conjuxque Creüsa,
Ascaniusque, omnisque domus, ne vertere secum
Cuncta pater, fatoque urgenti incumbere, vellet.
Abnegat, inceptoque et sedibus hæret in ísdem.
Rursus in arma feror, mortemque miserrimus opto.
Nam quod consilium, aut quæ jam fortuna dabatur?
Mene efferre pedem, genitor, te posse relicto
Sperâsti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ superis placet urbe relinqui,
Et sedet hoc animo, perituræque addere Trojæ
Teque tuosque juvat; patet isti janua leto:
Jamque aderit multo Priami de sanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quòd me per tela, per ignes
Eripis, ut mediis hostem in penetralibus, utque
Ascanium, patremque meum, juxtàque Creüsam,
Alterum in alterius mactatos sanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais, sinite instaurata revisam
Prœlia: nunquam omnes hodie moriemur inulti.
  Hinc ferro accingor rursus, clypeoque sinistram
Insertabam aptans, meque extra tecta ferebam.

Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iülum:
Si periturus abis, et nos rape in omnia tecum;
Sin aliquam expertus sumptis spem ponis in armis,
Hanc primùm tutare domum: cui parvus Iülus,
Cui pater, et conjux, quondàm tua dicta, relinquor?
Talia vociferans, gemitu tectum omne replebat;
Quum subitum dictuque oritur mirabile monstrum:
Namque, manus inter mœstorumque ora parentûm,
Ecce levis summo de vertice visus Iüli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes.
At pater Anchises oculos ad sidera lætus
Extulit, et cœlo palmas cum voce tetendit.
Jupiter omnipotens, precibus si flecteris ullis,
Adspice nos; hoc tantùm: et, si pietate merémur,
Da deinde auxilium, pater, atque hæc omina firma.
Vix ea fatus erat senior, subitoque fragore
Intonuit lævum, et de cœlo lapsa per umbras
Stella facem ducens multâ cum luce cucurrit.
Illam, summa super labentem culmina tecti,
Cernimus Idæâ claram se condere silvâ,
Signantemque vias: tum longo limite sulcus
Dat lucem, et latè circùm loca sulfure fumant.
Hîc verò victus genitor se tollit ad auras,
Affaturque deos, et sanctum sidus adorat.
Jam jam nulla mora est: sequor, et, quâ ducitis, adsum.
Dî patrii, servate domum, servate nepotem:
Vestrum hoc augurium, vestroque in numine Troja est.
Cedo equidem; nec, nate, tibi comes ire recuso.
Dixerat ille; et jam per mœnia clarior ignis
Auditur, propiùsque æstus incendia volvunt.
Ergo age, care pater, cervici imponere nostræ;
Ipse subibo humeris, nec me labor iste gravabit:
Quò res cumque cadent, unum et commune periclum,
Una salus ambobus erit. Mihi parvus Iülus
Sit comes; et longè servet vestigia conjux.
Vos, famuli, quæ dicam animis advertite vestris.
Est urbe egressis tumulus, templumque vetustum
Desertæ Cereris, juxtàque antiqua cupressus
Relligione patrum multos servata per annos:
Hanc ex diverso sedem veniemus in unam.

Tu, genitor, cape sacra manu, patriosque Penates:
Me, bello e tanto digressum et cæde recenti,
Attrectare nefas, donec me flumine vivo
Abluero.
Hæc fatus, latos humeros subjectaque colla
Veste super fulvique insternor pelle leonis,
Succedoque oneri: dextræ se parvus Iülus
Implicuit, sequiturque patrem non passibus æquis;
Ponè subit conjux. Ferimur per opaca locorum:
Et me, quem dudum non ulla injecta movebant
Tela, neque adverso glomerati ex agmine Graii,
Nunc omnes terrent auræ, sonus excitat omnis
Suspensum, et pariter comitique onerique timentem.
Jamque propinquabam portis, omnemque videbar
Evasisse viem; subitò quum creber ad aures
Visus adesse pedum sonitus: genitorque per umbram
Prospiciens, Nate, exclamat, fuge, nate; propinquant:
Ardentes clypeos atque æra micantia cerno.
Hîc mihi nescio quod trepido malè numen amicum
Confusam eripuit mentem: namque avia cursu
Dum sequor, et notâ excedo regione viarum,
Heu! misero conjux fatone erepta Creüsa
Substitit, erravitne viâ, seu lassa resedit,
Incertum; nec pòst oculis est reddita nostris.
Nec priùs amissam respexi, animumve reflexi,
Quàm tumulum antiquæ Cereris sedemque sacratam
Venimus: hîc demum collectis omnibus una
Defuit; et comites, natumque, virumque, fefellit.
Quem non incusavi amens hominumque deorumque?
Aut quid in eversâ vidi crudelius urbe?
Ascanium, Anchisenque patrem, Teucrosque Penates,
Commendo sociis, et curvâ valle recondo:
Ipse urbem repeto, et cingor fulgentibus armis.
Stat casus renovare omnes, omnemque reverti
Per Trojam, et rursus caput objectare periclis.
Principio muros obscuraque limina portæ
Quâ gressum extuleram repeto; et vestigia retro
Observata sequor per noctem, et lumine lustro:
Horror ubique animos, simul ipsa silentia terrent.
Inde domum, si fortè pedem, si fortè tulisset,
Me refero: irruerant Danai, et tectum omne tenebant.
Ilicet ignis edax summa ad fastigia vento
Volvitur; exsuperant flammæ; furit æstus ad auras.
Procedo, et Priami sedes arcemque reviso.

Et jam porticibus vacuis Junonis asylo
Custodes lecti Phœnix et dirus Ulysses
Prædam asservabant: huc undique Troïa gaza
Incensis erepta adytis, mensæque deorum,
Crateresque auro solidi, captivaque vestis
Congeritur: pueri et pavidæ longo ordine matres
Stant circùm.
Ausus quin etiam voces jactare per umbram,
Implevi clamore vias, mœstusque Creüsam
Nequidquam ingeminans iterumque iterumque vocavi.
Quærenti et tectis urbis sine fine furenti
Infelix simulacrum atque ipsius umbra Creüsæ
Visa mihi ante oculos, et notâ major imago.
Obstupui, steteruntque comæ, et vox faucibus hæsit.
Tum sic affari, et curas his demere dictis:
Quid tantùm insano juvat indulgere dolori,
O dulcis conjux? non hæc sine numine divûm
Eveniunt: nec te hinc comitem asportare Creüsam
Fas, aut ille sinit superi regnator Olympi.
Longa tibi exsilia, et vastum maris æquor arandum:
Et terram Hesperiam venies, ubi Lydius, arva
Inter opima virûm, leni fluit agmine Tybris.
Illic res lætæ, regnumque, et regia conjux
Parta tibi: lacrymas dilectæ pelle Creüsæ.
Non ego Myrmidonum sedes Dolopumve superbas
Adspiciam, aut Graiis servitum matribus ibo,
Dardanis, et divæ Veneris nurus:
Sed me magna deûm genetrix his detinet oris.
Jamque vale, et nati serva communis amorem.
Hæc ubi dicta dedit, lacrymantem et multa volentem
Dicere deseruit, tenuesque recessit in auras.
Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Sic demum socios, consumptâ nocte, reviso.
Atque hîc ingentem comitum affluxisse novorum
Invenio admirans numerum; matresque, virosque,
Collectam exsilio pubem, miserabile vulgus.
Undique convenêre, animis opibusque parati,
In quascumque velim pelago deducere terras.
Jamque jugis summæ surgebat Lucifer Idæ,
Ducebatque diem; Danaique obsessa tenebant
Limina portarum; nec spes opis ulla dabatur.
Cessi, et sublato montem genitore petivi.

ÆNEIDOS

LIBER TERTIUS.

Postquam res Asiæ Priamique evertere gentem
Immeritam visum superis, ceciditque superbum
Ilium, et omnis humo fumat Neptunia Troja,
Diversa exsilia et desertas quærere terras
Auguriis agimur divûm ; classemque sub ipsâ
Antandro et Phrygiæ molimur montibus Idæ,
Incerti quò fata ferant, ubi sistere detur ;
Contrahimusque viros. Vix prima inceperat æstas,
Et pater Anchises dare fatis vela jubebat ;
Littora quum patriæ lacrymans portusque relinquo,
Et campos ubi Troja fuit : feror exsul in altum
Cum sociis, natoque, Penatibus, et magnis dîs.
Terra procul vastis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lycurgo ;
Hospitium antiquum Trojæ, sociique Penates,
Dum fortuna fuit. Feror huc, et littore curvo
Mœnia prima loco, fatis ingressus iniquis :
Æneadasque meo nomen de nomine fingo.
Sacra Dionææ matri divisque ferebam
Auspicibus cœptorum operum ; superoque nitentem
Cœlicolûm regi mactabam in littore taurum.
Fortè fuit juxtà tumulus, quo cornea summo
Virgulta, et densis hastilibus horrida myrtus.
Accessi ; viridemque ab humo convellere silvam
Conatus, ramis tegerem ut frondentibus aras,
Horrendum et dictu video mirabile monstrum :
Nam quæ prima solo ruptis radicibus arbos
Vellitur, huic atro liquuntur sanguine guttæ,
Et terram tabo maculant. Mihi frigidus horror
Membra quatit, gelidusque coit formidine sanguis.
Rursus et alterius lentum convellere vimen
Insequor, et causas penitùs tentare latentes ;
Ater et alterius sequitur de cortice sanguis.
Multa movens animo, Nymphas venerabar agrestes,
Gradivumque patrem, Geticis qui præsidet arvis,
Ritè secundarent visus, omenque levarent.
Tertia sed postquam majore hastilia nisu

Aggredior, genibusque adversæ obluctor arenæ,
Eloquar, an sileam? gemitus lacrymabilis imo
Auditur tumulo, et vox reddita fertur ad aures:
Quid miserum, Ænea, laceras? jam parce sepulto;
Parce pias scelerare manus. Non me tibi Troja
Externum tulit; [illegible] cruor hic de stipite manat.
Heu! fuge crudeles terras, fuge littus avarum.
Nam Polydorus ego: hìc confixum ferrea texit
Telorum seges, et jaculis increvit acutis.
Tum verò ancipiti mentem formidine pressus
Obstupui, steteruntque comæ, et vox faucibus hæsit.
  Hunc Polydòrum auri quondam cum pondere magno
Infelix Priamus furtim mandârat alendum
Threïcio regi, quum jam diffideret armis
Dardaniæ, cingique urbem obsidione videret.
Ille, ut opes fractæ Teucrûm, et fortuna recessit,
Res Agamemnonias victriciaque arma secutus,
Fas omne abrumpit, Polydorum obtruncat, et auro
Vi potitur. Quid non mortalia pectora cogis,
Auri sacra fames? Postquam pavor ossa reliquit,
Delectos populi ad proceres, primùmque parentem,
Monstra deûm refero, et quæ sit sententia posco.
Omnibus idem animus sceleratâ excedere terrâ,
Linqui pollutum hospitium, et dare classibus austros.
Ergo instauramus Polydoro funus, et ingens
Aggeritur tumulo tellus; stant Manibus aræ,
Cœruleïs mœstæ vittis atrâque cupresso;
Et circùm Iliades crinem de more solutæ.
Inferimus tepido spumantia cymbia lacte,
Sanguinis et sacri pateras; animamque sepulcro
Condimus, et magnâ supremùm voce ciemus.
  Inde, ubi prima fides pelago, placataque venti
Dant maria, et lenè crepitans vocat auster in altum,
Deducunt socii naves, et littora complent.
Provehimur portu; terræque urbesque recedunt.
Sacra mari colitur medio gratissima tellus
Nereidum matri et Neptuno Ægæo;
Quam pius Arcitenens, oras et littora circum
Errantem, Gyaro celsâ Myconoque revinxit,
Immotamque coli dedit, et contemnere ventos.
Huc feror; hæc fessos tuto placidissima portu
Accipit. Egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum Phœbique sacerdos,
Vittis et sacrâ redimitus tempora lauro,

Occurrit: veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa dei saxo venerabar structa vetusto:
Da propriam, Thymbræe, domum: da mœnia fessis,
Et genus, et mansuram urbem: serva altera Trojæ
Pergama, reliquias Danaûm atque immitis Achilli.
Quem sequimur? quòve ire jubes? ubi ponere sedes?
Da, pater, augurium, atque animis illabere nostris.
  Vix ea fatus eram; tremere omnia visa repentè,
Liminaque, laurusque dei, totusque moveri
Mons circùm, et mugire adytis cortina reclusis.
Submissi petimus terram, et vox fertur ad aures:
Dardanidæ duri, quæ vos a stirpe parentûm
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem:
Hîc domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.
Hæc Phœbus: mixtoque ingens exorta tumultu
Lætitia; et cuncti, quæ sint ea mœnia, quærunt;
Quò Phœbus vocet errantes, jubeatque reverti.
Tum genitor, veterum volvens monumenta virorum,
Audite, o proceres, ait, et spes discite vestras.
Creta Jovis magni medio jacet insula ponto;
Mons Idæus ubi, et gentis cunabula nostræ.
Centum urbes habitant magnas, uberrima regna:
Maximus unde pater, si ritè audita recordor,
Teucrus Rhœteas primùm est advectus ad oras,
Optavitque locum regno. Nondum Ilium et arces
Pergameæ steterant; habitabant vallibus imis.
Hinc mater cultrix Cybelæ, Corybantiaque æra,
Idæumque nemus; hinc fida silentia sacris,
Et juncti currum dominæ subiêre leones.
Ergo agite, et divûm ducunt quâ jussa sequamur.
Placemus ventos, et Gnosia regna petamus.
Nec longo distant cursu; modò Jupiter adsit,
Tertia lux classem Cretæis sistet in oris.
Sic fatus, meritos aris mactavit honores:
Taurum Neptuno; taurum tibi, pulcher Apollo;
Nigram Hiemi pecudem, Zephyris felicibus albam.
  Fama volat pulsum regnis cessisse paternis
Idomenea ducem, desertaque littora Cretæ;
Hoste vacare domos, sedesque adstare relictas.
Linquimus Ortygiæ portus, pelagoque volamus;
Bacchatamque jugis Naxon, viridemque Donysam,

Olearon, niveamque Paron, sparsasque per æquor
Cycladas, et crebris legimus freta consita terris.
Nauticus exoritur vario certamine clamor;
Hortantur socii, Cretam proavosque petamus.
Prosequitur surgens a puppi ventus euntes;
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatæ molior urbis,
Pergameamque voco; et lætam cognomine gentem
Hortor amare focos, arcemque attollere tectis.
Jamque ferè sicco subductæ littore puppes;
Connubiis arvisque novis operata juventus;
Jura domosque dabam; subitò quum tabida membris,
Corrupto cœli tractu, miserandaque venit
Arboribusque satisque lues, et letifer annus.
Linquebant dulces animas, aut ægra trahebant
Corpora: tum steriles exurere Sirius agros:
Arebant herbæ, et victum seges ægra negabat.
Rursus ad oraclum Ortygiæ Phœbumque remenso
Hortatur pater ire mari, veniamque precari:
Quam fessis finem rebus ferat; unde laborum
Tentare auxilium jubeat; quò vertere cursus.
  Nox erat, et terris animalia somnus habebat.
Effigies sacræ divûm Phrygiique Penates,
Quos mecum a Trojâ mediisque ex ignibus urbis
Extuleram, visi ante oculos adstare jacentis
Insomnis, multo manifesti lumine, quâ se
Plena per insertas fundebat luna fenestras.
Tum sic affari, et curas his demere dictis:
Quod tibi delato Ortygiam dicturus Apollo est,
Hîc canit; et tua nos en ultro ad limina mittit.
Nos te, Dardaniâ incensâ, tuaque arma secuti;
Nos tumidum sub te permensi classibus æquor;
Idem venturos tollemus in astra nepotes,
Imperiumque urbi dabimus: tu mœnia magnis
Magna para, longumque fugæ ne linque laborem.
Mutandæ sedes; non hæc tibi littora suasit
Delius, aut Cretæ jussit considere, Apollo.
Est locus, Hesperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ;
Œnotri coluêre viri: nunc fama minores
Italiam dixisse, ducis de nomine, gentem:
Hæ nobis propriæ sedes; hinc Dardanus ortus,
Iasiusque pater, genus a quo principe nostrum.
Surge age, et hæc lætus longævo dicta parenti

Haud dubitanda refer: Corytum terrasque requirat
Ausonias. Dictæa negat tibi Jupiter arva.
Talibus attonitus visis ac voce deorum
(Nec sopor illud erat; sed coràm agnoscere vultus,
Velatasque comas, præsentiaque ora videbar:
Tum gelidus toto manabat corpore sudor),
Corripio e stratis corpus, tendoque supinas
Ad cœlum cum voce manus, et munera libo
Intemerata focis. Perfecto lætus honore,
Anchisen facio certum, remque ordine pando.
Agnovit prolem ambiguam geminosque parentes,
Seque novo veterum deceptum errore locorum.
Tum memorat: Nate, Iliacis exercite fatis,
Sola mihi tales casus Cassandra canebat.
Nunc repeto hæc generi portendere debita nostro,
Et sæpè Hesperiam, sæpè Itala regna, vocare.
Sed quis ad Hesperiæ venturos littora Teucros
Crederet? aut quem tum vates Cassandra moveret?
Cedamus Phœbo, et moniti meliora sequamur.
Sic ait: et cuncti dicto paremus ovantes.
Hanc quoque deserimus sedem, paucisque relictis
Vela damus, vastumque cavâ trabe currimus æquor.
Postquam altum tenuêre rates, nec jam ampliùs ullæ
Apparent terræ, cœlum undique, et undique pontus;
Tum mihi cæruleus supra caput adstitit imber,
Noctem hiememque ferens; et inhorruit unda tenebris.
Continuò venti volvunt mare, magnaque surgunt
Æquora: dispersi jactamur gurgite vasto.
Involvêre diem nimbi, et nox humida cœlum
Abstulit: ingeminant abruptis nubibus ignes.
Excutimur cursu, et cæcis erramus in undis.
Ipse diem noctemque negat discernere cœlo,
Nec meminisse viæ mediâ Palinurus in undâ.
Tres adeò incertos cæcâ caligine soles
Erramus pelago, totidem sine sidere noctes.
Quarto terra die primùm se attollere tandem
Visa, aperire procul montes, ac volvere fumum.
Vela cadunt; remis insurgimus: haud mora, nautæ
Adnixi torquent spumas, et cærula verrunt.
Servatum ex undis Strophadum me littora primùm
Accipiunt. Strophades Graio stant nomine dictæ
Insulæ Ionio in magno, quas dira Celæno,
Harpyiæque colunt aliæ, Phineïa postquam
Clausa domus, mensasque metu liquêre priores.

Tristius haud illis monstrum, nec sævior ulla
Pestis et ira deûm Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Proluvies, uncæque manus, et pallida semper
Ora fame.
  Huc ubi delati portus intravimus; ecce
Læta boum passim campis armenta vidèmus,
Caprigenumque pecus, nullo custode, per herbas.
Irruimus ferro, et divos ipsumque vocamus
In partem prædamque Jovem. Tum littore curvo
Exstruimusque toros, dapibusque epulamur opimis.
At subitæ horrifico lapsu de montibus adsunt
Harpyiæ, et magnis quatiunt clangoribus alas,
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem.
Rursum in secessu longo sub rupe cavatâ,
Arboribus clausi circùm atque horrentibus umbris,
Instruimus mensas, arisque reponimus ignem:
Rursum ex diverso cœli cæcisque latebris
Turba sonans prædam pedibus circumvolat uncis;
Polluit ore dapes. Sociis tunc arma capessant
Edico, et dirâ bellum cum gente gerendum.
Haud secus ac jussi faciunt, tectosque per herbam
Disponunt enses, et scuta latentia condunt.
Ergo, ubi delapsæ sonitum per curva dedêre
Littora, dat signum speculâ Misenus ab altâ
Ære cavo: invadunt socii, et nova prœlia tentant,
Obscœnas pelagi ferro fœdare volucres.
Sed neque vim plumis ullam nec vulnera tergo
Accipiunt; celerique fugâ sub sidera lapsæ,
Semesam prædam et vestigia fœda relinquunt.
Una in præcelsâ consedit rupe Celæno,
Infelix vates, rumpitque hanc pectore vocem:
  Bellum etiam pro cæde boum stratisque juvencis,
Laomedontiadæ, bellumne inferre paratis,
Et patrio Harpyias insontes pellere regno?
Accipite ergo animis atque hæc mea figite dicta:
Quæ Phœbo pater omnipotens, mihi Phœbus Apollo
Prædixit, vobis Furiarum ego maxima pando.
Italiam cursu petitis, ventisque vocatis
Ibitis Italiam, portusque intrare licebit:
Sed non antè datam cingetis mœnibus urbem,
Quàm vos dira fames, nostræque injuria cædis,
Ambesas subigat malis absumere mensas.

Dixit, et in silvam pennis ablata refugit.
At sociis subitâ gelidus formidine sanguis
Diriguit: cecidêre animi; nec jam ampliùs armis,
Sed votis precibusque jubent exposcere pacem,
Sive deæ, seu sint diræ obscœnæque volucres.
Et pater Anchises, passis de littore palmis,
Numina magna vocat, meritosque indicit honores:
Dî, prohibete minas; dî, talem avertite casum;
Et placidi servate pios. Tum littore funem
Deripere, excussosque jubet laxare rudentes.
Tendunt vela Noti; ferimur spumantibus undis,
Quâ cursum ventusque gubernatorque vocabant.
Jam medio apparet fluctu nemorosa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua saxis:
Effugimus scopulos Ithacæ, Laërtia regna;
Et terram altricem sævi execramur Ulyssei.
Mox et Leucatæ nimbosa cacumina montis,
Et formidatus nautis aperitur Apollo:
Hunc petimus fessi, et parvæ succedimus urbi.
Anchora de prorâ jacitur; stant littore puppes.
Ergo insperatâ tandem tellure potiti,
Lustramurque Jovi, votisque incendimus aras,
Actiaque Iliacis celebramus littora ludis;
Exercent patrias oleo labente palæstras
Nudati socii: juvat evasisse tot urbes
Argolicas, mediosque fugam tenuisse per hostes.
Interea magnum sol circumvolvitur annum,
Et glacialis hiems Aquilonibus asperat undas.
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:
ÆNEAS HAEC DE DANAIS VICTORIBUS ARMA.
Linquere tum portus jubeo, et considere transtris.
Certatim socii feriunt mare, et æquora verrunt.
Protenus aërias Phæacum abscondimus arces,
Littoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti accedimus urbem.
Hîc incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes,
Conjugio Æacidæ Pyrrhi sceptrisque potitum,
Et patrio Andromachen iterum cessisse marito.
Obstupui; miroque incensum pectus amore
Compellare virum, et casus cognoscere tantos.
Progredior portu, classes et littora linquens.
Solemnes tum fortè dapes et tristia dona,

Ante urbem in luco, falsi Simoëntis ad undam,
Libabat cineri Andromache, Manesque vocabat
Hectoreum ad tumulum, viridi quem cespite inanem,
Et geminas, causam lacrymis, sacraverat aras.
Ut me conspexit venientem, et Troïa circùm
Arma amens vidit, magnis exterrita monstris,
Diriguit visu in medio; calor ossa reliquit;
Labitur; et longo vix tandem tempore fatur:
Verane te facies, verus mihi nuntius affers,
Nate deâ? vivisne? aut, si lux alma recessit,
Hector ubi est? Dixit, lacrymasque effudit, et omnem
Implevit clamore locum. Vix pauca furenti
Subjicio, et raris turbatus vocibus hisco:
Vivo equidem, vitamque extrema per omnia duco.
Ne dubita; nam vera vides.
Heu! quis te casus dejectam conjuge tanto
Excipit? aut quæ digna satìs fortuna revisit?
Hectoris, Andromache, Pyrrhin' connubia servas?
Dejecit vultum, et demissâ voce locuta est:
O felix una ante alias Priameïa virgo,
Hostilem ad tumulum, Trojæ sub mœnibus altis,
Jussa mori, quæ sortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile!
Nos, patriâ incensâ, diversa per æquora vectæ,
Stirpis Achilleæ fastus, juvenemque superbum,
Servitio enixæ, tulimus; qui deinde, secutus
Ledæam Hermionem Lacedæmoniosque hymenæos,
Me famulo famulamque Heleno transmisit habendam.
Ast illum, ereptæ magno inflammatus amore
Conjugis, et scelerum furiis agitatus, Orestes
Excipit incautum, patriasque obtruncat ad aras.
Morte Neoptolemi regnorum reddita cessit
Pars Heleno, qui Chaonios cognomine campos,
Chaoniamque omnem Trojano a Chaone dixit;
Pergamaque, Iliacamque jugis hanc addidit arcem.
Sed tibi qui cursum venti, quæ fata dedêre?
Aut quisnam ignarum nostris deus appulit oris?
Quid puer Ascanius? superatne, et vescitur aurâ?
Quem tibi jam Troja. . . .
Ecqua tamen puero est amissæ cura parentis?
Ecquid in antiquam virtutem animosque viriles
Et pater Æneas et avunculus excitat Hector?
 Talia fundebat lacrymans, longosque ciebat
Incassum fletus; quum sese a mœnibus heros

Priamides multis Helenus comitantibus affert,
Agnoscitque suos, lætusque ad limina ducit,
Et multùm lacrymas verba inter singula fundit.
Procedo, et parvam Trojam, simulataque magnis
Pergama, et arentem Xanthi cognomine rivum,
Agnosco, Scææque amplector limina portæ.
Nec non et Teucri sociâ simul urbe fruuntur:
Illos porticibus rex accipiebat in amplis.
Aulai in medio libabant pocula Bacchi,
Impositis auro dapibus, paterasque tenebant.
Jamque dies, alterque dies processit, et auræ
Vela vocant, tumidoque inflatur carbasus austro.
His vatem aggredior dictis, ac talia quæso:
Trojugena, interpres divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui sidera sentis,
Et volucrum linguas, et præpetis omina pennæ,
Fare age (namque omnem cursum mihi prospera dixit
Relligio, et cuncti suaserunt numine divi
Italiam petere, et terras tentare repôstas:
Sola novum, dictuque nefas, Harpyia Celæno
Prodigium canit, et tristes denuntiat iras,
Obscœnamque famem), quæ prima pericula vito?
Quidve sequens tantos possim superare labores?
Hîc Helenus, cæsis primùm de more juvencis,
Exorat pacem divûm, vittasque resolvit
Sacrati capitis, meque ad tua limina, Phœbe,
Ipse manu multo suspensum numine ducit;
Atque hæc deinde canit divino ex ore sacerdos:
Nate deâ, nam te majoribus ire per altum
Auspiciis manifesta fides: sic fata deûm rex
Sortitur, volvitque vices; is vertitur ordo.
Pauca tibi e multis, quò tutior hospita lustres
Æquora, et Ausonio possis considere portu,
Expediam dictis; prohibent nam cætera Parcæ
Scire, Helenum farique vetat Saturnia Juno.
Principio, Italiam, quam tu jam rere propinquam
Vicinosque, ignare, paras invadere portus,
Longa procul longis via dividit invia terris.
Antè et Trinacriâ lentandus remus in undâ,
Et salis Ausonii lustrandum navibus æquor,
Infernique lacus, Æææque insula Circæ,
Quàm tutâ possis urbem componere terrâ.
Signa tibi dicam: tu condita mente teneto.
Quum tibi sollicito secreti ad fluminis undam

Littoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit,
Alba, solo recubans, albi circum ubera nati;
Is locus urbis erit; requies ea certa laborum.
Nec tu mensarum morsus horresce futuros:
Fata viam invenient, aderitque vocatus Apollo.
Has autem terras, Italique hanc littoris oram
Proxima quæ nostri perfunditur æquoris æstu,
Effuge; cuncta malis habitantur mœnia Graiis.
Hîc et Narycii posuerunt mœnia Locri,
Et Sallentinos obsedit milite campos
Lyctius Idomeneus: hîc illa ducis Melibœi
Parva Philoctetæ subnixa Petilia muro.
Quin, ubi transmissæ steterint trans æquora classes,
Et positis aris jam vota in littore solves;
Purpureo velare comas adopertus amictu;
Ne qua inter sanctos ignes in honore deorum
Hostilis facies occurrat, et omina turbet.
Hunc socii morem sacrorum, hunc ipse teneto;
Hâc casti maneant in relligione nepotes.
Ast, ubi digressum Siculæ te admoverit oræ
Ventus, et angusti rarescent claustra Pelori,
Læva tibi tellus, et longo læva petantur
Æquora circuitu: dextrum fuge littus, et undas.
Hæc loca, vi quondam et vastâ convulsa ruinâ,
Tantùm ævi longinqua valet mutare vetustas!
Dissiluisse ferunt, quum protenus utraque tellus
Una foret: venit medio vi pontus, et undis
Hesperium Siculo latus abscidit, arvaque et urbes
Littore diductas angusto interluit æstu.
Dextrum Scylla latus, lævum implacata Charybdis,
Obsidet, atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem.
Prima hominis facies, et pulchro pectore virgo
Pube tenus; postrema immani corpore pristis,
Delphinûm caudas utero commissa luporum.
Præstat Trinacrii metas lustrare Pachyni
Cessantem, longos et circumflectere cursus,
Quàm semel informem vasto vidisse sub antro
Scyllam, et cæruleis canibus resonantia saxa.
Præterea, si qua est Heleno prudentia, vati

Si qua fides, animum si veris implet Apollo,
Unum illud tibi, nate deâ, præque omnibus unum,
Prædicam, et repetens iterumque iterumque monebo.
Junonis magnæ primùm prece numen adora;
Junoni cane vota libens, dominamque potentem
Supplicibus supera donis: sic denique victor
Trinacriâ fines Italos mittêre relictâ.
Huc ubi delatus Cumæam accesseris urbem,
Divinosque lacus, et Averna sonantia silvis;
Insanam vatem adspicies, quæ rupe sub imâ
Fata canit, foliisque notas et nomina mandat.
Quæcumque in foliis descripsit carmina virgo,
Digerit in numerum, atque antro seclusa relinquit:
Illa manent immota locis, neque ab ordine cedunt.
Verùm eadem, verso tenuis quum cardine ventus
Impulit, et teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere saxo,
Nec revocare situs, aut jungere carmina curat.
Inconsulti abeunt, sedemque odêre sibyllæ.
Hîc tibi ne qua moræ fuerint dispendia tanti,
Quamvis increpitent socii, et vi cursus in altum
Vela vocet, possisque sinus implere secundos,
Quin adeas vatem, precibusque oracula poscas:
Ipsa canat, vocemque volens atque ora resolvat.
Illa tibi Italiæ populos, venturaque bella,
Et quo quemque modo fugiasque ferasque laborem,
Expediet; cursusque dabit venerata secundos.
Hæc sunt quæ nostrâ liceat te voce moneri.
Vade age, et ingentem factis fer ad æthera Trojam.
  Quæ postquam vates sic ore effatus amico est,
Dona dehinc auro gravia, sectoque elephanto,
Imperat ad naves ferri, stipatque carinis
Ingens argentum, Dodonæosque lebetas,
Loricam consertam hamis auroque trilicem,
Et conum insignis galeæ, cristasque comantes,
Arma Neoptolemi. Sunt et sua dona parenti.
Addit equos, additque duces:
Remigium supplet; socios simul instruit armis.
  Interea classem velis aptare jubebat
Anchises, fieret vento mora ne qua ferenti.
Quem Phœbi interpres multo compellat honore:
Conjugio, Anchisa, Veneris dignate superbo,
Cura deûm, bis Pergameis erepte ruinis,
Ecce tibi Ausoniæ tellus; hanc arripe velis.

Et tamen hanc pelago præterlabare necesse est:
Ausoniæ pars illa procul quam pandit Apollo.
Vade, ait, o felix nati pietate! Quid ultra
Provehor, et fando surgentes demoror austros?
Nec minùs Andromache, digressu mœsta supremo,
Fert picturatas auri subtemine vestes,
Et Phrygiam Ascanio chlamydem; nec cedit honori:
Textilibusque onerat donis, ac talia fatur:
Accipe et hæc, manuum tibi quæ monumenta mearum
Sint, puer, et longum Andromachæ testentur amorem,
Conjugis Hectoreæ. Cape dona extrema tuorum,
O mihi sola mei super Astyanactis imago!
Sic oculos, sic ille manus, sic ora ferebat;
Et nunc æquali tecum pubesceret ævo.
Hos ego digrediens lacrymis affabar obortis:
Vivite felices, quibus est fortuna peracta
Jam sua; nos alia ex aliis in fata vocàmur.
Vobis parta quies; nullum maris æquor arandum;
Arva neque Ausoniæ semper cedentia retro
Quærenda: effigiem Xanthi, Trojamque, videtis,
Quam vestræ fecêre manus, melioribus, opto,
Auspiciis, et quæ fuerit minùs obvia Graiis.
Si quando Tybrim vicinaque Tybridis arva
Intrâro, gentique meæ data mœnia cernam,
Cognatas urbes olim, populosque propinquos,
Epiro, Hesperiâ, quibus idem Dardanus auctor,
Atque idem casus, unam faciemus utramque
Trojam animis: maneat nostros ea cura nepotes.
Provehimur pelago vicina Ceraunia juxta,
Unde iter Italiam, cursusque brevissimus undis.
Sol ruit interea, et montes umbrantur opaci.
Sternimur optatæ gremio telluris ad undam,
Sortiti remos, passimque in littore sicco
Corpora curamus: fessos sopor irrigat artus.
Necdum orbem medium Nox horis acta subibat:
Haud segnis strato surgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat:
Sidera cuncta notat tacito labentia cœlo,
Arcturum, pluviasque Hyadas, geminosque Triones,
Armatumque auro circumspicit Oriona.
Postquam cuncta videt cœlo constare sereno,
Dat clarum e puppi signum; nos castra movemus,
Tentamusque viam; et velorum pandimus alas.
Jamque rubescebat stellis Aurora fugatis,

Quum procul obscuros colles humilemque videmus
Italiam. Italiam primus conclamat Achates;
Italiam læto socii clamore salutant.
Tum pater Anchises magnum cratera coronâ
Induit, implevitque mero, divosque vocavit
Stans celsâ in puppi:
Dî, maris et terræ tempestatumque potentes,
Ferte viam vento facilem, et spirate secundi.
Crebrescunt optatæ auræ, portusque patescit
Jam propior, templumque apparet in arce Minervæ.
Vela legunt socii, et proras ad littora torquent.
Portus ab Euroo fluctu curvatus in arcum;
Objectæ salsâ spumant aspergine cautes:
Ipse latet: gemino demittunt brachia muro
Turriti scopuli, refugitque ab littore templum.
Quatuor hîc, primum omen, equos in gramine vidi
Tondentes campum latè, candore nivali.
Et pater Anchises: Bellum, o terra hospita, portas:
Bello armantur equi; bellum hæc armenta minantur.
Sed tamen îdem olim curru succedere sueti
Quadrupedes, et fræna jugo concordia ferre:
Spes et pacis, ait. Tum numina sancta precamur
Palladis armisonæ, quæ prima accepit ovantes;
Et capita ante aras Phrygio velamur amictu:
Præceptisque Heleni, dederat quæ maxima, ritè
Junoni Argivæ jussos adolemus honores.
Haud mora, continuò, perfectis ordine votis,
Cornua velatarum obvertimus antennarum;
Grajugenûmque domos, suspectaque linquimus arva.
Hinc sinus Herculei, si vera est fama, Tarenti
Cernitur. Attollit se diva Lacinia contrà,
Caulonisque arces, et navifragum Scylaceum.
Tum procul e fluctu Trinacria cernitur Ætna:
Et gemitum ingentem pelagi, pulsataque saxa
Audimus longè, fractasque ad littora voces;
Exsultantque vada, atque æstu miscentur arenæ.
Et pater Anchises: Nimirum hæc illa Charybdis:
Hos Helenus scopulos, hæc saxa horrenda, canebat.
Eripite, o socii, pariterque insurgite remis.
Haud minùs ac jussi faciunt: primusque rudentem
Contorsit lævas proram Palinurus ad undas;
Lævam cuncta cohors remis ventisque petivit.
Tollimur in cœlum curvato gurgite, et îdem
Subductâ ad Manes imos desidimus undâ.

Ter scopuli clamorem inter cava saxa dedêre;
Ter spumam elisam et rorantia vidimus astra.
Interea fessos ventus cum sole reliquit;
Ignarique viæ, Cyclopum allabimur oris.
Portus ab accessu ventorum immotus, et ingens
Ipse; sed horrificis juxtà tonat Ætna ruinis,
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favillâ;
Attollitque globos flammarum, et sidera lambit:
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque exæstuat imo.
Fama est Enceladi semiustum fulmine corpus
Urgeri mole hâc, ingentemque insuper Ætnam
Impositam ruptis flammam exspirare caminis;
Et, fessum quoties mutet latus, intremere omnem
Murmure Trinacriam, et cœlum subtexere fumo.
Noctem illam tecti silvis immania monstra
Perferimus; nec, quæ sonitum det causa, videmus:
Nam neque erant astrorum ignes, nec lucidus æthrâ
Sidereâ polus; obscuro sed nubila cœlo;
Et lunam in nimbo nox intempesta tenebat.
Postera jamque dies primo surgebat Eoo,
Humentemque Aurora polo dimoverat umbram;
Quum subitò e silvis, macie confecta supremâ,
Ignoti nova forma viri, miserandaque cultu,
Procedit, supplexque manus ad littora tendit.
Respicimus: dira illuvies, immissaque barba,
Consertum tegumen spinis; at cætera Graius,
Et quondam patriis ad Trojam missus in armis.
Isque ubi Dardanios habitus et Troïa vidit
Arma procul, paulùm adspectu conterritus hæsit,
Continuitque gradum; mox sese ad littora præceps
Cum fletu precibusque tulit: Per sidera testor,
Per superos, atque hoc cœli spirabile lumen,
Tollite me, Teucri; quascumque abducite terras,
Hoc sat erit. Scio me Danais e classibus unum,
Et bello Iliacos fateor petiisse Penates.
Pro quo, si sceleris tanta est injuria nostri,
Spargite me in fluctus, vastoque immergite ponto.
Si pereo, hominum manibus periisse juvabit.
Dixerat; et, genua amplexus, genibusque volutans,
Hærebat. Qui sit, fari, quo sanguine cretus,

Hortamur; quæ deinde agitet fortuna, fateri.
Ipse pater dextram Anchises, haud multa moratus,
Dat juveni; atque animum præsenti pignore firmat.
Ille hæc, depositâ tandem formidine, fatur:
  Sum patriâ ex Ithacâ, comes infelicis Ulyssei,
Nomen Achemenides, Trojam genitore Adamasto
Paupere (mansissetque utinam fortuna!) profectus.
Hîc me, dum trepidi crudelia limina linquunt,
Immemores socii vasto Cyclopis in antro
Deseruêre. Domus sanie dapibusque cruentis
Intus opaca, ingens: ipse arduus, altaque pulsat
Sidera: (Dî, talem terris avertite pestem!)
Nec visu facilis, nec dictu affabilis ulli.
Visceribus miserorum et sanguine vescitur atro.
Vidi egomet, duo de numero quum corpora nostro,
Prensa manu magnâ, medio resupinus in antro,
Frangeret ad saxum, sanieque exspersa natarent
Limina; vidi, atro quum membra fluentia tabo
Manderet, et tepidi tremerent sub dentibus artus.
Haud impunè quidem; nec talia passus Ulysses,
Oblitusve sui est Ithacus discrimine tanto.
Nam simul expletus dapibus, vinoque sepultus,
Cervicem inflexam posuit, jacuitque per antrum
Immensus, saniem eructans ac frusta cruento
Per somnum commixta mero; nos, magna precati
Numina, sortitique vices, unâ undique circùm
Fundimur, et telo lumen terebramus acuto
Ingens, quod torvâ solum sub fronte latebat,
Argolici clypei aut Phœbeæ lampadis instar:
Et tandem læti sociorum ulciscimur umbras.
Sed fugite, o miseri, fugite, atque ab littore funem
Rumpite.
Nam, qualis quantusque cavo Polyphemus in antro
Lanigeras claudit pecudes, atque ubera pressat,
Centum alii curva hæc habitant ad littora vulgò
Infandi Cyclopes, et altis montibus errant.
Tertia jam lunæ se cornua lumine complent,
Quum vitam in silvis, inter deserta ferarum
Lustra domosque, traho, vastosque ab rupe Cyclopas
Prospicio, sonitumque pedum vocemque tremisco.
Victum infelicem, baccas, lapidosaque corna,
Dant rami, et vulsis pascunt radicibus herbæ.
Omnia collustrans, hanc primùm ad littora classem

Conspexi venientem: huic me, quæcumque fuisset,
Addixi: satìs est gentem effugisse nefandam.
Vos animam hanc potiùs quocumque absumite leto.
Vix ea fatus erat, summo quum monte videmus
Ipsum inter pecudes vastâ se mole moventem
Pastorem Polyphemum, et littora nota petentem;
Monstrum horrendum, informe, ingens, cui lumen ademptum.
Trunca manu pinus regit et vestigia firmat.
Lanigeræ comitantur oves; ea sola voluptâs,
Solamenque mali.
Postquam altos tetigit fluctus, et ad æquora venit,
Luminis effossi fluidum lavit inde cruorem,
Dentibus infrendens gemitu; graditurque per æquor
Jam medium, necdum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto
Supplice, sic merito; tacitique incidere funem:
Verrimus et proni certantibus æquora remis.
Sensit, et ad sonitum vocis vestigia torsit.
Verùm, ubi nulla datur dextrâ affectare potestas,
Nec potis Ionios fluctus æquare sequendo,
Clamorem immensum tollit, quo pontus et omnes
Intremuêre undæ, penitùsque exterritâ tellus
Italiæ, curvisque immugiit Ætna cavernis.
At genus e silvis Cyclopum et montibus altis
Excitum ruit ad portus, et littora complent.
Cernimus adstantes nequidquam lumine torvo
Ætnæos fratres, cœlo capita alta ferentes,
Concilium horrendum: quales quum vertice celso
Aëriæ quercus aut coniferæ cyparissi
Constiterunt, silva alta Jovis, lucusve Dianæ.
Præcipites metus acer agit quòcumque rudentes
Excutere, et ventis intendere vela secundis.
Contrà, jussa monent Heleni Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni teneant cursus: certum est dare lintea retro.
Ecce autem Boreas angustâ ab sede Pelori
Missus adest: vivo prætervehor ostia saxo
Pantagiæ, Megarosque sinus, Thapsumque jacentem.
Talia monstrabat relegens errata retrorsum
Littora Achemenides, comes infelicis Ulyssei.
Sicanio prætenta sinu jacet insula contra
Plemmyrium undosum: nomen dixêre priores
Ortygiam. Alpheum fama est huc Elidis amnem
Occultas egisse vias subter mare; qui nunc

Ore, Arethusa, tuo Siculis confunditur undis.
Jussi numina magna loci veneramur; et inde
Exsupero præpingue solum stagnantis Helori.
Hinc altas cautes projectaque saxa Pachyni
Radimus; et fatis nunquam concessa moveri
Apparet Camarina procul, campique Geloi,
Immanisque Gela, fluvii cognomine dicta.
Arduus inde Acragas ostentat maxima longè
Mœnia, magnanimûm quondam generator equorum.
Teque datis linquo ventis, palmosa Selinus;
Et vada dura lego saxis Lilybeïa cæcis.
  Hinc Drepani me portus et illætabilis ora
Accipit. Hic, pelagi tot tempestatibus actus,
Heu! genitorem, omnis curæ casûsque levamen,
Amitto Anchisen: hîc me, pater optime, fessum
Deseris, heu! tantis nequidquam erepte periclis!
Nec vates Helenus, quum multa horrenda moneret,
Hos mihi prædixit luctus, non dira Celæno.
Hic labor extremus, longarum hæc meta viarum.
Hinc me digressum vestris deus appulit oris.
  Sic pater Æneas, intentis omnibus, unus
Fata renarrabat divûm, cursusque docebat.
Conticuit tandem, factoque hîc fine quievit.

ÆNEIDOS

LIBER QUARTUS.

At regina, gravi jam dudum saucia curâ,
Vulnus alit venis, et cæco carpitur igni.
Multa viri virtus animo, multusque recursat
Gentis honos: hærent infixi pectore vultus,
Verbaque; nec placidam membris dat cura quietem.
Postera Phœbeâ lustrabat lampade terras,
Humentemque Aurora polo dimoverat umbram;
Quum sic unanimam alloquitur malè sana sororem:
  Anna soror, quæ me suspensam insomnia terrent!
Quis novus hic nostris successit sedibus hospes!
Quem sese ore ferens! quàm forti pectore, et armis!
Credo equidem, nec vana fides, genus esse deorum.
Degeneres animos timor arguit. Heu! quibus ille
Jactatus fatis! quæ bella exhausta canebat!

Si mihi non animo fixum immotumque sederet
Ne cui me vinclo vellem sociare jugali,
Postquam primus amor deceptam morte fefellit;
Si non pertæsum thalami tædæque fuisset;
Huic uni forsan potui succumbere culpæ.
Anna, fatebor enim, miseri post fata Sychæi
Conjugis, et sparsos fraternâ cæde Penates,
Solus hic inflexit sensus, animumque labantem
Impulit. Agnosco veteris vestigia flammæ.
Sed mihi vel tellus optem priùs ima dehiscat,
Vel pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemque profundam,
Ante, Pudor, quàm te violo, aut tua jura resolvo.
Ille meos, primus qui me sibi junxit, amores
Abstulit: ille habeat secum, servetque sepulcro.
Sic effata, sinum lacrymis implevit obortis.
  Anna refert: O luce magìs dilecta sorori,
Solane perpetuâ mœrens carpêre juventâ?
Nec dulces natos; Veneris nec præmia nôris?
Id cinerem aut Manes credis curare sepultos?
Esto: ægram nulli quondam flexêre mariti;
Non Libyæ, non antè Tyro; despectus Iarbas,
Ductoresque alii quos Africa terra triumphis
Dives alit: placitone etiam pugnabis amori?
Nec venit in mentem quorum consederis arvis?
Hinc Gætulæ urbes, genus insuperabile bello,
Et Numidæ infræni cingunt, et inhospita Syrtis:
Hinc deserta siti regio, latèque furentes
Barcæi. Quid bella Tyro surgentia dicam,
Germanique minas?
Dîs equidem auspicibus reor, et Junone secundâ,
Huc cursum Iliacas vento tenuisse carinas.
Quam tu urbem, soror, hanc cernes, quæ surgere regna,
Conjugio tali! Teucrûm comitantibus armis,
Punica se quantis attollet gloria rebus!
Tu modò posce deos veniam; sacrisque litatis,
Indulge hospitio, causasque innecte morandi;
Dum pelago desævit hiems, et aquosus Orion,
Quassatæque rates, dum non tractabile cœlum.
His dictis incensum animum inflammavit amore,
Spemque dedit dubiæ menti, solvitque pudorem.
  Principio delubra adeunt, pacemque per aras
Exquirunt: mactant lectas de more bidentes
Legiferæ Cereri, Phœboque, patrique Lyæo;

Junoni ante omnes, cui vincla jugalia curæ.
Ipsa, tenens dextrâ pateram, pulcherrima Dido
Candentis vaccæ media inter cornua fundit:
Aut ante ora deûm pingues spatiatur ad aras,
Instauratque diem donis, pecudumque reclusis
Pectoribus inhians, spirantia consulit exta.
Heu! vatum ignaræ mentes! quid vota furentem,
Quid delubra juvant? est mollis flamma medullas
Interea, et tacitum vivit sub pectore vulnus.
Uritur infelix Dido, totâque vagatur
Urbe furens: qualis conjectâ cerva sagittâ,
Quam procul incautam nemora inter Cresia fixit
Pastor agens telis, liquitque volatile ferrum
Nescius; illa fugâ silvas saltusque peragrat
Dictæos: hæret lateri letalis arundo.
Nunc media Ænean secum per mœnia ducit,
Sidoniasque ostentat opes, urbemque paratam:
Incipit effari, mediâque in voce resistit.
Nunc eadem, labente die, convivia quærit,
Iliacosque iterum demens audire labores
Exposcit, pendetque iterum narrantis ab ore.
Pòst, ubi digressi, lumenque obscura vicissim
Luna premit, suadentque cadentia sidera somnos,
Sola domo mœret vacuâ, stratisque relictis
Incubat: illum absens absentem auditque videtque;
Aut gremio Ascanium, genitoris imagine capta,
Detinet, infandum si fallere possit amorem.
Non cœptæ assurgunt turres; non arma juventus
Exercet; portusve, aut propugnacula bello
Tuta parant: pendent opera interrupta, minæque
Murorum ingentes, æquataque machina cœlo.
  Quam simul ac tali persensit peste teneri
Cara Jovis conjux, nec famam obstare furori;
Talibus aggreditur Venerem Saturnia dictis:
Egregiam verò laudem et spolia ampla refertis
Tuque puerque tuus, magnum et memorabile nomen,
Una dolo divûm si fœmina victa duorum est!
Nec me adeò fallit veritam te mœnia nostra,
Suspectas habuisse domos Carthaginis altæ.
Sed quis erit modus? aut quò nunc certamina tanta?
Quin potiùs pacem æternam pactosque hymenæos
Exercemus? habes totâ quod mente petîsti:
Ardet amans Dido, traxitque per ossa furorem.
Communem hunc ergo populum paribusque regamus

Auspiciis: liceat Phrygio servire marito,
Dotalesque tuæ Tyrios permittere dextræ.
Olli (sensit enim simulatâ mente locutam,
Quò regnum Italiæ Libycas averteret oras)
Sic contrà est ingressa Venus: Quis talia demens
Abnuat, aut tecum malit contendere bello?
Si modò, quod memoras, factum fortuna sequatur.
Sed fatis incerta feror si Jupiter unam
Esse velit Tyriis urbem Trojâque profectis,
Miscerive probet populos, aut fœdera jungi.
Tu conjux; tibi fas animum tentare precando.
Perge; sequar. Tum sic excepit regia Juno:
Mecum erit iste labor: nunc quâ ratione quod instat
Confieri possit, paucis, adverte, docebo.
Venatum Æneas unâque miserrima Dido
In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiisque retexerit orbem.
His ego nigrantem commixtâ grandine nimbum,
Dum trepidant alæ, saltusque indagine cingunt,
Desuper infundam, et tonitru cœlum omne ciebo.
Diffugient comites, et nocte tegentur opacâ:
Speluncam Dido dux et Trojanus eamdem
Devenient. Adero; et, tua si mihi certa voluntas,
Connubio jungam stabili, propriamque dicabo.
Hîc Hymenæus erit. Non adversata petenti
Annuit, atque dolis risit Cytherea repertis.
Oceanum interea surgens Aurora relinquit.
It portis jubare exorto delecta juventus:
Retia rara, plagæ, lato venabula ferro,
Massylique ruunt equites, et odora canum vis.
Reginam thalamo cunctantem ad limina primi
Pœnorum exspectant: ostroque insignis et auro
Stat sonipes, ac fræna ferox spumantia mandit.
Tandem progreditur, magnâ stipante catervâ,
Sidoniam picto chlamydem circumdata limbo;
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem.
Nec non et Phrygii comites, et lætus Iulus,
Incedunt. Ipse ante alios pulcherrimus omnes
Infert se socium Æneas, atque agmina jungit.
Qualis, ubi hibernam Lyciam Xanthique fluenta
Deserit, ac Delum maternam invisit Apollo,
Instauratque choros; mixtique altaria circum
Cretesque Dryopesque fremunt, pictique Agathyrsi:

Ipse jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro;
Tela sonant humeris. Haud illo segnior ibat
Æneas: tantum egregio decus enitet ore.
Postquam altos ventum in montes atque invia lustra,
Ecce feræ, saxi dejectæ vertice, capræ
Decurrêre jugis: aliâ de parte patentes
Transmittunt cursu campos atque agmina cervi
Pulverulenta fugâ glomerant, montesque relinquunt.
At puer Ascanius mediis in vallibus acri
Gaudet equo; jamque hos cursu, jam præterit illos;
Spumantemque dari pecora inter inertia votis
Optat aprum, aut fulvum descendere monte leonem.
Interea magno misceri murmure cœlum
Incipit: insequitur commixtâ grandine nimbus.
Et Tyrii comites passim, et Trojana juventus,
Dardaniusque nepos Veneris, diversa per agros
Tecta metu petiêre: ruunt de montibus amnes.
Speluncam Dido dux et Trojanus eamdem
Deveniunt: prima et Tellus et pronuba Juno
Dant signum; fulsêre ignes, et conscius æther
Connubiis; summoque ululârunt vertice nymphæ.
Ille dies primus leti primusque malorum
Causa fuit: neque enim specie famâve movetur,
Nec jam furtivum Dido meditatur amorem:
Conjugium vocat; hoc prætexit nomine culpam.
Extemplo Libyæ magnas it Fama per urbes;
Fama, malum quâ non aliud velocius ullum;
Mobilitate viget, viresque acquirit eundo;
Parva metu primò, mox sese attollit in auras;
Ingrediturque solo, et caput inter nubila condit.
Illam Terra parens, irâ irritata deorum,
Extremam, ut perhibent, Cœo Enceladoque sororem
Progenuit, pedibus celerem et pernicibus alis:
Monstrum horrendum, ingens; cui, quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu,
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cœli medio terræque, per umbram
Stridens, nec dulci declinat lumina somno.
Luce sedet custos, aut summi culmine tecti,
Turribus aut altis, et magnas territat urbes;
Tam ficti pravique tenax quàm nuntia veri.
Hæc tum multiplici populos sermone replebat
Gaudens, et pariter facta atque infecta canebat:

Venisse Ænean, Trojano a sanguine cretum,
Cui se pulchra viro dignetur jungere Dido;
Nunc hiemem inter se luxu, quàm longa, fovere,
Regnorum immemores, turpique cupidine captos.
Hæc passim dea fœda virûm diffundit in ora.
  Protinus ad regem cursus detorquet Iarban,
Incenditque animum dictis, atque aggerat iras.
  Hic Hammone satus, raptâ Garamantide nymphâ,
Templa Jovi centum latis immania regnis,
Centum aras posuit; vigilemque sacraverat ignem,
Excubias divûm æternas; pecudumque cruore
Pingue solum, et variis florentia limina sertis.
Isque amens animi, et rumore accensus amaro,
Dicitur ante aras, media inter numina divûm,
Multa Jovem manibus supplex orâsse supinis:
Jupiter omnipotens, cui nunc Maurusia pictis
Gens epulata toris Lenæum libat honorem,
Adspicis hæc? an te, genitor, quum fulmina torques,
Nequidquam horremus? cæcique in nubibus ignes
Terrificant animos, et inania murmura miscent?
Fœmina, quæ, nostris errans in finibus, urbem
Exiguam pretio posuit, cui littus arandum,
Cuique loci leges dedimus, connubia nostra
Repulit, ac dominum Ænean in regna recepit.
Et nunc ille Paris, cum semiviro comitatu,
Mæoniâ mentum mitrâ crinemque madentem
Subnixus, rapto potitur: nos munera templis
Quippe tuis ferimus, famamque fovemus inanem.
  Talibus orantem dictis, arasque tenentem,
Audiit Omnipotens, oculosque ad mœnia torsit
Regia, et oblitos famæ melioris amantes.
Tum sic Mercurium alloquitur, ac talia mandat:
Vade age, nate, voca Zephyros, et labere pennis;
Dardaniumque ducem, Tyriâ Carthagine qui nunc
Exspectat, fatisque datas non respicit urbes,
Alloquere, et celeres defer mea dicta per auras.
Non illum nobis genetrix pulcherrima talem
Promisit, Graiûmque ideo bis vindicat armis;
Sed fore qui gravidam imperiis belloque frementem
Italiam regeret, genus alto a sanguine Teucri
Proderet, ac totum sub leges mitteret orbem.
Si nulla accendit tantarum gloria rerum,
Nec super ipse suâ molitur laude laborem;
Ascanione pater Romanas invidet arces?

Quid struit? aut quâ spe inimicâ in gente moratur?
Nec prolem Ausoniam et Lavinia respicit arva?
Naviget; hæc summa est: hic nostri nuntius esto.
Dixerat. Ille patris magni parere parabat
Imperio: et primùm pedibus talaria nectit
Aurea, quæ sublimem alis, sive æquora supra,
Seu terram, rapido pariter cum flamine portant.
Tum virgam capit: hâc animas ille evocat Orco
Pallentes, alias sub Tartara tristia mittit;
Dat somnos, adimitque, et lumina morte resignat:
Illâ fretus agit ventos, et turbida tranat
Nubila. Jamque volans apicem et latera ardua cernit
Atlantis duri, cœlum qui vertice fulcit;
Atlantis, cinctum assiduè cui nubibus atris
Piniferum caput et vento pulsatur et imbri:
Nix humeros infusa tegit; tum flumina mento
Præcipitant senis, et glacie riget horrida barba.
Hîc primùm paribus nitens Cyllenius alis
Constitit: hinc toto præceps se corpore ad undas
Misit; avi similis, quæ circum littora, circum
Piscosos scopulos, humilis volat æquora juxta.
Haud aliter terras inter cœlumque volabat
Littus arenosum ad Libyæ, ventosque secabat,
Materno veniens ab avo Cyllenia proles.
Ut primùm alatis tetigit magalia plantis,
Ænean fundantem arces ac tecta novantem
Conspicit; atque illi stellatus iaspide fulvâ
Ensis erat, Tyrioque ardebat murice læna
Demissa ex humeris; dives quæ munera Dido
Fecerat, et tenui telas discreverat auro.
Continuò invadit: Tu nunc Carthaginis altæ
Fundamenta locas, pulchramque uxorius urbem
Extruis? heu! regni rerumque oblite tuarum!
Ipse deûm tibi me claro demittit Olympo
Regnator, cœlum et terras qui numine torquet;
Ipse hæc ferre jubet celeres mandata per auras:
Quid struis? aut quâ spe Libycis teris otia terris?
Si te nulla movet tantarum gloria rerum,
Nec super ipse tuâ moliris laude laborem;
Ascanium surgentem et spes hæredis Iüli
Respice, cui regnum Italiæ Romanaque tellus
Debentur. Tali Cyllenius ore locutus
Mortales visus medio sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.

At verò Æneas adspectu obmutuit amens;
Arrectæque horrore comæ, et vox faucibus hæsit.
Ardet abire fugâ, dulcesque relinquere terras,
Attonitus tanto monitu imperioque deorum.
Heu! quid agat? quo nunc reginam ambire furentem
Audeat affatu? quæ prima exordia sumat?
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Hæc alternanti potior sententia visa est.
Mnesthea, Sergestumque vocat, fortemque Cloanthum;
Classem aptent taciti, socios ad littora cogant,
Arma parent, et quæ sit rebus causa novandis
Dissimulent: sese interea, quando optima Dido
Nesciat, et tantos rumpi non speret amores,
Tentaturum aditus, et quæ mollissima fandi
Tempora, quis rebus dexter modus. Ociùs omnes
Imperio læti parent, ac jussa facessunt.
At regina dolos (quis fallere possit amantem?)
Præsensit, motusque excepit prima futuros,
Omnia tuta timens: eadem impia Fama furenti
Detulit armari classem, cursumque parari.
Sævit inops animi, totamque incensa per urbem
Bacchatur: qualis commotis excita sacris
Thyias, ubi audito stimulant trieterica Baccho
Orgia, nocturnusque vocat clamore Cithæron.
Tandem his Ænean compellat vocibus ultro:
Dissimulare etiam sperâsti, perfide, tantum
Posse nefas, tacitusque meâ decedere terrâ?
Nec te noster amor, nec te data dextera quondam,
Nec moritura tenet crudeli funere Dido?
Quin etiam hiberno moliris sidere classem,
Et mediis properas Aquilonibus ire per altum,
Crudelis? Quid? si non arva aliena domosque
Ignotas peteres, et Troja antiqua maneret,
Troja per undosum peteretur classibus æquor?
Mene fugis? Per ego has lacrymas dextramque tuam, te,
(Quando aliud mihi jam miseræ nihil ipsa reliqui)
Per connubia nostra, per inceptos hymenæos,
Si bene quid de te merui, fuit aut tibi quidquam
Dulce meum, miserere domûs labentis, et istam,
Oro, si quis adhuc precibus locus, exue mentem.
Te propter Libycæ gentes Nomadumque tyranni
Odêre; infensi Tyrii: te propter eumdem
Extinctus pudor, et, quâ solâ sidera adibam,
Fama prior. Cui me moribundam deseris, hospes?

Hoc solum nomen quoniam de conjuge restat.
Quid moror? an mea Pygmalion dum mœnia frater
Destruat, aut captam ducat Gætulus Iarbas?
Saltem si qua mihi de te suscepta fuisset
Ante fugam soboles; si quis mihi parvulus aulâ
Luderet Æneas, qui te tamen ore referret;
Non equidem omnino capta ac deserta viderer.
Dixerat. Ille Jovis monitis immota tenebat
Lumina, et obnixus curam sub corde premebat.
Tandem pauca refert: Ego te, quæ plurima fando
Enumerare vales, nunquam, regina, negabo
Promeritam; nec me meminisse pigebit Elissæ,
Dum memor ipse mei, dum spiritus hos regit artus.
Pro re pauca loquar. Neque ego hanc abscondere furto
Speravi, ne finge, fugam; nec conjugis unquam
Prætendi tædas, aut hæc in fœdera veni.
Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meâ componere curas;
Urbem Trojanam primùm dulcesque meorum
Reliquias colerem; Priami tecta alta manerent;
Et recidiva manu posuissem Pergama victis.
Sed nunc Italiam magnam Gryneus Apollo,
Italiam Lyciæ jussêre capessere sortes:
Hic amor, hæc patria est. Si te Carthaginis arces
Phœnissam, Libycæque adspectus detinet urbis;
Quæ tandem Ausoniâ Teucros considere terrâ
Invidia est? Et nos fas extera quærere regna.
Me patris Anchisæ, quoties humentibus umbris
Nox operit terras, quoties astra ignea surgunt,
Admonet in somnis, et turbida terret imago:
Me puer Ascanius, capitisque injuria cari,
Quem regno Hesperiæ fraudo et fatalibus arvis.
Nunc etiam interpres divûm, Jove missus ab ipso,
(Testor utrumque caput) celeres mandata per auras
Detulit: ipse deum manifesto in lumine vidi
Intrantem muros, vocemque his auribus hausi.
Desine meque tuis incendere teque querelis:
Italiam non sponte sequor.
Talia dicentem jamdudum aversa tuetur,
Huc illuc volvens oculos, totumque pererrat
Luminibus tacitis, et sic accensa profatur:
Nec tibi diva parens, generis nec Dardanus auctor,
Perfide; sed duris genuit te cautibus horrens
Caucasus, Hyrcanæque admôrunt ubera tigres.
Nam quid dissimulo? aut quæ me ad majora reservo?

Num fletu ingemuit nostro? num lumina flexit?
Num lacrymas victus dedit? aut miseratus amantem est?
Quæ quibus anteferam? jam jam nec maxima Juno,
Nec Saturnius hæc oculis pater adspicit æquis.
Nusquam tuta fides. Ejectum littore, egentem,
Excepi, et regni demens in parte locavi:
Amissam classem, socios, a morte reduxi.
Heu! furiis incensa feror! Nunc augur Apollo,
Nunc Lyciæ sortes, nunc et Jove missus ab ipso
Interpres divûm fert horrida jussa per auras.
Scilicet is superis labor est; ea cura quietos
Sollicitat. Neque te teneo, neque dicta refello.
I, sequere Italiam ventis; pete regna per undas.
Spero equidem mediis, si quid pia numina possunt,
Supplicia hausurum scopulis, et nomine Dido
Sæpè vocaturum. Sequar atris ignibus absens;
Et, quum frigida mors animâ seduxerit artus,
Omnibus umbra locis adero: dabis, improbe, pœnas.
Audiam; et hæc Manes veniet mihi fama sub imos.
His medium dictis sermonem abrumpit, et auras
Ægra fugit, seque ex oculis avertit et aufert,
Linquens multa metu cunctantem et multa parantem
Dicere. Suscipiunt famulæ, collapsaque membra
Marmoreo referunt thalamo, stratisque reponunt.
At pius Æneas, quanquam lenire dolentem
Solando cupit, et dictis avertere curas,
Multa gemens, magnoque animum labefactus amore,
Jussa tamen divûm exsequitur classemque revisit.
Tum verò Teucri incumbunt, et littore celsas
Deducunt toto naves; natat uncta carina;
Frondentesque ferunt remos et robora silvis
Infabricata, fugæ studio.
Migrantes cernas, totâque ex urbe ruentes.
Ac veluti ingentem formicæ farris acervum
Quum populant, hiemis memores, tectoque reponunt:
It nigrum campis agmen, prædamque per herbas
Convectant calle angusto; pars grandia trudunt
Obnixæ frumenta humeris; pars agmina cogunt,
Castigantque moras: opere omnis semita fervet.
Quis tibi tunc, Dido, cernenti talia sensus?
Quosve dabas gemitus, quum littora fervere latè
Prospiceres arce ex summâ, totumque videres
Misceri ante oculos tantis clamoribus æquor?
Improbe amor, quid non mortalia pectora cogis!

Ire iterum in lacrymas, iterum tentare precando
Cogitur, et supplex animos submittere amori,
Ne quid inexpertum frustrà moritura relinquat.
  Anna, vides toto properari littore; circùm
Undique convenêre; vocat jam carbasus auras;
Puppibus et læti nautæ imposuêre coronas.
Hunc ego si potui tantum sperare dolorem,
Et perferre, soror, potero. Miseræ hoc tamen unum
Exsequere, Anna, mihi; solam nam perfidus ille
Te colere, arcanos etiam tibi credere sensus;
Sola viri molles aditus et tempora nôras.
I, soror, atque hostem supplex affare superbum:
Non ego cum Danais Trojanam exscindere gentem
Aulide juravi, classemve ad Pergâma misi;
Nec patris Anchisæ cinerem manesve revelli.
Cur mea dicta negat duras demittere in aures?
Quò ruit? Extremum hoc miseræ det munus amanti:
Exspectet facilemque fugam ventosque ferentes.
Non jam conjugium antiquum, quod prodidit, oro;
Nec pulchro ut Latio careat, regnumque relinquat.
Tempus inane peto, requiem spatiumque furori,
Dum mea me victam doceat fortuna dolere.
Extremam hanc oro veniam (miserere sororis):
Quam mihi quum dederis, cumulatam morte remittam.
  Talibus orabat, talesque miserrima fletus
Fertque refertque soror; sed nullis ille movetur
Fletibus, aut voces ullas tractabilis audit.
Fata obstant, placidasque viri deus obstruit aures.
Ac veluti annoso validam quum robore quercum
Alpini Boreæ, nunc hinc, nunc flatibus illinc
Eruere inter se certant; it stridor, et altè
Consternunt terram, concusso stipite, frondes;
Ipsa hæret scopulis; et quantùm vertice ad auras
Ætherias, tantùm radice in Tartara tendit:
Haud secùs assiduis hinc atque hinc vocibus heros
Tunditur, et magno persentit pectore curas:
Mens immota manet; lacrymæ volvuntur inanes.
  Tum verò infelix fatis exterrita Dido
Mortem orat; tædet cœli convexa tueri.
Quò magìs inceptum peragat, lucemque relinquat,
Vidit, thuricremis quum dona imponeret aris,
Horrendum dictu! latices nigrescere sacros,
Fusaque in obscœnum se vertere vina cruorem.
Hoc visum nulli, non ipsi effata sorori.

Præterea fuit in tectis de marmore templum
Conjugis antiqui, miro quod honore colebat,
Velleribus niveis et festâ fronde revinctum:
Hinc exaudiri voces et verba vocantis
Visa viri, nox quum terras obscura teneret;
Solaque culminibus ferali carmine bubo
Sæpè queri, et longas in fletum ducere voces.
Multaque præterea vatum prædicta priorum
Terribili monitu horrificant. Agit ipse furentem
In somnis ferus Æneas: semperque relinqui
Sola sibi, semper longam incomitata videtur
Ire viam, et Tyrios desertâ quærere terrâ.
Eumenidum veluti demens videt agmina Pentheus,
Et solem geminum, et duplices se ostendere Thebas:
Aut Agamemnonius scenis agitatus Orestes,
Armatam facibus matrem et serpentibus atris
Quum fugit, ultricesque sedent in limine Diræ.
  Ergo ubi concepit furias evicta dolore,
Decrevitque mori, tempus secum ipsa modumque
Exigit, et, mœstam dictis aggressa sororem,
Consilium vultu tegit, ac spem fronte serenat:
Inveni, germana, viam (gratare sorori)
Quæ mihi reddat eum, vel eo me solvat amantem.
Oceani finem juxta solemque cadentem,
Ultimus Æthiopum locus est, ubi maximus Atlas
Axem humero torquet stellis ardentibus aptum.
Hinc mihi Massylæ gentis monstrata sacerdos,
Hesperidum templi custos, epulasque draconi
Quæ dabat, et sacros servabat in arbore ramos,
Spargens humida mella soporiferumque papaver.
Hæc se carminibus promittit solvere mentes
Quas velit, ast aliis duras immittere curas;
Sistere aquam fluviis, et vertere sidera retro:
Nocturnosque ciet Manes: mugire videbis
Sub pedibus terram, et descendere montibus ornos.
Testor, cara, deos, et te, germana, tuumque
Dulce caput, magicas invitam accingier artes.
Tu secreta pyram tecto interiore sub auras
Erige; et arma viri, thalamo quæ fixa reliquit
Impius, exuviasque omnes, lectumque jugalem,
Quo perii, superimponas. Abolere nefandi
Cuncta viri monumenta jubet monstratque sacerdos.
Hæc effata silet. Pallor simul occupat ora.
Non tamen Anna novis prætexere funera sacris

Germanam credit, nec tantos mente furores
Concipit, aut graviora timet quàm morte Sychæi.
Ergo jussa parat.
At regina, pyrâ penetrali in sede sub auras
Erectâ ingenti, tædis atque ilice sectâ,
Intenditque locum sertis, et fronde coronat
Funereâ: super exuvias, ensemque relictum,
Effigiemque toro locat, haud ignara futuri.
Stant aræ circùm; et crines effusa sacerdos
Ter centum tonat ore deos, Erebumque, Chaosque,
Tergeminamque Hecaten, tria virginis ora Dianæ.
Sparserat et latices simulatos fontis Averni.
Falcibus et messæ ad lunam quæruntur ahenis
Pubentes herbæ, nigri cum lacte veneni.
Quæritur et nascentis equi de fronte revulsus,
Et matri præreptus, amor.
Ipsa molâ, manibusque piis, altaria juxta,
Unum exuta pedem vinclis, in veste recinctâ,
Testatur moritura deos, et conscia fati
Sidera: tum, si quod non æquo fœdere amantes
Curæ numen habet, justumque memorque precatur.
Nox erat, et placidum carpebant fessa soporem
Corpora per terras; silvæque et sæva quiêrant
Æquora; quum medio volvuntur sidera lapsu;
Quum tacet omnis ager; pecudes, pictæque volucres,
Quæque lacus latè liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lenibant curas, et corda oblita laborum:
At non infelix animi Phœnissa; neque unquam
Solvitur in somnos, oculisve aut pectore noctem
Accipit: ingeminant curæ; rursusque resurgens
Sævit amor, magnoque irarum fluctuat æstu.
Sic adeò insistit, secumque ita corde volutat:
En quid ago? rursusne procos irrisa priores
Experiar? Nomadumque petam connubia supplex,
Quos ego sim toties jam dedignata maritos?
Iliacas igitur classes atque ultima Teucrûm
Jussa sequar? quiane auxilio juvat antè levatos,
Aut bene apud memores veteris stat gratia facti?
Quis me autem, fac velle, sinet? ratibusve superbis
Invisam accipiet? Nescis, heu! perdita, necdum
Laomedonteæ sentis perjuria gentis?
Quid tum? sola fugâ nautas comitabor ovantes?
An Tyriis omnique manu stipata meorum

Inferar? et quos Sidoniâ vix urbe revelli
Rursus agam pelago, et ventis dare vela jubebo?
Quin morere, ut merita es, ferroque averte dolorem.
Tu, lacrymis evicta meis, tu prima furentem
His, germana, malis oneras, atque objicis hosti.
Non licuit thalami expertem sine crimine vitam
Degere more feræ, tales nec tangere curas!
Non servata fides cineri promissa Sychæo!
Tantos illa suo rumpebat pectore questus.
Æneas celsâ in puppi, jam certus eundi,
Carpebat somnos, rebus jam ritè paratis.
Huic se forma dei vultu redeuntis eodem
Obtulit in somnis, rursusque ita visa monere est;
Omnia Mercurio similis, vocemque, coloremque,
Et crines flavos, et membra decora juventâ:
Nate deâ, potes hoc sub casu ducere somnos?
Nec quæ te circum stent deinde pericula cernis?
Demens! nec Zephyros audis spirare secundos?
Illa dolos dirumque nefas in pectore versat,
Certa mori, varioque irarum fluctuat æstu.
Non fugis hinc præceps, dum præcipitare potestas?
Jam mare turbari trabibus, sævasque videbis
Collucere faces, jam fervere littora flammis,
Si te his attigerit terris Aurora morantem.
Eia age, rumpe moras: varium et mutabile semper
Fœmina. Sic fatus, nocti se immiscuit atræ.
Tum verò Æneas, subitis exterritus umbris,
Corripit e somno corpus, sociosque fatigat:
Præcipites vigilate, viri, et considite transtris;
Solvite vela citi. Deus, æthere missus ab alto,
Festinare fugam tortosque incidere funes
Ecce iterum stimulat. Sequimur te, sancte deorum,
Quisquis es, imperioque iterum paremus ovantes.
Adsis o, placidusque juves, et sidera cœlo
Dextra feras. Dixit: vaginâque eripit ensem
Fulmineum, strictoque ferit retinacula ferro.
Idem omnes simul ardor habet: rapiuntque, ruuntque:
Littora deseruêre: latet sub classibus æquor:
Adnixi torquent spumas, et cærula verrunt.
Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile:
Regina e speculis ut primùm albescere lucem
Vidit, et æquatis classem procedere velis,
Littoraque et vacuos sensit sine remige portus;

Terque quaterque manu pectus percussa decorum,
Flaventesque abscissa comas: Proh Jupiter! ibit
Hic, ait, et nostris illuserit advena regnis?
Non arma expedient, totâque ex urbe sequentur,
Deripientque rates alii navalibus? Ite:
Ferte citi flammas, date vela, impellite remos.
Quid loquor? aut ubi sum? quæ mentem insania mutat?
Infelix Dido! nunc te facta impia tangunt.
Tum decuit, quum sceptra dabas. En dextra fidesque!
Quem secum patrios aiunt portâsse Penates,
Quem subiisse humeris confectum ætate parentem!
Non potui abreptum divellere corpus, et undis
Spargere? non socios, non ipsum absumere ferro
Ascanium, patriisque epulandum ponere mensis?
Verùm anceps pugnæ fuerat fortuna. Fuisset.
Quem metui moritura? Faces in castra tulissem;
Implêssemque foros flammis; natumque patremque
Cum genere extinxêm: memet super ipsa dedissem.
Sol, qui terrarum flammis opera omnia lustras,
Tuque harum interpres curarum et conscia Juno,
Nocturnisque Hecate triviis ululata per urbes,
Et Diræ ultrices, et dî morientis Elissæ,
Accipite hæc, meritumque malis advertite numen,
Et nostras audite preces. Si tangere portus
Infandum caput ac terris adnare necesse est,
Et sic fata Jovis poscunt, hic terminus hæret;
At bello audacis populi vexatus et armis,
Finibus extorris, complexu avulsus Iüli,
Auxilium imploret, videatque indigna suorum
Funera; nec, quum se sub leges pacis iniquæ
Tradiderit, regno aut optatâ luce fruatur;
Sed cadat ante diem, mediâque inhumatus arenâ.
Hæc precor: hanc vocem extremam cum sanguine fundo.
Tum vos, o Tyrii, stirpem et genus omne futurum
Exercete odiis, cinerique hæc mittite nostro
Munera: nullus amor populis nec fœdera sunto.
Exoriare aliquis nostris ex ossibus ultor,
Qui face Dardanios ferroque sequare colonos,
Nunc, olim, quocumque dabunt se tempore vires.
Littora littoribus contraria, fluctibus undas,
Imprecor, arma armis: pugnent ipsique nepotesque.
   Hæc ait, et partes animum versabat in omnes,
Invisam quærens quamprimùm abrumpere lucem.
Tum breviter Barcen nutricem affata Sychæi,

Namque suam patriâ antiquâ cinis ater habebat:
Annam, cara mihi nutrix, huc siste sororem:
Dic corpus properet fluviali spargere lymphâ,
Et pecudes secum et monstrata piacula ducat;
Sic veniat: tuque ipsa piâ tege tempora vittâ.
Sacra Jovi Stygio, quæ ritè incepta paravi,
Perficere est animus, finemque imponere curis,
Dardaniique rogum capitis permittere flammæ.
Sic ait. Illa gradum studio celerabat anili.
At trepida, et cœptis immanibus effera Dido,
Sanguineam volvens aciem, maculisque trementes
Interfusa genas, et pallida morte futurâ,
Interiora domûs irrumpit limina, et altos
Conscendit furibunda rogos, ensemque recludit
Dardanium, non hos quæsitum munus in usus.
Hîc, postquam Iliacas vestes notumque cubile
Conspexit, paulùm lacrymis et mente morata,
Incubuitque toro, dixitque novissima verba:
Dulces exuviæ, dum fata deusque sinebant,
Accipite hanc animam, meque his exsolvite curis.
Vixi, et quem dederat cursum fortuna peregi:
Et nunc magna mei sub terras ibit imago.
Urbem præclaram statui; mea mœnia vidi;
Ulta virum, pœnas inimico a fratre recepi;
Felix, heu! nimiùm felix, si littora tantùm
Nunquam Dardaniæ tetigissent nostra carinæ!
Dixit, et os impressa toro, Moriemur inultæ!
Sed moriamur, ait: sic, sic juvat ire sub umbras.
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostræ secum ferat omina mortis.
Dixerat; atque illam media inter talia ferro
Collapsam adspiciunt comites, ensemque cruore
Spumantem, sparsasque manus. It clamor ad alta
Atria; concussam bacchatur fama per urbem;
Lamentis gemituque, et fœmineo ululatu,
Tecta fremunt; resonat magnis plangoribus æther.
Non aliter quàm si immissis ruat hostibus omnis
Carthago, aut antiqua Tyros, flammæque furentes
Culmina perque hominum volvantur perque deorum.
Audiit exanimis, trepidoque exterrita cursu,
Unguibus ora soror fœdans, et pectora pugnis,
Per medios ruit, ac morientem nomine clamat:
Hoc illud, germana, fuit? me fraude petebas?
Hoc rogus iste mihi, hoc ignes aræque parabant?

Quid primùm deserta querar? comitemne sororem
Sprevisti moriens? eadem me ad fata vocâsses;
Idem ambas ferro dolor, atque eadem hora, tulisset.
His etiam struxi manibus, patriosque vocavi
Voce deos, sic te ut positâ, crudelis! abessem?
Extinxti te, meque, soror, populumque, patresque
Sidonios, urbemque tuam. Date vulnera lymphis;
Abluam; et, extremus si quis super halitus errat,
Ore legam. Sic fata, gradus evaserat altos,
Semianimemque sinu germanam amplexa fovebat
Cum gemitu, atque atros siccabat veste cruores.
Illa, graves oculos conata attollere, rursus
Deficit: infixum stridit sub pectore vulnus.
Ter sese attollens cubitoque adnixa levavit,
Ter revoluta toro est; oculisque errantibus alto
Quæsivit cœlo lucem, ingemuitque repertam.
  Tum Juno omnipotens, longum miserata dolorem
Difficilesque obitus, Irim demisit Olympo,
Quæ luctantem animam nexosque resolveret artus.
Nam, quia nec fato, meritâ nec morte, peribat,
Sed misera ante diem, subitoque accensa furore,
Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco.
Ergo Iris, croceis per cœlum roscida pennis,
Mille trahens varios adverso sole colores,
Devolat, et supra caput adstitit: Hunc ego Diti
Sacrum jussa fero, teque isto corpore solvo.
Sic ait, et dextrâ crinem secat: omnis et unâ
Dilapsus calor, atque in ventos vita recessit.

ÆNEIDOS

LIBER QUINTUS.

  Interea medium Æneas jam classe tenebat
Certus iter, fluctusque atros Aquilone secabat,
Mœnia respiciens, quæ jam infelicis Elissæ
Collucent flammis. Quæ tantum accenderit ignem
Causa latet; duri magno sed amore dolores
Polluto, notumque furens quid fœmina possit,
Triste per augurium Teucrorum pectora ducunt.
  Ut pelagus tenuêre rates, nec jam ampliùs ulla

Occurrit tellus, maria undique et undique cœlum;
Olli cæruleus supra caput adstitit imber,
Noctem hiememque ferens; et inhorruit unda tenebris.
Ipse gubernator puppi Palinurus ab altâ:
Heu! quianam tanti cinxerunt æthera nimbi?
Quidve, pater Neptune, paras? Sic deinde locutus,
Colligere arma jubet, validisque incumbere remis;
Obliquatque sinus in ventum, ac talia fatur:
Magnanime Ænea, non, si mihi Jupiter auctor
Spondeat, hoc sperem Italiam contingere cœlo.
Mutati transversa fremunt, et vespere ab atro
Consurgunt venti, atque in nubem cogitur aër.
Nec nos obniti contrà, nec tendere tantùm,
Sufficimus: superat quoniam fortuna, sequamur;
Quòque vocat vertamus iter. Nec littora longè
Fida reor fraterna Erycis, portusque Sicanos,
Si modò ritè memor servata remetior astra.
Tum pius Æneas: Equidem sic poscere ventos
Jamdudum, et frustra cerno te tendere contrà.
Flecte viam velis. An sit mihi gratior ulla,
Quòve magìs fessas optem demittere naves,
Quàm quæ Dardanium tellus mihi servat Acesten,
Et patris Anchisæ gremio complectitur ossa?
Hæc ubi dicta, petunt portus, et vela secundi
Intendunt Zephyri: fertur cita gurgite classis;
Et tandem læti notæ advertuntur arenæ.
At procul excelso miratus vertice montis
Adventum sociasque rates, occurrit Acestes,
Horridus in jaculis et pelle Libystidis ursæ;
Troïa Crimisò conceptum flumine mater
Quem genuit. Veterum non immemor ille parentûm,
Gratatur reduces; et gazâ lætus agresti
Excipit, ac fessos opibus solatur amicis.
Postera quum primo stellas oriente fugârat
Clara dies, socios in cœtum littore ab omni
Advocat Æneas, tumulique ex aggere fatur:
Dardanidæ magni, genus alto a sanguine divûm,
Annuus exactis completur mensibus orbis,
Ex quo reliquias divinique ossa parentis
Condidimus terrâ, mœstasque sacravimus aras.
Jamque dies, ni fallor, adest, quem semper acerbum,
Semper honoratum (sic dî voluistis) habebo.
Hunc ego Gætulis agerem si syrtibus exsul,
Argolicove mari deprensus, et urbe Mycenæ;

Annua vota tamen solemnesque ordine pompas
Exsequerer, strueremque suis altaria donis.
Nunc ultro ad cineres ipsius et ossa parentis,
Haud equidem sine mente, reor, sine numine divûm,
Adsumus, et portus delati intramus amicos.
Ergo agite, et lætum cuncti celebremus honorem :
Poscamus ventos, atque hæc me sacra quotannis
Urbe velit positâ templis sibi ferre dicatis.
Bina boum vobis Trojâ generatus Acestes
Dat numero capita in naves : adhibete Penates
Et patrios epulis, et quos colit hospes Acestes.
Præterea, si nona diem mortalibus almum
Aurora extulerit, radiisque retexerit orbem,
Prima citæ Teucris ponam certamina classis :
Quique pedum cursu valet, et qui viribus audax,
Aut jaculo incedit melior levibusque sagittis,
Seu crudo fidit pugnam committere cæstu ;
Cuncti adsint, meritæque exspectent præmia palmæ.
Ore favete omnes, et tempora cingite ramis.
   Sic fatus, velat maternâ tempora myrto ;
Hoc Helymus facit, hoc ævi maturus Acestes,
Hoc puer Ascanius ; sequitur quos cætera pubes.
Ille e concilio multis cum millibus ibat
Ad tumulum, magnâ medius comitante catervâ.
Hîc duo ritè mero libans carchesia Baccho
Fundit humi, duo lacte novo, duo sanguine sacro ;
Purpureosque jacit flores, ac talia fatur :
Salve, sancte parens, iterum : salvete, recepti
Nequidquam cineres, animæque umbræque paternæ.
Non licuit fines Italos, fataliaque arva,
Nec tecum Ausonium, quicumque est, quærere Tybrim.
Dixerat hæc, adytis quum lubricus anguis ab imis
Septem ingens gyros, septena volumina, traxit,
Amplexus placidè tumulum, lapsusque per aras ;
Cæruleæ cui terga notæ, maculosus et auro
Squamam incendebat fulgor ; ceu nubibus arcus
Mille jacit varios adverso sole colores.
Obstupuit visu Æneas. Ille, agmine longo
Tandem inter pateras et levia pocula serpens,
Libavitque dapes, rursusque innoxius imo
Successit tumulo, et depasta altaria liquit.
Hoc magìs inceptos genitori instaurat honores,
Incertus geniumne loci, famulumne parentis,
Esse putet : cædit binas de more bidentes,

Totque sues, totidem nigrantes terga juvencos:
Vinaque fundebat pateris, animamque vocabat
Anchisæ magni, Manesque Acheronte remissos.
Nec non et socii, quæ cuique est copia, læti
Dona ferunt, onerantque aras, mactantque juvencos:
Ordine ahena locant alii; fusique per herbam
Subjiciunt verubus prunas, et viscera torrent.
  Exspectata dies aderat, nonamque serenâ
Auroram Phaëthontis equi jam luce vehebant:
Famaque finitimos et clari nomen Acestæ
Excierat: læto complêrant littora cœtu,
Visuri Æneadas, pars et certare parati.
Munera principio ante oculos circoque locantur
In medio; sacri tripodes, viridesque coronæ,
Et palmæ, pretium victoribus; armaque, et ostro
Perfusæ vestes, argenti aurique talenta:
Et tuba commissos medio canit aggere ludos.
  Prima pares ineunt gravibus certamina remis
Quatuor ex omni delectæ classe carinæ.
Velocem Mnestheus agit acri remige Pristin,
Mox Italus Mnestheus, genus a quo nomine Memmî;
Ingentemque Gyas ingenti mole Chimæram,
Urbis opus, triplici pubes quam Dardana versu
Impellunt, terno consurgunt ordine remi;
Sergestusque, domus tenet a quo Sergia nomen,
Centauro invehitur magnâ; Scyllâque Cloanthus
Cæruleâ, genus unde tibi, Romane Cluenti.
  Est procul in pelago saxum, spumantia contra
Littora, quod tumidis submersum tunditur olim
Fluctibus, hiberni condunt ubi sidera Cori:
Tranquillo silet, immotâque attollitur undâ
Campus, et apricis statio gratissima mergis.
Hîc viridem Æneas frondenti ex ilice metam
Constituit signum nautis pater, unde reverti
Scirent, et longos ubi circumflectere cursus.
Tum loca sorte legunt; ipsique in puppibus auro
Ductores longè effulgent ostroque decori.
Cætera populeâ velatur fronde juventus,
Nudatosque humeros oleo perfusa nitescit:
Considunt transtris, intentaque brachia remis;
Intenti exspectant signum; exsultantiaque haurit
Corda pavor pulsans, laudumque arrecta cupido.
Inde, ubi clara dedit sonitum tuba, finibus omnes,
Haud mora, prosiluêre suis; ferit æthera clamor

Nauticus; adductis spumant freta versa lacertis.
Infindunt pariter sulcos; totumque dehiscit
Convulsum remis rostrisque tridentibus æquor.
Non tam præcipites bijugo certamine campum
Corripuêre, ruuntque effusi carcere currus;
Nec sic immissis aurigæ undantia lora
Concussêre jugis, pronique in verbera pendent.
Tum plausu fremituque virûm, studiisque faventûm,
Consonat omne nemus; vocemque inclusa volutant
Littora; pulsati colles clamore resultant.
Effugit ante alios, primisque elabitur undis
Turbam inter fremitumque Gyas: quem deinde Cloanthus
Consequitur, melior remis; sed pondere pinus
Tarda tenet. Post hos æquo discrimine Pristis
Centaurusque locum tendunt superare priorem.
Et nunc Pristis habet; nunc victam præterit ingens
Centaurus; nunc unâ ambæ junctisque feruntur
Frontibus, et longâ sulcant vada salsa carinâ.
Jamque propinquabant scopulo, metamque tenebant,
Quum princeps medioque Gyas in gurgite victor
Rectorem navis compellat voce Menœten:
Quò tantum mihi dexter abis? huc dirige gressum;
Littus ama, et lævas stringat sine palmula cautes:
Altum alii teneant. Dixit; sed cæca Menœtes
Saxa timens proram pelagi detorquet ad undas.
Quò diversus abis? iterum, Pete saxa, Menœte,
Cum clamore Gyas revocabat. Et ecce Cloanthum
Respicit instantem tergo, et propiora tenentem.
Ille inter navemque Gyæ scopulosque sonantes
Radit iter lævum interior, subitòque priorem
Præterit, et metis tenet æquora tuta relictis.
Tum verò exarsit juveni dolor ossibus ingens;
Nec lacrymis caruêre genæ; segnemque Menœten,
Oblitus decorisque sui sociûmque salutis,
In mare præcipitem puppi deturbat ab altâ.
Ipse gubernaclo rector subit, ipse magister:
Hortaturque viros, clavumque ad littora torquet.
At gravis, ut fundo vix tandem redditus imo est,
Jam senior, madidâque fluens in veste, Menœtes,
Summa petit scopuli, siccâque in rupe resedit.
Illum et labentem Teucri et risêre natantem;
Et salsos rident revomentem pectore fluctus.
Hîc læta extremis spes est accensa duobus,
Sergesto Mnestheique, Gyan superare morantem.

Sergestus capit antè locum, scopuloque propinquat:
Nec totâ tamen ille prior præeunte carinâ;
Parte prior, partem rostro premit æmula Pristis.
At mediâ socios incedens nave per ipsos
Hortatur Mnestheus: Nunc, nunc, insurgite remis,
Hectorei socii, Trojæ quos sorte supremâ
Delegi comites: nunc illas promite vires,
Nunc animos, quibus in Gætulis syrtibus usi,
Ionioque mari, Maleæque sequacibus undis.
Non jam prima peto Mnestheus, neque vincere certo:
Quanquam o! sed superent quibus hoc, Neptune, dedisti.
Extremos pudeat rediisse: hoc vincite, cives,
Et prohibete nefas. Olli certamine summo
Procumbunt; vastis tremit ictibus ærea puppis,
Subtrahiturque solum: tum creber anhelitus artus
Aridaque ora quatit; sudor fluit undique rivis.
  Attulit ipse viris optatum casus honorem:
Namque, furens animi, dum proram ad saxa suburget
Interior, spatioque subit Sergestus iniquo,
Infelix saxis in procurrentibus hæsit.
Concussæ cautes, et acuto in murice remi
Obnixi crepuêre, illisaque prora pependit.
Consurgunt nautæ, et magno clamore morantur:
Ferratasque trudes et acutâ cuspide contos
Expediunt; fractosque legunt in gurgite remos.
At lætus Mnestheus, successuque acrior ipso,
Agmine remorum celeri, ventisque vocatis,
Prona petit maria, et pelago decurrit aperto.
Qualis speluncâ subitò commota columba,
Cui domus et dulces latebroso in pumice nidi,
Fertur in arva volans, plausumque exterrita pennis
Dat tecto ingentem; mox aëre lapsa quieto,
Radit iter liquidum, celeres neque commovet alas:
Sic Mnestheus, sic ipsa fugâ secat ultima Pristis
Æquora; sic illam fert impetus ipse volantem.
Et primùm in scopulo luctantem deserit alto
Sergestum, brevibusque vadis, frustraque vocantem
Auxilia, et fractis discentem currere remis.
Inde Gyan ipsamque ingenti mole Chimæram
Consequitur: cedit, quoniam spoliata magistro est.
Solus jamque ipso superest in fine Cloanthus;
Quem petit, et summis adnixus viribus urget.
Tum verò ingeminat clamor, cunctique sequentem
Instigant studiis, resonatque fragoribus æther.

Hi proprium decus et partum indignantur honorem
Ni teneant, vitamque volunt pro laude pacisci.
Hos successus alit: possunt, quia posse videntur.
Et fors æquatis cepissent præmia rostris,
Ni palmas ponto tendens utrasque Cloanthus
Fudissetque preces, divosque in vota vocâsset:
Dî, quibus imperium est pelagi, quorum æquora curro,
Vobis lætus ego hoc candentem in littore taurum
Constituam ante aras, voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.
Dixit: eumque imis sub fluctibus audiit omnis
Nereïdum Phorcique chorus, Panopeaque virgo;
Et pater ipse manu magnâ Portunus euntem
Impulit: illa Noto citiùs volucrique sagittâ
Ad terram fugit, et portu se condidit alto.
Tum satus Anchisâ, cunctis ex more vocatis,
Victorem magnâ præconis voce Cloanthum
Declarat, viridique advelat tempora lauro:
Muneraque in naves, ternos optare juvencos,
Vinaque, et argenti magnum dat ferre talentum.
Ipsis præcipuos ductoribus addit honores:
Victori chlamydem auratam, quam plurima circum
Purpura Mæandro duplici Melibœa cucurrit:
Intextusque puer frondosâ regius Idâ
Veloces jaculo cervos cursuque fatigat,
Acer, anhelanti similis; quem præpes ab Idâ
Sublimem pedibus rapuit Jovis armiger uncis;
Longævi palmas nequidquam ad sidera tendunt
Custodes, sævitque canum latratus in auras.
At, qui deinde locum tenuit virtute secundum,
Levibus huic hamis consertam auroque trilicem
Loricam, quam Demoleo detraxerat ipse
Victor apud rapidum Simoënta sub Ilio alto,
Donat habere viro, decus et tutamen in armis.
Vix illam famuli Phegeus Sagarisque ferebant
Multiplicem, connixi humeris; indutus at olim
Demoleus cursu palantes Troas agebat.
Tertia dona facit geminos ex ære lebetas,
Cymbiaque argento perfecta, atque aspera signis.
Jamque adeò donati omnes, opibusque superbi,
Puniceis ibant evincti tempora tæniis;
Quum, sævo e scopulo multâ vix arte revulsus,
Amissis remis, atque ordine debilis uno,
Irrisam sine honore ratem Sergestus agebat.

Qualis sæpè viæ deprensus in aggere serpens,
Ærea quem obliquum rota transiit, aut gravis ictu
Seminecem liquit saxo lacerumque viator,
Nequidquam longos fugiens dat corpore tortus;
Parte ferox, ardensque oculis, et sibila colla
Arduus attollens; pars vulnere clauda retentat
Nexantem nodis, seque in sua membra plicantem:
Tali remigio navis se tarda movebat;
Vela facit tamen, et velis subit ostia plenis.
Sergestum Æneas promisso munere donat,
Servatam ob navem lætus sociosque reductos.
Olli serva datur operum haud ignara Minervæ,
Cressa genus Pholoë, geminique sub ubere nati.
  Hoc pius Æneas misso certamine tendit
Gramineum in campum, quem collibus undique curvis
Cingebant silvæ; mediâque in valle theatri
Circus erat, quò se multis cum millibus heros
Consessu medium tulit, exstructoque resedit.
Hîc qui fortè velint rapido contendere cursu
Invitat pretiis animos, et præmia ponit.
Undique conveniunt Teucri, mixtique Sicani:
Nisus et Euryalus primi;
Euryalus formâ insignis viridique juventâ,
Nisus amore pio pueri: quos deinde secutus
Regius egregiâ Priami de stirpe Diores:
Hunc Salius, simul et Patron; quorum alter Acarnan,
Alter ab Arcadio Tegeææ sanguine gentis:
Tum duo Trinacrii juvenes, Helymus Panopesque.
Assueti silvis, comites senioris Acestæ:
Multi præterea quos fama obscura recondit.
Æneas quibus in mediis sic deinde locutus:
Accipite hæc animis, lætasque advertite mentes:
Nemo ex hoc numero mihi non donatus abibit.
Gnosia bina dabo levato lucida ferro
Spicula, cælatamque argento ferre bipennem:
Omnibus hic erit unus honos. Tres præmia primi
Accipient, flavâque caput nectentur olivâ.
Primus equum phaleris insignem victor habeto.
Alter Amazoniam pharetram, plenamque sagittis
Threïciis, lato quam circumplectitur auro
Balteus, et tereti subnectit fibula gemmâ.
Tertius Argolicâ hâc galeâ contentus abito.
Hæc ubi dicta, locum capiunt; signoque repentè

Corripiunt spatia audito, limenque relinquunt
Effusi nimbo similes; simul ultima signant.
Primus abit, longèque ante omnia corpora Nisus
Emicat, et ventis et fulminis ocior alis.
Proximus huic, longo sed proximus intervallo,
Insequitur Salius. Spatio pòst deinde relicto,
Tertius Euryalus.
Euryalumque Helymus sequitur. Quo deinde sub ipso
Ecce volat, calcemque terit jam calce Diores,
Incumbens humero: spatia et si plura supersint,
Transeat elapsus prior, ambiguumve relinquat.
Jamque ferè spatio extremo fessique sub ipsam
Finem adventabant, levi quum sanguine Nisus
Labitur infelix; cæsis ut fortè juvencis
Fusus humum viridesque super madefecerat herbas:
Hîc juvenis, jam victor ovans, vestigia presso
Haud tenuit titubata solo; sed pronus in ipso
Concidit immundoque fimo sacroque cruore.
Non tamen Euryali, non ille oblitus amorum;
Nam sese opposuit Salio, per lubrica surgens.
Ille autem spissâ jacuit revolutus arenâ.
Emicat Euryalus, et munere victor amici
Prima tenet, plausuque volat fremituque secundo.
Pòst Helymus subit, et nunc tertia palma Diores.
Hîc totum caveæ consessum ingentis et ora
Prima patrum magnis Salius clamoribus implet;
Ereptumque dolo reddi sibi poscit honorem.
Tutatur favor Euryalum, lacrymæque decoræ,
Gratior et pulchro veniens in corpore virtus.
Adjuvat, et magnâ proclamat voce Diores,
Qui subiit palmæ, frustraque ad præmia venit
Ultima, si primi Salio redduntur honores.
Tum pater Æneas: Vestra, inquit, munera vobis
Certa manent, pueri; et palmam movet ordine nemo:
Me liceat casus miserari insontis amici.
Sic fatus, tergum Gætuli immane leonis
Dat Salio, villis onerosum atque unguibus aureis.
Hîc Nisus: Si tanta, inquit, sunt præmia victis,
Et te lapsorum miseret; quæ munera Niso
Digna dabis, primam merui qui laude coronam,
Ni me, quæ Salium, fortuna inimica tulisset?
Et simul his dictis faciem ostentabat, et udo
Turpia membra fimo. Risit pater optimus olli,

Et clypeum efferri jussit, Didymaonis artes,
Neptuni sacro Danais de poste refixum.
Hoc juvenem egregium præstanti munere donat.
Pòst, ubi confecti cursus, et dona peregit:
Nunc, si cui virtus animusque in pectore præsens,
Adsit, et evinctis attollat brachia palmis.
Sic ait; et geminum pugnæ proponit honorem:
Victori velatum auro vittisque juvencum;
Ensem, atque insignem galeam, solatia victo.
Nec mora; continuò vastis cum viribus effert
Ora Dares, magnoque virûm se murmure tollit:
Solus qui Paridem solitus contendere contra;
Idemque ad tumulum quo maximus occubat Hector
Victorem Buten immani corpore, qui se
Bebryciâ veniens Amyci de gente ferebat,
Perculit, et fulvâ moribundum extendit arenâ.
Talis prima Dares caput altum in prœlia tollit:
Ostenditque humeros latos, alternaque jactat
Brachia protendens, et verberat ictibus auras.
Quæritur huic alius: nec quisquam ex agmine tanto
Audet adire virum, manibusque inducere cæstus.
Ergo alacris, cunctosque putans excedere palmâ,
Æneæ stetit ante pedes; nec plura moratus,
Tum lævâ taurum cornu tenet, atque ita fatur:
Nate deâ, si nemo audet se credere pugnæ,
Quæ finis standi? quò me decet usque teneri?
Ducere dona jube. Cuncti simul ore fremebant
Dardanidæ, reddique viro promissa jubebant.
Hîc gravis Entellum dictis castigat Acestes,
Proximus ut viridante toro consederat herbæ:
Entelle, heroum quondam fortissime frustra,
Tantane tam patiens nullo certamine tolli
Dona sines? ubi nunc nobis deus ille, magister
Nequidquam memoratus, Eryx? ubi fama per omnem
Trinacriam, et spolia illa tuis pendentia tectis?
Ille sub hæc: Non laudis amor, nec gloria cessit
Pulsa metu; sed enim gelidus tardante senectâ
Sanguis hebet, frigentque effœtæ in corpore vires.
Si mihi, quæ quondam fuerat, quâque improbus iste
Exsultat fidens, si nunc foret illa juventas;
Haud equidem pretio inductus pulchroque juvenco
Venissem: nec dona moror. Sic deinde locutus,
In medium geminos immani pondere cæstus
Projecit, quibus acer Eryx in prœlia suetus

Ferre manum, duroque intendere brachia tergo.
Obstupuêre animi: tantorum ingentia septem
Terga boum plumbo insuto ferroque rigebant.
Ante omnes stupet ipse Dares, longèque recusat:
Magnanimusque Anchisiades et pondus et ipsa
Huc illuc vinclorum immensa volumina versat.
Tum senior tales referebat pectore voces:
Quid, si quis cæstus ipsius et Herculis arma
Vidisset, tristemque hoc ipso in littore pugnam?
Hæc germanus Eryx quondam tuus arma gerebat;
Sanguine cernis adhuc fractoque infecta cerebro.
His magnum Alciden contra stetit: his ego suetus,
Dum melior vires sanguis dabat, æmula necdum
Temporibus geminis canebat sparsa senectus.
Sed, si nostra Dares hæc Troius arma recusat,
Idque pio sedet Æneæ, probat auctor Acestes,
Æquemus pugnas. Erycis tibi terga remitto;
Solve metus; et tu Trojanos exue cæstus.
Hæc fatus, duplicem ex humeris rejecit amictum;
Et magnos membrorum artus, magna ossa, lacertosque,
Exuit, atque ingens mediâ consistit arenâ.
Tum satus Anchisâ cæstus pater extulit æquos,
Et paribus palmas amborum innexuit armis.
Constitit in digitos extemplo arrectus uterque,
Brachiaque ad superas interritus extulit auras.
Abduxêre retro longè capita ardua ab ictu;
Immiscentque manus manibus, pugnamque lacessunt.
Ille pedum melior motu, fretusque juventâ:
Hic membris et mole valens; sed tarda trementi
Genua labant; vastos quatit æger anhelitus artus.
Multa viri nequidquam inter se vulnera jactant,
Multa cavo lateri ingeminant, et pectore vastos
Dant sonitus; erratque aures et tempora circum
Crebra manus; duro crepitant sub vulnere malæ.
Stat gravis Entellus, nisuque immotus eodem,
Corpore tela modò atque oculis vigilantibus exit.
Ille, velut celsam oppugnat qui molibus urbem,
Aut montana sedet circum castella sub armis,
Nunc hos, nunc illos aditus, omnemque pererrat
Arte locum, et variis assultibus irritus urget.
Ostendit dextram insurgens Entellus, et altè
Extulit; ille ictum venientem a vertice velox
Prævidit, celerique elapsus corpore cessit.
Entellus vires in ventum effudit, et ultro

Ipse gravis graviterque ad terram pondere vasto
Concidit: ut quondam cava concidit, aut Erymantho,
Aut Idâ in magnâ, radicibus eruta pinus.
Consurgunt studiis Teucri et Trinacria pubes:
It clamor cœlo; primusque accurrit Acestes,
Æquævumque ab humo miserans attollit amicum.
At, non tardatus casu neque territus, heros
Acrior ad pugnam redit, ac vim suscitat ira;
Tum pudor incendit vires, et conscia virtus:
Præcipitemque Daren ardens agit æquore toto,
Nunc dextrâ ingeminans ictus, nunc ille sinistrâ.
Nec mora, nec requies: quàm multâ grandine nimbi
Culminibus crepitant, sic densis ictibus heros
Creber utrâque manu pulsat versatque Dareta.
Tum pater Æneas procedere longiùs iras
Et sævire animis Entellum haud passus acerbis:
Sed finem imposuit pugnæ, fessumque Dareta
Eripuit, mulcens dictis; ac talia fatur:
Infelix! quæ tanta animum dementia cepit!
Non vires alias, conversaque numina, sentis?
Cede deo. Dixitque, et prœlia voce diremit.
Ast illum fidi æquales, genua ægra trahentem,
Jactantemque utròque caput, crassumque cruorem
Ore ejectantem mixtosque in sanguine dentes,
Ducunt ad naves: galeamque ensemque vocati
Accipiunt; palmam Entello taurumque relinquunt.
Hîc victor, superans animis, tauroque superbus:
Nate deâ, vosque hæc, inquit, cognoscite, Teucri,
Et mihi quæ fuerint juvenali in corpore vires,
Et quâ servetis revocatum a morte Dareta.
Dixit, et adversi contra stetit ora juvenci,
Qui donum adstabat pugnæ; durosque reductâ
Libravit dextrâ media inter cornua cæstus
Arduus, effractoque illisit in ossa cerebro.
Sternitur, exanimisque tremens procumbit humi bos.
Ille super tales effundit pectore voces:
Hanc tibi, Eryx, meliorem animam pro morte Daretis
Persolvo: hîc victor cæstus artemque repono.
Protenus Æneas celeri certare sagittâ
Invitat qui fortè velint; et præmia ponit:
Ingentique manu malum de nave Seresti
Erigit; et volucrem trajecto in fune columbam,
Quò tendant ferrum, malo suspendit ab alto.
Convenêre viri, dejectamque æream sortem

Accepit galea: et primus clamore secundo
Hyrtacidæ ante omnes exit locus Hippocoontis:
Quem modò navali Mnestheus certamine victor
Consequitur, viridi Mnestheus evinctus olivâ.
Tertius Eurytion, tuus, o clarissime, frater,
Pandare, qui quondam, jussus confundere fœdus,
In medios telum torsisti primus Achivos.
Extremus galeâque imâ subsedit Acestes;
Ausus et ipse manu juvenum tentare laborem.
Tum validis flexos incurvant viribus arcus
Pro se quisque viri, et depromunt tela pharetris:
Primaque per cœlum nervo stridente sagitta
Hyrtacidæ juvenis volucres diverberat auras,
Et venit, adversique infigitur arbore mali.
Intremuit malus, timuitque exterrita pennis
Ales, et ingenti sonuerunt omnia plausu.
Pòst acer Mnestheus adducto constitit arcu,
Alta petens; pariterque oculos telumque tetendit:
Ast ipsam miserandus avem contingere ferro
Non valuit; nodos et vincula linea rupit,
Queis innexa pedem malo pendebat ab alto.
Illa Notos atque atra volans in nubila fugit.
Tum rapidus, jamdudum arcu contenta parato
Tela tenens, fratrem Eurytion in vota vocavit,
Jam vacuo lætam cœlo speculatus; et alis
Plaudentem nigrâ figit sub nube columbam.
Decidit exanimis, vitamque reliquit in astris
Ætheriis, fixamque refert delapsa sagittam.
Amissâ solus palmâ superabat Acestes;
Qui tamen aërias telum contendit in auras,
Ostentans artemque pater, arcumque sonantem.
Hîc oculis subitum objicitur magnoque futurum
Augurio monstrum: docuit pòst exitus ingens;
Seraque terrifici cecinerunt omina vates.
Namque volans liquidis in nubibus arsit arundo,
Signavitque viam flammis, tenuesque recessit
Consumpta in ventos: cœlo ceu sæpè refixa
Transcurrunt crinemque volantia sidera ducunt.
Attonitis hæsêre animis, superosque precati,
Trinacrii Teucrique viri: nec maximus omen
Abnuit Æneas; sed lætum amplexus Acesten
Muneribus cumulat magnis, ac talia fatur:
Sume, pater; nam te voluit rex magnus Olympi
Talibus auspiciis exsortem ducere honores.

Ipsius Anchisæ longævi hoc munus habebis,
Cratera impressum signis, quem Thracius olim
Anchisæ genitori in magno munere Cisseus
Ferre sui dederat monumentum et pignus amoris.
Sic fatus, cingit viridanti tempora lauro,
Et primum ante omnes victorem appellat Acesten.
Nec bonus Eurytion prælato invidit honori,
Quamvis solus avem cœlo dejecit ab alto.
Proximus ingreditur donis, qui vincula rupit:
Extremus, volucri qui fixit arundine malum.
  At pater Æneas, nondum certamine misso,
Custodem ad sese comitemque impubis Iüli
Epytiden vocat; et fidam sic fatur ad aurem:
Vade age, et Ascanio, si jam puerile paratum
Agmen habet secum, cursusque instruxit equorum,
Ducat avo turmas, et sese ostendat in armis,
Dic, ait. Ipse omnem longo decedere circo
Infusum populum, et campos jubet esse patentes.
Incedunt pueri, pariterque ante ora parentûm
Frænatis lucent in equis: quos omnis euntes
Trinacriæ mirata fremit Trojæque juventus.
Omnibus in morem tonsâ coma pressa coronâ:
Cornea bina ferunt præfixo hastilia ferro;
Pars leves humero pharetras; it pectore summo
Flexilis obtorti per collum circulus auri.
Tres equitum numero turmæ, ternique vagantur
Ductores; pueri bis seni, quemque secuti,
Agmine partito fulgent, paribusque magistris.
Una acies juvenum, ducit quam parvus ovantem
Nomen avi referens Priamus, tua clara, Polite,
Progenies, auctura Italos; quem Thracius albis
Portat equus bicolor maculis, vestigia primi
Alba pedis frontemque ostentans arduus albam.
Alter Atys, genus unde Atii duxêre Latini;
Parvus Atys, pueroque puer dilectus Iülo.
Extremus, formâque ante omnes pulcher, Iülus
Sidonio est invectus equo, quem candida Dido
Esse sui dederat monumentum et pignus amoris.
Cætera Trinacriis pubes senioris Acestæ
Fertur equis.
  Excipiunt plausu pavidos, gaudentque tuentes
Dardanidæ, veterumque agnoscunt ora parentûm.
Postquam omnem læti consessum oculosque suorum
Lustravêre in equis, signum clamore paratis

Epytides longè dedit, insonuitque flagello.
Olli discurrêre pares, atque agmina terni
Diductis solvêre choris; rursusque vocati
Convertêre vias, infestaque tela tulêre.
Inde alios ineunt cursus, aliosque recursus,
Adversis spatiis; alternisque orbibus orbes
Impediunt, pugnæque cient simulacra sub armis.
Et nunc terga fugâ nudant; nunc spicula vertunt
Infensi; factâ pariter nunc pace feruntur.
Ut quondam Cretâ fertur labyrinthus in altâ
Parietibus textum cæcis iter, ancipitemque
Mille viis habuisse dolum, quâ signa sequendi
Falleret indeprensus et irremeabilis error:
Haud alio Teucrûm nati vestigia cursu
Impediunt, texuntque fugas et prœlia ludo;
Delphinum similes, qui per maria humida nando
Carpathium Libycumque secant, luduntque per undas.
Hunc morem, hos cursus, atque hæc certamina, primus
Ascanius, longam muris quum cingeret Albam,
Retulit, et priscos docuit celebrare Latinos,
Quo puer ipse modo, secum quo Troïa pubes:
Albani docuêre suos: hinc maxima porrò
Accepit Roma, et patrium servavit honorem;
Trojaque nunc, pueri, Trojanum dicitur agmen.
Hâc celebrata tenus sancto certamina patri.
  Hîc primùm fortuna fidem mutata novavit.
Dum variis tumulo referunt solemnia ludis,
Irim de cœlo misit Saturnia Juno
Iliacam ad classem, ventosque adspirat eunti,
Multa movens, necdum antiquum saturata dolorem.
Illa, viam celerans per mille coloribus arcum,
Nulli visa, cito decurrit tramite virgo.
Conspicit ingentem concursum, et littora lustrat,
Desertosque videt portus classemque relictam.
  At procul in solâ secretæ Troades actâ
Amissum Anchisen flebant, cunctæque profundum
Pontum adspectabant flentes: Heu! tot vada fessis
Et tantùm superesse maris! vox omnibus una.
Urbem orant; tædet pelagi perferre laborem.
Ergo inter medias sese, haud ignara nocendi,
Conjicit, et faciemque deæ vestemque reponit.
Fit Beroë, Tmarii conjux longæva Dorycli,
Cui genus, et quondam nomen, natique fuissent;
Ac sic Dardanidûm mediam se matribus infert:

O miseræ, quas non manus, inquit, Achaïca bello
Traxerit ad lètum, patriæ sub mœnibus! o gens
Infelix, cui te exitio fortuna reservat!
Septima post Trojæ excidium jam vertitur æstas,
Quum freta, quum terras omnes, tot inhospita saxa,
Sideraque, emensæ ferimur; dum per mare magnum
Italiam sequimur fugientem, et volvimur undis.
Hîc Erycis fines fraterni, atque hospes Acestes:
Quid prohibet muros jacere, et dare civibus urbem?
O patria! et rapti nequidquam ex hoste Penates!
Nullane jam Trojæ dicentur mœnia? nusquam
Hectoreos amnes, Xanthum et Simoënta, videbo?
Quin agite, et mecum infaustas exurite puppes.
Nam mihi Cassandræ per somnum vatis imago
Ardentes dare visa faces: Hîc quærite Trojam,
Hîc domus est, inquit, vobis. Jam tempus agi res;
Nec tantis mora prodigiis: en quatuor aræ
Neptuno; deus ipse faces animumque ministrat.
   Hæc memorans, prima infensum vi corripit ignem;
Sublatâque procul dextrâ connixa coruscat,
Et jacit. Arrectæ mentes stupefactaque corda
Iliadum. Hîc una e multis, quæ maxima natu,
Pyrgo, tot Priami natorum regia nutrix:
Non Beroë vobis, non hæc Rhœteïa, matres,
Est Dorycli conjux: divini signa decoris
Ardentesque notate oculos; qui spiritus illi,
Qui vultus, vocisve sonus, vel gressus eunti.
Ipsa egomet dudum Beroën digressa reliqui
Ægram, indignantem tali quòd sola careret
Munere, nec meritos Anchisæ inferret honores.
Hæc effata.
At matres, primò ancipites, oculisque malignis
Ambiguæ, spectare rates, miserum inter amorem
Præsentis terræ, fatisque vocantia regna;
Quum dea se paribus per cœlum sustulit alis,
Ingentemque fugâ secuit sub nubibus arcum.
Tum verò attonitæ monstris, actæque furore,
Conclamant, rapiuntque focis penetralibus ignem:
Pars spoliant aras, frondem ac virgulta facesque
Conjiciunt: furit immissis Vulcanus habenis
Transtra per, et remos, et pictas abiete puppes.
Nuntius Anchisæ ad tumulum cuneosque theatri
Incensas perfert naves Eumelus; et ipsi
Respiciunt atram in nimbo volitare favillam.

Primus et Ascanius, cursus ut lætus equestres
Ducebat, sic acer equo turbata petivit
Castra; nec exanimes possunt retinere magistri.
Quis furor iste novus? quò nunc, quò tenditis, inquit,
Heu! miseræ cives? non hostem, inimicaque castra
Argivûm, vestras spes uritis. En ego vester
Ascanius. Galeam ante pedes projecit inanem,
Quâ ludo indutus belli simulacra ciebat.
Accelerat simul Æneas, simul agmina Teucrûm.
Ast illæ diversa metu per littora passim
Diffugiunt; silvasque, et sicubi concava furtim
Saxa, petunt: piget incepti, lucisque; suosque
Mutatæ agnoscunt; excussaque pectore Juno est.
Sed non idcirco flammæ atque incendia vires
Indomitas posuêre: udo sub robore vivit
Stuppa, vomens tardum fumum; lentusque carinas
Est vapor, et toto descendit corpore pestis;
Nec vires heroum infusaque flumina prosunt.
Tum pius Æneas humeris abscindere vestem,
Auxilioque vocare deos, et tendere palmas:
Jupiter omnipotens, si nondum exosus ad unum
Trojanos, si quid pietas antiqua labores
Respicit humanos; da flammam evadere classi
Nunc, pater, et tenues Teucrûm res eripe leto;
Vel tu, quod superest, infesto fulmine morti,
Si mereor, demitte, tuâque hîc obrue dextrâ.
Vix hæc ediderat, quum effusis imbribus atra
Tempestas sine more furit, tonitruque tremiscunt
Ardua terrarum, et campi; ruit æthere toto
Turbidus imber aquâ, densisque nigerrimus Austris;
Implenturque super puppes; semiusta madescunt
Robora; restinctus donec vapor omnis, et omnes,
Quatuor amissis, servatæ a peste carinæ.
At pater Æneas, casu concussus acerbo,
Nunc huc ingentes nunc illuc pectore curas
Mutabat, versans, Siculisne resideret arvis,
Oblitus fatorum, Italasne capesseret oras.
Tum senior Nautes, unum Tritonia Pallas
Quem docuit, multâque insignem reddidit arte;
Hic responsa dabat, vel quæ portenderet ira
Magna deûm, vel quæ fatorum posceret ordo;
Isque his Ænean solatus vocibus infit:
Nate deâ, quò fata trahunt retrahuntque sequamur:
Quidquid erit, superanda omnis fortuna ferendo est.

Est tibi Dardanius divinæ stirpis Acestes:
Hunc cape consiliis socium, et conjunge volentem.
Huic trade amissis superant qui navibus, et quos
Pertæsum magni incepti rerumque tuarum est;
Longævosque senes, ac fessas æquore matres,
Et quidquid tecum invalidum metuensque pericli est,
Delige: et his habeant terris sine mœnia fessi.
Urbem appellabunt permisso nomine Acestam.
  Talibus incensus dictis senioris amici:
Tum verò in curas animum diducitur omnes.
Et nox atra polum bigis subvecta tenebat:
Visa dehinc cœlo facies delapsa parentis
Anchisæ subitò tales effundere voces:
Nate, mihi vitâ quondam, dum vita manebat,
Care magìs, nate, Iliacis exercite fatis,
Imperio Jovis huc venio, qui classibus ignem
Depulit, et cœlo tandem miseratus ab alto est.
Consiliis pare quæ nunc pulcherrima Nautes
Dat senior: lectos juvenes, fortissima corda,
Defer in Italiam; gens dura atque aspera cultu
Debellanda tibi Latio est. Ditis tamen antè
Infernas accede domos; et Averna per alta
Congressus pete, nate, meos. Non me impia namque
Tartara habent, tristes umbræ; sed amœna piorum
Concilia Elysiumque colo. Huc casta Sibylla
Nigrarum multo pecudum te sanguine ducet.
Tum genus omne tuum, et quæ dentur mœnia, disces.
Jamque vale: torquet medios nox humida cursus;
Et me sævus equis Oriens afflavit anhelis.
Dixerat, et tenues fugit, ceu fumus, in auras.
Æneas, Quò deinde ruis? quò proripis? inquit;
Quem fugis? aut quis te nostris complexibus arcet?
Hæc memorans, cinerem et sopitos suscitat ignes;
Pergameumque Larem, et canæ penetralia Vestæ,
Farre pio et plenâ supplex veneratur acerrâ:
  Extemplo socios primùmque arcessit Acesten;
Et Jovis imperium, et cari præcepta parentis,
Edocet, et quæ nunc animo sententia constet.
Haud mora consiliis, nec jussa recusat Acestes.
Transcribunt urbi matres, populumque volentem
Deponunt, animos nil magnæ laudis egentes.
Ipsi transtra novant, flammisque ambesa reponunt
Robora navigiis, aptant remosque rudentesque;
Exigui numero, sed bello vivida virtus.

Interea Æneas urbem designat aratro;
Sortiturque domos; hoc Ilium, et hæc loca Trojam,
Esse jubet. Gaudet regno Trojanus Acestes,
Indicitque forum, et patribus dat jura vocatis.
Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliæ; tumuloque sacerdos
Ac lucus latè sacer additur Anchiseo.
Jamque dies epulata novem gens omnis, et aris
Factus honos: placidi stravērunt æquora venti,
Creber et adspirans rursus vocat Auster in altum.
Exoritur procurva ingens per littora fletus:
Complexi inter se noctemque diemque morantur.
Ipsæ jam matres, ipsi quibus aspera quondam
Visa maris facies, et non tolerabile numen,
Ire volunt, omnemque fugæ perferre laborem.
Quos bonus Æneas dictis solatur amicis,
Et consanguineo lacrymans commendat Acestæ.
Tres Eryci vitulos, et Tempestatibus agnam,
Cædere deinde jubet, solvique ex ordine funem.
Ipse, caput tonsæ foliis evinctus olivæ,
Stans procul in prorâ, pateram tenet, extaque salsos
Porricit in fluctus, ac vina liquentia fundit.
Prosequitur surgens a puppi ventus euntes:
Certatim socii feriunt mare, et æquora verrunt.
At Venus intereà Neptunum, exercita curis,
Alloquitur, talesque effundit pectore questus:
Junonis gravis ira, nec exsaturabile pectus,
Cogunt me, Neptune, preces descendere in omnes:
Quam nec longa dies, pietas nec mitigat ulla;
Nec Jovis imperio fatisve infracta quiescit.
Non mediâ de gente Phrygum exedisse nefandis
Urbem odiis satis est, nec pœnam traxe per omnem
Reliquias; Trojæ cineres atque ossa peremptæ
Insequitur: causas tanti sciat illa furoris.
Ipse mihi nuper Libycis tu testis in undis
Quam molem subitò excierit: maria omnia cœlo
Miscuit, Æoliis nequidquam freta procellis:
In regnis hoc ausa tuis.
Per scelus ecce etiam Trojanis matribus actis
Exussit fœdè puppes, et classe subegit
Amissâ socios ignotæ linquere terræ.
Quod superest, oro, liceat dare tuta per undas
Vela tibi; liceat Laurentem attingere Tybrim;
Si concessa peto, si dant ea mœnia Parcæ.

Tum Saturnius hæc domitor maris edidit alti:
Fas omne est, Cytherea, meis te fidere regnis,
Unde genus ducis: merui quoque; sæpè furores
Compressi et rabiem tantam cœlique marisque.
Nec minor in terris, Xanthum Simoëntaque testor,
Æneæ mihi cura tui. Quum Troïa Achilles
Exanimata sequens impingeret agmina muris,
Millia multa daret leto, gemerentque repleti
Amnes, nec reperire viam atque evolvere posset
In mare se Xanthus; Pelidæ tunc ego forti
Congressum Ænean, nec dîs nec viribus æquis,
Nube cavâ rapui, cuperem quum vertere ab imo
Structa meis manibus perjuræ mœnia Trojæ.
Nunc quoque mens eadem perstat mihi; pelle timorem.
Tutus quos optas portus accedet Averni:
Unus erit tantùm, amissum quem gurgite quæret;
Unum pro multis dabitur caput.
His ubi læta deæ permulsit pectora dictis,
Jungit equos auro genitor, spumantiaque addit
Fræna feris, manibusque omnes effundit habenas.
Cæruleo per summa levis volat æquora curru:
Subsidunt undæ, tumidumque sub axe tonanti
Sternitur æquor aquis; fugiunt vasto æthere nimbi.
Tum variæ comitum facies; immania cete,
Et senior Glauci chorus, Inoüsque Palæmon,
Tritonesque citi, Phorcique exercitus omnis.
Læva tenent Thetis, et Melite, Panopeaque virgo,
Nesæe, Spioque, Thaliaque, Cymodoceque.
Hîc patris Æneæ suspensam blanda vicissim
Gaudia pertentant mentem: jubet ociùs omnes
Attolli malos, intendi brachia velis.
Unâ omnes fecêre pedem; pariterque sinistros,
Nunc dextros, solvêre sinus; unâ ardua torquent
Cornua, detorquentque: ferunt sua flamina classem.
Princeps ante omnes densum Palinurus agebat
Agmen; ad hunc alii cursum contendere jussi.
Jamque ferè mediam cœli nox humida metam
Contigerat; placidâ laxârant membra quiete
Sub remis fusi per dura sedilia nautæ:
Quum levis ætheriis delapsus Somnus ab astris
Aëra dimovit tenebrosum, et dispulit umbras,
Te, Palinure, petens, tibi somnia tristia portans
Insonti; puppique deus consedit in altâ,
Phorbanti similis; funditque has ore loquelas:

Iaside Palinure, ferunt ipsa æquora classem;
Æquatæ spirant auræ; datur hora quieti:
Pone caput, fessosque oculos furare labori.
Ipse ego paulisper pro te tua munera inibo.
Cui vix attollens Palinurus lumina fatur:
Mene salis placidi vultum fluctusque quietos
Ignorare jubes? mene huic confidere monstro?
Ænean credam quid enim fallacibus Austris,
Et cœli toties deceptus fraude sereni?
Talia dicta dabat; clavumque affixus et hærens
Nusquam amittebat, oculosque sub astra tenebat:
Ecce deus ramum Lethæo rore madentem,
Vique soporatum Stygiâ, super utraque quassat
Tempora; cunctantique natantia lumina solvit.
Vix primos inopina quies laxaverat artus;
Et super incumbens, cum puppis parte revulsâ,
Cumque gubernaclo, liquidas projecit in undas
Præcipitem, ac socios nequidquam sæpè vocantem.
Ipse volans tenues se sustulit ales ad auras.
Currit iter tutum non seciùs æquore classis,
Promissisque patris Neptuni interrita fertur.
Jamque adeò scopulos Sirenum advecta subibat,
Difficiles quondam, multorumque ossibus albos:
Tum rauca assiduo longè sale saxa sonabant;
Quum pater amisso fluitantem errare magistro
Sensit, et ipse ratem nocturnis rexit in undis,
Multa gemens, casuque animum concussus amici:
O nimiùm cœlo et pelago confise sereno,
Nudus in ignotâ, Palinure, jacebis arenâ!

ÆNEIDOS

LIBER SEXTUS.

Sic fatur lacrymans, classique immittit habenas,
Et tandem Euboïcis Cumarum allabitur oris.
Obvertunt pelago proras: tum dente tenaci
Anchora fundabat naves, et littora curvæ
Prætexunt puppes: juvenum manus emicat ardens
Littus in Hesperium; quærit pars semina flammæ
Abstrusa in venis silicis; pars densa ferarum
Tecta rapit, silvas; inventaque flumina monstrat.

At pius Æneas arces quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane, petit; magnam cui mentem animumque
Delius inspirat vates, aperitque futura.
Jam subeunt Triviæ lucos atque aurea tecta.
Dædalus, ut fama est, fugiens Minoïa regna,
Præpetibus pennis ausus se credere cœlo,
Insuetum per iter gelidas enavit ad Arctos,
Chalcidicâque levis tandem super adstitit arce.
Redditus his primùm terris, tibi, Phœbe, sacravit
Remigium alarum; posuitque immania templa.
In foribus letum Androgei: tum pendere pœnas
Cecropidæ jussi, miserum! septena quotannis
Corpora natorum; stat ductis sortibus urna.
Contrà elata mari respondet Gnosia tellus.
Hîc crudelis amor tauri, suppôstaque furto
Pasiphaë, mixtumque genus, prolesque biformis
Minotaurus inest, Veneris monumenta nefandæ.
Hîc labor ille domûs, et inextricabilis error.
Magnum reginæ sed enim miseratus amorem
Dædalus, ipse dolos tecti ambagesque resolvit,
Cæca regens filo vestigia. Tu quoque magnam
Partem opere in tanto, sineret dolor, Icare, haberes.
Bis conatus erat casus effingere in auro;
Bis patriæ cecidêre manus. Quin protenus omnia
Perlegerent oculis, ni jam præmissus Achates
Afforet, atque unâ Phœbi Triviæque sacerdos,
Deiphobe Glauci, fatur quæ talia regi:
Non hoc ista sibi tempus spectacula poscit:
Nunc grege de intacto septem mactare juvencos
Præstiterit, totidem lectas de more bidentes.
Talibus affata Ænean (nec sacra morantur
Jussa viri) Teucros vocat alta in templa sacerdos.
Excisum Euboïcæ latus ingens rupis in antrum,
Quò lati ducunt aditus centum, ostia centum;
Unde ruunt totidem voces, responsa Sibyllæ.
Ventum erat ad limen, quum virgo, Poscere fata
Tempus, ait: deus, ecce, deus. Cui talia fanti
Ante fores, subitò non vultus, non color unus,
Non comptæ mansêre comæ; sed pectus anhelum
Et rabie fera corda tument, majorque videri,
Nec mortale sonans, afflata est numine quando
Jam propiore dei. Cessas in vota precesque,

Tros, ait, Ænea? cessas? neque enim antè dehiscent
Attonitæ magna ora domûs. Et talia fata,
Conticuit. Gelidus Teucris per dura cucurrit
Ossa tremor; funditque preces rex pectore ab imo:
Phœbe, graves Trojæ semper miserate labores,
Dardana qui Paridis direxti tela manusque
Corpus in Æacidæ, magnas obeuntia terras
Tot maria intravi, duce te, penitùsque repôstas
Massylûm gentes, prætentaque Syrtibus arva;
Jam tandem Italiæ fugientis prendimus oras:
Hâc Trojana tenus fuerit fortuna secuta.
Vos quoque Pergameæ jam fas est parcere genti,
Dîque deæque omnes quibus obstitit Ilium, et ingens
Gloria Dardaniæ. Tuque, o sanctissima vates,
Præscia venturi, da, non indebita posco
Regna meis fatis, Latio considere Teucros,
Errantesque deos, agitataque numina Trojæ.
Tum Phœbo et Triviæ solido de marmore templum
Instituam, festosque dies de nomine Phœbi.
Te quoque magna manent regnis penetralia nostris:
Hîc ego namque tuas sortes, arcanaque fata
Dicta meæ genti, ponam, lectosque sacrabo,
Alma, viros. Foliis tantùm ne carmina manda,
Ne turbata volent rapidis ludibria ventis:
Ipsa canas, oro. Finem dedit ore loquendi.
At, Phœbi nondum patiens, immanis in antro
Bacchatur vates, magnum si pectore possit
Excussisse deum: tantò magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.
Ostia jamque domûs patuêre ingentia centum
Sponte suâ, vatisque ferunt responsa per auras:
O tandem magnis pelagi defuncte periclis!
Sed terrâ graviora manent. In regna Lavinî
Dardanidæ venient, mitte hanc de pectore curam;
Sed non et venisse volent: bella, horrida bella,
Et Tybrim multo spumantem sanguine cerno.
Non Simoïs tibi, nec Xanthus, nec Dorica castra,
Defuerint: alius Latio jam partus Achilles,
Natus et ipse deâ; nec Teucris addita Juno
Usquam aberit. Quum tu supplex, in rebus egenis,
Quas gentes Italûm, aut quas non oraveris urbes!
Causa mali tanti conjux iterum, hospita Teucris,
Externique iterum thalami.

Tu, ne cede malis; sed contrà audentior ito,
Quâ tua te fortuna sinet. Via prima salutis,
Quod minimè reris, Graiâ pandetur ab urbe.
Talibus ex adyto dictis Cumæa Sibylla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens: ea fræna furenti
Concutit, et stimulos sub pectore vertit, Apollo.
Ut primùm cessit furor, et rabida ora quiêrunt,
Incipit Æneas heros: Non ulla laborum,
O virgo, nova mî facies inopinave surgit:
Omnia præcepi, atque animo mecum antè peregi.
Unum oro: quando hîc inferni janua regis
Dicitur, et tenebrosa palus Acheronte refuso,
Ire ad conspectum cari genitoris et ora
Contingat; doceas iter, et sacra ostia pandas.
Illum ego per flammas et mille sequentia tela
Eripui his humeris, medioque ex hoste recepi;
Ille, meum comitatus iter, maria omnia mecum,
Atque omnes pelagique minas cœlique ferebat
Invalidus, vires ultra sortemque senectæ.
Quin, ut te supplex peterem, et tua limina adirem,
Idem orans mandata dabat. Natique patrisque,
Alma, precor, miserere: potes namque omnia; nec te
Nequidquam lucis Hecate præfecit Avernis.
Si potuit Manes arcessere conjugis Orpheus,
Threïciâ fretus citharâ fidibusque canoris;
Si fratrem Pollux alternâ morte redemit,
Itque reditque viam toties: quid Thesea, magnum
Quid memorem Alciden? et mî genus ab Jove summo.
Talibus orabat dictis, arasque tenebat;
Quum sic orsa loqui vates: Sate sanguine divûm,
Tros Anchisiada, facilis descensus Averno est;
Noctes atque dies patet atri janua Ditis:
Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est. Pauci, quos æquus amavit
Jupiter, aut ardens evexit ad æthera virtus,
Dîs geniti, potuêre. Tenent media omnia silvæ,
Cocytusque sinu labens circumvenit atro.
Quòd si tantus amor menti, si tanta cupido est
Bis Stygios innare lacus, bis nigra videre
Tartara, et insano juvat indulgere labori,
Accipe quæ peragenda priùs. Latet arbore opacâ
Aureus et foliis et lento vimine ramus,
Junoni infernæ dictus sacer! hunc tegit omnis

Lucus, et obscuris claudunt convallibus umbræ.
Sed non antè datur telluris operta subire,
Auricomos quàm quis decerpserit arbore fœtus.
Hoc sibi pulchra suum ferri Proserpina munus
Instituit. Primo avulso, non deficit alter
Aureus; et simili frondescit virga metallo.
Ergo altè vestiga oculis, et ritè repertum
Carpe manu: namque ipse volens facilisque sequetur,
Si te fata vocant; aliter, non viribus ullis
Vincere, nec duro poteris convellere ferro.
Præterea jacet exanimum tibi corpus amici,
Heu nescis! totamque incestat funere classem,
Dum consulta petis, nostroque in limine pendes:
Sedibus hunc refer antè suis, et conde sepulcro.
Duc nigras pecudes; ea prima piacula sunto.
Sic demum lucos Stygios, regna invia vivis,
Adspicies. Dixit, pressoque obmutuit ore.
  Æneas mœsto defixus lumina vultu
Ingreditur, linquens antrum, cæcosque volutat
Eventus animo secum: cui fidus Achates
It comes, et paribus curis vestigia figit.
Multa inter sese vario sermone serebant:
Quem socium exanimem vates, quod corpus humandum,
Diceret. Atque illi Misenum in littore sicco,
Ut venêre, vident, indignâ morte peremptum;
Misenum Æoliden, quo non præstantior alter
Ære ciere viros, Martemque accendere cantu.
Hectoris hic magni fuerat comes: Hectora circum
Et lituo pugnas insignis obibat et hastâ.
Postquam illum vitâ victor spoliavit Achilles,
Dardanio Æneæ sese fortissimus heros
Addiderat socium, non inferiora secutus.
Sed tum fortè cavâ dum personat æquora conchâ,
Demens, et cantu vocat in certamina divos;
Æmulus exceptum Triton (si credere dignum est)
Inter saxa virum spumosâ immerserat undâ.
Ergo omnes magno circùm clamore fremebant,
Præcipuè pius Æneas. Tum jussa Sibyllæ,
Haud mora, festinant flentes; aramque sepulcri
Congerere arboribus, cœloque educere certant.
Itur in antiquam silvam, stabula alta ferarum:
Procumbunt piceæ; sonat icta securibus ilex;
Fraxineæque trabes, cuneis et fissile robur
Scinditur; advolvunt ingentes montibus ornos.

Nec non Æneas opera inter talia primus
Hortatur socios, paribusque accingitur armis:
Atque hæc ipse suo tristi cum corde volutat,
Adspectans silvam immensam, et sic voce precatur:
Si nunc se nobis ille aureus arbore ramus
Ostendat nemore in tanto! quando omnia verè,
Heu! nimiùm de te vates, Misene, locuta est.
Vix ea fatus erat, geminæ quum fortè columbæ
Ipsa sub ora viri cœlo venêre volantes,
Et viridi sedêre solo. Tum maximus heros
Maternas agnoscit aves, lætusque precatur:
Este duces, o, si qua via est, cursumque per auras
Dirigite in lucos ubi pinguem dives opacat
Ramus humum. Tuque, o, dubiis ne defice rebus,
Diva parens. Sic effatus, vestigia pressit,
Observans quæ signa ferant, quò tendere pergant.
Pascentes illæ tantùm prodire volando
Quantùm acie possent oculi servare sequentûm.
Inde, ubi venêre ad fauces graveolentis Averni,
Tollunt se celeres; liquidumque per aëra lapsæ,
Sedibus optatis geminæ super arbore sidunt,
Discolor unde auri per ramos aura refulsit.
Quale solet silvis brumali frigore viscum
Fronde virere novâ, quod non sua seminat arbos,
Et croceo fœtu teretes circumdare truncos:
Talis erat species auri frondentis opacâ
Ilice; sic leni crepitabat bractea vento.
Corripit Æneas extemplo, avidusque refringit
Cunctantem, et vatis portat sub tecta Sibyllæ.
  Nec minùs interea Misenum in littore Teucri
Flebant, et cineri ingrato suprema ferebant.
Principio pinguem tædis et robore secto
Ingentem struxêre pyram; cui frondibus atris
Intexunt latera, et ferales antè cupressos
Constituunt, decorantque supèr fulgentibus armis.
Pars calidos latices et ahena undantia flammis
Expediunt, corpusque lavant frigentis et ungunt.
Fit gemitus: tum membra toro defleta reponunt;
Purpureasque supèr vestes, velamina nota,
Conjiciunt. Pars ingenti subiêre feretro,
Triste ministerium, et subjectam more parentûm
Aversi tenuêre facem: congesta cremantur
Thurea dona, dapes, fuso crateres olivo.
Postquam collapsi cineres, et flamma quievit,

Reliquias vino et bibulam lavêre favillam,
Ossaque lecta cado texit Corynæus aheno.
Idem ter socios purâ circumtulit undâ,
Spargens rore levi et ramo felicis olivæ,
Lustravitque viros, dixitque novissima verba.
At pius Æneas ingenti mole sepulcrum
Imponit, suaque arma viro, remumque, tubamque,
Monte sub aërio, qui nunc Misenus ab illo
Dicitur, æternumque tenet per sæcula nomen.
His actis, properè exsequitur præcepta Sibyllæ.
Spelunca alta fuit, vastoque immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haud ullæ poterant impunè volantes
Tendere iter pennis, talis sese halitus atris
Faucibus effundens supera ad convexa ferebat;
[Unde locum Graii dixerunt nomine Aornon.]
Quatuor hîc primùm nigrantes terga juvencos
Constituit, frontique invergit vina sacerdos:
Et summas carpens media inter cornua setas,
Ignibus imponit sacris, libamina prima,
Voce vocans Hecaten, cœloque Ereboque potentem.
Supponunt alii cultros, tepidumque cruorem
Suscipiunt pateris. Ipse atri velleris agnam
Æneas matri Eumenidum, magnæque sorori,
Ense ferit; sterilemque tibi, Proserpina, vaccam.
Tum Stygio regi nocturnas inchoat aras,
Et solida imponit taurorum viscera flammis,
Pingue supèr oleum infundens ardentibus extis.
Ecce autem, primi sub lumina solis et ortus,
Sub pedibus mugire solum, et juga cœpta moveri
Silvarum, visæque canes ululare per umbram,
Adventante deâ. Procul, o, procul este, profani,
Conclamat vates, totoque absistite luco.
Tuque invade viam, vaginâque eripe ferrum:
Nunc animis opus, Ænea, nunc pectore firmo.
Tantùm effata, furens antro se immisit aperto:
Ille ducem haud timidis vadentem passibus æquat.
Dî quibus imperium est animarum, umbræque silentes,
Et Chaos, et Phlegethon, loca nocte tacentia latè,
Sit mihi fas audita loqui, sit numine vestro
Pandere res altâ terrâ et caligine mersas.
Ibant obscuri solâ sub nocte per umbram,
Perque domos Ditis vacuas et inania regna:
Quale per incertam lunam sub luce malignâ

Est iter in silvis, ubi cœlum condidit umbrâ
Jupiter, et rebus nox abstulit atra colorem.
Vestibulum ante ipsum, primisque in faucibus Orci,
Luctus et ultrices posuêre cubilia Curæ;
Pallentesque habitant Morbi, tristisque Senectus,
Et Metus, et malesuada Fames, ac turpis Egestas,
Terribiles visu formæ; Letumque, Labosque;
Tum consanguineus Leti Sopor, et mala mentis
Gaudia, mortiferumque adverso in limine Bellum,
Ferreique Eumenidum thalami, et Discordia demens,
Vipereum crinem vittis innexa cruentis.
  In medio ramos annosaque brachia pandit
Ulmus opaca, ingens, quam sedem Somnia vulgò
Vana tenere ferunt, foliisque sub omnibus hærent.
Multaque præterea variarum monstra ferarum,
Centauri in foribus stabulant, Scyllæque biformes,
Et centumgeminus Briareus, ac bellua Lernæ
Horrendùm stridens, flammisque armata Chimæra,
Gorgones, Harpyiæque, et forma tricorporis umbræ.
Corripit hîc subitâ trepidus formidine ferrum
Æneas, strictamque aciem venientibus offert:
Et, ni docta comes tenues sine corpore vitas
Admoneat volitare cavâ sub imagine formæ,
Irruat et frustra ferro diverberet umbras.
  Hinc via Tartarei quæ fert Acherontis ad undas:
Turbidus hîc cœno vastâque voragine gurges
Æstuat, atque omnem Cocyto eructat arenam.
Portitor has horrendus aquas et flumina servat
Terribili squalore Charon, cui plurima mento
Canities inculta jacet; stant lumina flammâ;
Sordidus ex humeris nodo dependet amictûs.
Ipse ratem conto subigit, velisque ministrat,
Et ferrugineâ subvectat corpora cymbâ;
Jam senior, sed cruda deo viridisque senectus.
Huc omnis turba ad ripas effusa ruebat:
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri, innuptæque puellæ,
Impositique rogis juvenes ante ora parentûm:
Quàm multa in silvis autumni frigore primo
Lapsa cadunt folia; aut ad terram gurgite ab alto
Quàm multæ glomerantur aves, ubi frigidus annus
Trans pontum fugat, et terris immittit apricis.
Stabant orantes primi transmittere cursum,
Tendebantque manus, ripæ ulterioris amore.

Navita sed tristis nunc hos nunc accipit illos;
Ast alios longè submotos arcet arenâ.
Æneas, miratus enim, motusque tumultu,
Dic, ait, o virgo, quid vult concursus ad amnem?
Quidve petunt animæ? vel quo discrimine ripas
Hæ linquunt, illæ remis vada livida verrunt?
Olli sic breviter fata est longæva sacerdos:
Anchisâ generate, deûm certissima proles,
Cocyti stagna alta vides, Stygiamque paludem,
Dî cujus jurare timent et fallere numen.
Hæc omnis, quam cernis, inops inhumataque turba est:
Portitor ille, Charon: hi, quos vehit unda, sepulti.
Nec ripas datur horrendas et rauca fluenta
Transportare priùs, quàm sedibus ossa quiêrunt.
Centum errant annos, volitantque hæc littora circum;
Tum demum admissi stagna exoptata revisunt.
Constitit Anchisâ satus, et vestigia pressit,
Multa putans, sortemque animo miseratus iniquam.
Cernit ibi mœstos, et mortis honore carentes,
Lucaspim, et Lyciæ ductorem classis Orontem,
Quos simul a Trojâ ventosa per æquora vectos
Obruit Auster, aquâ involvens navemque virosque.
  Ecce gubernator sese Palinurus agebat,
Qui Libyco nuper cursu, dum sidera servat,
Exciderat puppi, mediis effusus in undis.
Hunc ubi vix multâ mœstum cognovit in umbrâ,
Sic prior alloquitur: Quis te, Palinure, deorum
Eripuit nobis, medioque sub æquore mersit?
Dic age; namque, mihi fallax haud antè repertus,
Hoc uno responso animum delusit Apollo,
Qui fore te ponto incolumem, finesque canebat
Venturum Ausonios: en hæc promissa fides est?
Ille autem: Neque te Phœbi cortina fefellit,
Dux Anchisiada, nec me deus æquore mersit.
Namque gubernaclum multâ vi fortè revulsum,
Cui datus hærebam custos, cursusque regebam,
Præcipitans traxi mecum. Maria aspera juro
Non ullum pro me tantum cepisse timorem,
Quàm tua ne, spoliata armis, excussa magistro,
Deficeret tantis navis surgentibus undis.
Tres Notus hibernas immensa per æquora noctes
Vexit me violentus aquâ: vix lumine quarto
Prospexi Italiam, summâ sublimis ab undâ.
Paulatim adnabam terræ: jam tuta tenebam;

Ni gens crudelis madidâ cum veste gravatum,
Prensantemque uncis manibus capita aspera montis,
Ferro invasisset, prædamque ignare putâsset.
Nunc me fluctus habet, versantque in littore venti.
Quod te per cœli jucundum lumen, et auras,
Per genitorem, oro, per spes surgentis Iüli,
Eripe me his, invicte, malis: aut tu mihi terram
Injice, namque potes, portusque require Velinos:
Aut tu, si qua via est, si quam tibi diva creatrix
Ostendit (neque enim, credo, sine numine divûm
Flumina tanta paras Stygiamque innare paludem),
Da dextram misero, et tecum me tolle per undas,
Sedibus ut saltem placidis in morte quiescam.
Talia fatus erat, cœpit quum talia vates:
Unde hæc, o Palinure, tibi tam dira cupido?
Tu Stygias inhumatus aquas amnemque severum
Eumenidum adspicies, ripamve injussus adibis?
Desine fata deûm flecti sperare precando.
Sed cape dicta memor, duri solatia casûs:
Nam tua finitimi, longè latèque per urbes
Prodigiis acti cœlestibus, ossa piabunt;
Et statuent tumulum, et tumulo solemnia mittent;
Æternumque locus Palinuri nomen habebit.
His dictis curæ emotæ, pulsusque parumper
Corde dolor tristi; gaudet cognomine terrâ.
Ergo iter inceptum peragunt, fluvioque propinquant.
Navita quos jam inde ut Stygiâ prospexit ab undâ
Per tacitum nemus ire, pedemque advertere ripæ,
Sic prior aggreditur dictis, atque increpat ultro:
Quisquis es, armatus qui nostra ad flumina tendis,
Fare age quid venias; jam istinc et comprime gressum:
Umbrarum hic locus est, somni, noctisque soporæ:
Corpora viva nefas Stygiâ vectare carinâ.
Nec verò Alciden me sum lætatus euntem
Accepisse lacu, nec Thesea, Pirithoumque,
Dîs quanquam geniti atque invicti viribus essent.
Tartareum ille manu custodem in vincla petivit
Ipsius a solio regis, traxitque trementem:
Hi dominam Ditis thalamo deducere adorti.
Quæ contra breviter fata est Amphrysia vates:
Nullæ hîc insidiæ tales; absiste moveri;
Nec vim tela ferunt: licet ingens janitor antro
Æternùm latrans exsangues terreat umbras;
Casta licet patrui servet Proserpina limen.

Troïus Æneas, pietate insignis et armis,
Ad genitorem imas Erebi descendit ad umbras.
Si te nulla movet tantæ pietatis imago,
At ramum hunc (aperit ramum qui veste latebat)
Agnoscas. Tumida ex irâ tum corda residunt.
Nec plura his. Ille, admirans venerabile donum
Fatalis virgæ, longo pòst tempore visum,
Cæruleam advertit puppim, ripæque propinquat.
Inde alias animas, quæ per juga longa sedebant,
Deturbat, laxatque foros; simul accipit alveo
Ingentem Ænean. Gemuit sub pondere cymba
Sutilis, et multam accepit rimosa paludem.
Tandem trans fluvium incolumes vatemque virumque
Informi limo glaucâque exponit in ulvâ.
Cerberus hæc ingens latratu regna trifauci
Personat, adverso recubans immanis in antro.
Cui vates, horrere videns jam colla colubris,
Melle soporatam et medicatis frugibus offam
Objicit: ille, fame rabidâ tria guttura pandens,
Corripit objectam, atque immania terga resolvit
Fusus humi, totoque ingens extenditur antro.
Occupat Æneas aditum, custode sepulto,
Evaditque celer ripam irremeabilis undæ.
Continuò auditæ voces, vagitus et ingens,
Infantûmque animæ flentes in limine primo;
Quos dulcis vitæ exsortes et ab ubere raptos
Abstulit atra dies, et funere mersit acerbo.
Hos juxta falso damnati crimine mortis.
Nec verò hæ sine sorte datæ, sine judice, sedes.
Quæsitor Minos urnam movet: ille silentûm
Conciliumque vocat, vitasque et crimina discit.
Proxima deinde tenent mœsti loca, qui sibi letum
Insontes peperêre manu, lucemque perosi
Projecêre animas. Quàm vellent æthere in alto
Nunc et pauperiem et duros perferre labores!
Fas obstat, tristique palus inamabilis undâ
Alligat, et novies Styx interfusa coërcet.
Nec procul hinc partem fusi monstrantur in omnem
Lugentes campi: sic illos nomine dicunt.
Hîc quos durus amor crudeli tabe peredit
Secreti celant calles, et myrtea circùm
Silva tegit; curæ non ipsâ in morte relinquunt.
His Phædram Procrinque locis, mœstamque Eriphylen
Crudelis nati monstrantem vulnera, cernit,

Euadnenque, et Pasiphaën. His Laodamia
It comes; et juvenis quondam, nunc fœmina, Cænis,
Rursus et in veterem fato revoluta figuram.
Inter quas Phœnissa recens a vulnere Dido
Errabat silvâ in magnâ: quam Troïus heros
Ut primùm juxta stetit, agnovitque per umbram
Obscuram, qualem primo qui surgere mense
Aut videt aut vidisse putat per nubila lunam,
Demisit lacrymas, dulcique affatus amore est:
Infelix Dido, verus mihi nuntius ergo
Venerat extinctam, ferroque extrema secutam!
Funeris, heu! tibi causa fui! Per sidera juro,
Per superos, et si qua fides tellure sub imâ est,
Invitus, regina, tuo de littore cessi.
Sed me jussa deûm, quæ nunc has ire per umbras,
Per loca senta situ cogunt, noctemque profundam,
Imperiis egêre suis; nec credere quivi
Hunc tantum tibi me discessu ferre dolorem.
Siste gradum, teque adspectu ne subtrahe nostro.
Quem fugis? extremum fato quod te alloquor hoc est.
Talibus Æneas ardentem et torva tuentem
Lenibat dictis animum, lacrymasque ciebat.
Illa solo fixos oculos aversa tenebat;
Nec magìs incepto vultum sermone movetur,
Quàm si dura silex aut stet Marpesia cautes.
Tandem corripuit sese, atque inimica refugit
In nemus umbriferum, conjux ubi pristinus illi
Respondet curis, æquatque Sychæus amorem.
Nec minùs Æneas casu percussus iniquo
Prosequitur lacrymans longè, et miseratur euntem.
   Inde datum molitur iter: jamque arva tenebant
Ultima, quæ bello clari secreta frequentant.
Hîc illi occurrit Tydeus, hîc inclytus armis
Parthenopæus, et Adrasti pallentis imago.
Hîc multùm fleti ad superos, belloque caduci,
Dardanidæ; quos ille omnes longo ordine cernens,
Ingemuit; Glaucumque, Medontaque, Thersilochumque,
Tres Antenoridas, Cererique sacrum Polyphœten,
Idæumque etiam currus, etiam arma, tenentem.
Circumstant animæ dextrâ lævâque frequentes.
Nec vidisse semel satìs est: juvat usque morari,
Et conferre gradum, et veniendi discere causas.
At Danaûm proceres, Agamemnoniæque phalanges,
Ut vidêre virum fulgentiaque arma per umbras,

Ingenti trepidare metu : pars vertere terga,
Ceu quondam petiêre rates : pars tollere vocem
Exiguam ; inceptus clamor frustratur hiantes.
  Atque hîc Priamiden laniatum corpore toto
Deïphobum vidit, lacerum crudeliter ora,
Ora, manusque ambas, populataque tempora raptis
Auribus, et truncas inhonesto vulnere nares.
Vix adeò agnovit pavitantem, et dira tegentem
Supplicia ; et notis compellat vocibus ultro :
Deïphobe armipotens, genus alto a sanguine Teucri,
Quis tam crudeles optavit sumere pœnas ?
Cui tantùm de te licuit ? Mihi fama supremâ
Nocte tulit, fessum vastâ te cæde Pelasgûm
Procubuisse super confusæ stragis acervum.
Tunc egomet tumulum Rhœteo in littore inanem
Constitui, et magnâ Manes ter voce vocavi.
Nomen et arma locum servant. Te, amice, nequivi
Conspicere, et patriâ decedens ponere terrâ.
Ad quæ hæc Priamides : Nihil o tibi, amice, relictum ;
Omnia Deïphobo solvisti et funeris umbris :
Sed me fata mea et scelus exitiale Lacænæ
His mersêre malis ; illa hæc monumenta reliquit.
Namque ut supremam falsa inter gaudia noctem
Egerimus nôsti ; et nimiùm meminisse necesse est.
Quum fatalis equus saltu super ardua venit
Pergama, et armatum peditem gravis attulit alvo ;
Illa, chorum simulans, evantes orgia circum
Ducebat Phrygias : flammam media ipsa tenebat
Ingentem, et summâ Danaos ex arce vocabat.
Tum me confectum curis somnoque gravatum
Infelix habuit thalamus ; pressitque jacentem
Dulcis et alta quies, placidæque simillima morti.
Egregia interea conjux arma omnia tectis
Emovet, et fidum capiti subduxerat ensem.
Intra tecta vocat Menelaum, et limina pandit ;
Scilicet id magnum sperans fore munus amanti
Et famam extingui veterum sic posse malorum.
Quid moror ? irrumpunt thalamo ; comes additus unâ
Hortator scelerum Æolides. Dî, talia Graiis
Instaurate, pio si pœnas ore reposco.
Sed te qui vivum casus, age, fare vicissim
Attulerint : pelagine venis erroribus actus ?
An monitu divûm ? an quæ te fortuna fatigat,
Ut tristes sine sole domos, loca turbida, adires ?

Hâc vice sermonum roseis Aurora quadrigis
Jam medium ætherio cursu trajecerat axem ;
Et fors omne datum traherent per talia tempus :
Sed comes admonuit, breviterque affata Sibylla est :
Nox ruit, Ænea ; nos flendo ducimus horas.
Hic locus est partes ubi se via findit in ambas :
Dextera, quæ Ditis magni sub mœnia tendit ;
Hâc iter Elysium nobis : at læva malorum
Exercet pœnas, et ad impia Tartara mittit.
Deïphobus contrà : Ne sævi, magna sacerdos ;
Discedam, explebo numerum, reddarque tenebris.
I, decus, i, nostrum ; melioribus utere fatis.
Tantùm effatus, et in verbo vestigia torsit.
  Respicit Æneas subitò, et sub rupe sinistrâ
Mœnia lata videt triplici circumdata muro,
Quæ rapidus flammis ambit torrentibus amnis
Tartareus Phlegethon, torquetque sonantia saxa.
Porta adversa, ingens, solidoque adamante columnæ ;
Vis ut nulla virûm, non ipsi exscindere ferro
Cœlicolæ valeant : stat ferrea turris ad auras ;
Tisiphoneque sedens, pallâ succincta cruentâ,
Vestibulum exsomnis servat noctesque diesque.
Hinc exaudiri gemitus, et sæva sonare
Verbera : tum stridor ferri, tractæque catenæ.
Constitit Æneas, strepitumque exterritus hausit :
Quæ scelerum facies ? o virgo, effare ; quibusve
Urgentur pœnis ? qui tantus plangor ad auras ?
Tum vates sic orsa loqui : Dux inclyte Teucrûm,
Nulli fas casto sceleratum insistere limen ;
Sed me, quum lucis Hecate præfecit Avernis,
Ipsa deûm pœnas docuit, perque omnia duxit.
Gnosius hæc Rhadamanthus habet durissima regna ;
Castigatque auditque dolos, subigitque fateri
Quæ quis apud superos, furto lætatus inani,
Distulit in seram commissa piacula mortem.
Continuò sontes ultrix accincta flagello
Tisiphone quatit insultans ; tortosque sinistrâ
Intentans angues, vocat agmina sæva sororum.
Tum demum horrisono stridentes cardine sacræ
Panduntur portæ. Cernis custodia qualis
Vestibulo sedeat ? facies quæ limina servet ?
Quinquaginta atris immanis hiatibus Hydra
Sævior intus habet sedem : tum Tartarus ipse
Bis patet in præceps tantùm, tenditque sub umbras,

Quantus ad ætherium cœli suspectus Olympum.
Hîc genus antiquum Terræ, Titania pubes,
Fulmine dejecti, fundo volvuntur in imo.
Hîc et Aloïdas geminos, immania, vidi,
Corpora, qui manibus magnum rescindere cœlum
Aggressi, superisque Jovem detrudere regnis.
Vidi et crudeles dantem Salmonea pœnas,
Dum flammas Jovis et sonitus imitatur Olympi.
Quatuor hic invectus equis, et lampada quassans,
Per Graiûm populos mediæque per Elidis urbem
Ibat ovans, divûmque sibi poscebat honorem:
Demens! qui nimbos et non imitabile fulmen
Ære et cornipedum pulsu simulârat equorum.
At pater omnipotens densa inter nubila telum
Contorsit; non ille faces, nec fumea tædis
Lumina; præcipitemque immani turbine adegit.
Nec non et Tityon, Terræ omniparentis alumnum,
Cernere erat; per tota novem cui jugera corpus
Porrigitur; rostroque immanis vultur obunco
Immortale jecur tondens, fœcundaque pœnis
Viscera, rimaturque epulis, habitatque sub alto
Pectore; nec fibris requies datur ulla renatis.
Quid memorem Lapithas, Ixiona, Pirithoümque,
Quos super atra silex jam jam lapsura cadentique
Imminet assimilis? Lucent genialibus altis
Aurea fulcra toris, epulæque ante ora paratæ
Regifico luxu: Furiarum maxima juxtà
Accubat, et manibus prohibet contingere mensas;
Exsurgitque facem attollens, atque intonat ore.
Hîc quibus invisi fratres, dum vita manebat,
Pulsatusve parens, aut fraus innexa clienti;
Aut qui divitiis soli incubuêre repertis,
Nec partem posuêre suis, quæ maxima turba est;
Quique ob adulterium cæsi, quique arma secuti
Impia, nec veriti dominorum fallere dextras:
Inclusi pœnam exspectant. Ne quære doceri
Quam pœnam, aut quæ forma viros fortunave mersit.
Saxum ingens volvunt alii, radiisve rotarum
Districti pendent: sedet, æternùmque sedebit,
Infelix Theseus: Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras:
"Discite justitiam moniti, et non temnere divos."
Vendidit hic auro patriam, dominumque potentem
Imposuit; fixit leges pretio, atque refixit.

Hic thalamum invasit natæ, vetitosque hymenæos.
Ausi omnes immane nefas, ausoque potiti.
Non, mihi si linguæ centum sint, oraque centum,
Ferrea vox, omnes scelerum comprendere formas,
Omnia pœnarum percurrere nomina, possim.
  Hæc ubi dicta dedit Phœbi longæva sacerdos:
Sed jam age, carpe viam, et susceptum perfice munus:
Acceleremus, ait. Cyclopum educta caminis
Mœnia conspicio, atque adverso fornice portas,
Hæc ubi nos præcepta jubent deponere dona.
Dixerat; et pariter, gressi per opaca viarum,
Corripiunt spatium medium, foribusque propinquant.
Occupat Æneas aditum, corpusque recenti
Spargit aquâ, ramumque adverso in limine figit.
  His demum exactis, perfecto munere divæ,
Devenêre locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas.
Largior hîc campos æther et lumine vestit
Purpureo; solemque suum, sua sidera, nôrunt.
Pars in gramineis exercent membra palæstris;
Contendunt ludo, et fulvâ luctantur arenâ;
Pars pedibus plaudunt choreas, et carmina dicunt.
Nec non Threïcius longâ cum veste sacerdos
Obloquitur numeris septem discrimina vocum:
Jamque eadem digitis, jam pectine pulsat eburno.
Hîc genus antiquum Teucri, pulcherrima proles,
Magnanimi heroës, nati melioribus annis,
Ilusque, Assaracusque, et Trojæ Dardanus auctor.
Arma procul currusque virûm miratur inanes.
Stant terrâ defixæ hastæ, passimque soluti
Per campos pascuntur equi. Quæ gratia currûm
Armorumque fuit vivis, quæ cura nitentes
Pascere equos, eadem sequitur tellure repôstos.
Conspicit ecce alios dextrâ lævâque per herbam
Vescentes, lætumque choro Pæana canentes,
Inter odoratum lauri nemus, unde supernè
Plurimus Eridani per silvam volvitur amnis.
Hîc manus, ob patriam pugnando vulnera passi,
Quique sacerdotes casti dum vita manebat,
Quique pii vates et Phœbo digna locuti,
Inventas aut qui vitam excoluêre per artes,
Quique sui memores alios fecêre merendo:
Omnibus his niveâ cinguntur tempora vittâ.
Quos circumfusos sic est affata Sibylla;

Musæum ante omnes, medium nam plurima turba
Hunc habet, atque humeris exstantem suspicit altis:
Dicite, felices animæ, tuque, optime vates;
Quæ regio Anchisen, quis habet locus? illius ergo
Venimus, et magnos Erebi tranavimus amnes.
Atque huic responsum paucis ita reddidit heros:
Nulli certa domus; lucis habitamus opacis,
Riparumque toros et prata recentia rivis
Incolimus: sed vos, si fert ita corde voluntas,
Hoc superate jugum; et facili jam tramite sistam.
Dixit, et antè tulit gressum, camposque nitentes
Desuper ostentat: dehinc summa cacumina linquunt.
At pater Anchises penitùs convalle virenti
Inclusas animas, superumque ad lumen ituras,
Lustrabat studio recolens; omnemque suorum
Fortè recensebat numerum, carosque nepotes,
Fataque, fortunasque virûm, moresque, manusque.
Isque ubi tendentem adversum per gramina vidit
Ænean, alacris palmas utrasque tetendit;
Effusæque genis lacrymæ; et vox excidit ore:
Venisti tandem, tuaque spectata parenti
Vicit iter durum pietas! datur ora tueri,
Nate, tua, et notas audire et reddere voces!
Sic equidem ducebam animo rebarque futurum,
Tempora dinumerans; nec me mea cura fefellit.
Quas ego te terras et quanta per æquora vectum
Accipio! quantis jactatum, nate, periclis!
Quàm metui ne quid Libyæ tibi regna nocerent!
Ille autem: Tua me, genitor, tua tristis imago,
Sæpiùs occurrens, hæc limina tendere adegit.
Stant sale Tyrrheno classes. Da jungere dextram,
Da, genitor; teque amplexu ne subtrahe nostro.
Sic memorans, largo fletu simul ora rigabat.
Ter conatus ibi collo dare brachia circùm;
Ter frustra comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno.
Interea videt Æneas in valle reductâ
Seclusum nemus, et virgulta sonantia silvis,
Lethæumque, domos placidas qui prænatat, amnem.
Hunc circum innumeræ gentes populique volabant:
Ac veluti in pratis, ubi apes æstate serenâ
Floribus insidunt variis, et candida circum
Lilia funduntur; strepit omnis murmure campus.
Horrescit visu subito, causasque requirit

Inscius Æneas, quæ sint ea flumina porró,
Quive viri tanto complêrint agmine ripas.
Tum pater Anchises: Animæ quibus altera fato
Corpora debentur Lethæi ad fluminis undam
Securos latices et longa oblivia potant.
Has equidem memorare tibi, atque ostendere coràm,
Jam pridem ac prolem cupio enumerare tuorum,
Quò magìs Italiâ mecum lætere repertâ.
O pater, anne aliquas ad cœlum hinc ire putandum est
Sublimes animas, iterumque in tarda reverti
Corpora? Quæ lucis miseris tam dira cupido?
Dicam equidem; nec te suspensum, nate, tenebo:
Suscipit Anchises, atque ordine singula pandit.
   Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum lunæ, Titaniaque astra,
Spiritus intus alit; totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantûm,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis vigor et cœlestis origo
Seminibus, quantùm non noxia corpora tardant,
Terrenique hebetant artus moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque; neque auras
Dispiciunt, clausæ tenebris et carcere cæco.
Quin et supremo quum lumine vita reliquit,
Non tamen omne malum miseris, nec funditùs omnes
Corporeæ excedunt pestes; penitùsque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur pœnis, veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos: aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni:
Quisque suos patimur manes; exinde per amplum
Mittimur Elysium, et pauci læta arva tenemus:
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Ætherium sensum, atque auraï simplicis ignem.
Has omnes, ubi mille rotam volvêre per annos,
Lethæum ad fluvium deus evocat agmine magno,
Scilicet immemores supera ut convexa revisant,
Rursus et incipiant in corpora velle reverti.
Dixerat Anchises: natumque, unâque Sibyllam,
Conventus trahit in medios turbamque sonantem;

Et tumulum capit, unde omnes longo ordine possit
Adversos legere, et venientûm discere vultus.
Nunc age, Dardaniam prolem quæ deinde sequatur
Gloria, qui maneant Italâ de gente nepotes,
Illustres animas, nostrumque in nomen ituras,
Expediam dictis, et te tua fata docebo.
Ille, vides, purâ juvenis qui nititur hastâ,
Proxima sorte tenet lucis loca; primus ad auras
Ætherias Italo commixtus sanguine surget,
Silvius, Albanum nomen, tua postuma proles;
Quem tibi longævo serum Lavinia conjux
Educet silvis regem, regumque parentem;
Unde genus longâ nostrum dominabitur Albâ.
Proximus ille Procas, Trojanæ gloria gentis;
Et Capys; et Numitor; et, qui te nomine reddet,
Silvius Æneas, pariter pietate vel armis
Egregius, si unquam regnandam acceperit Albam.
Qui juvenes quantas ostentant, adspice, vires!
At qui umbrata gerunt civili tempora quercu,
Hi tibi Nomentum, et Gabios, urbemque Fidenam;
Hi Collatinas imponent montibus arces,
Pometios, castrumque Inui, Bolamque, Coramque:
Hæc tum nomina erunt, nunc sunt sine nomine terræ.
Quin et avo comitem sese Mavortius addet
Romulus, Assaraci quem sanguinis Ilia mater
Educet. Viden' ut geminæ stant vertice cristæ,
Et pater ipse suo superûm jam signat honore?
En hujus, nate, auspiciis illa inclyta Roma
Imperium terris, animos æquabit Olympo,
Septemque una sibi muro circumdabit arces,
Felix prole virûm: qualis Berecyntia mater
Invehitur curru Phrygias turrita per urbes,
Læta deûm partu, centum complexa nepotes,
Omnes cœlicolas, omnes supera alta tenentes.
Huc geminas nunc flecte acies: hanc adspice gentem,
Romanosque tuos. Hîc Cæsar, et omnis Iüli
Progenies, magnum cœli ventura sub axem.
Hic vir, hic est, tibi quem promitti sæpiùs audis,
Augustus Cæsar, divi genus; aurea condet
Sæcula qui rursus Latio, regnata per arva
Saturno quondam; super et Garamantas et Indos
Proferet imperium: jacet extra sidera tellus,
Extra anni solisque vias, ubi cœlifer Atlas

Axem humero torquet stellis ardentibus aptum.
Hujus in adventum jam nunc et Caspia regna
Responsis horrent divûm, et Mæotia tellus,
Et septemgemini turbant trepida ostia Nili.
Nec verò Alcides tantùm telluris obivit,
Fixerit æripedem cervam licèt, aut Erymanthi
Pacârit nemora, et Lernam tremefecerit arcu:
Nec, qui pampineis victor juga flectit habenis,
Liber, agens celso Nysæ de vertice tigres.
Et dubitamus adhuc virtutem extendere factis?
Aut metus Ausoniâ prohibet consistere terrâ?
Quis procul ille autem ramis insignis olivæ,
Sacra ferens? nosco crines incanaque menta
Regis Romani, primus qui legibus urbem
Fundabit, Curibus parvis et paupere terrâ
Missus in imperium magnum: cui deinde subibit
Otia qui rumpet patriæ residesque movebit
Tullus in arma viros, et jam desueta triumphis
Agmina: quem juxtà sequitur jactantior Ancus,
Nunc quoque jam nimiùm gaudens popularibus auris.
Vis et Tarquinios reges, animamque superbam
Ultoris Bruti, fascesque videre receptos?
Consulis imperium hic primus sævasque secures
Accipiet; natosque pater, nova bella moventes,
Ad pœnam pulchrâ pro libertate vocabit.
Infelix! utcumque ferent ea facta minores,
Vincet amor patriæ, laudumque immensa cupido.
Quin Decios, Drusosque procul, sævumque securi
Adspice Torquatum, et referentem signa Camillum.
Illæ autem, paribus quas fulgere cernis in armis,
Concordes animæ nunc, et dum nocte prementur,
Heu! quantum inter se bellum, si limina vitæ
Attigerint, quantas acies stragemque ciebunt,
Aggeribus socer Alpinis atque arce Monœci
Descendens, gener adversis instructus Eois!
Ne, pueri, ne tanta animis assuescite bella;
Neu patriæ validas in viscera vertite vires.
Tuque prior, tu parce, genus qui ducis Olympo:
Projice tela manu, sanguis meus.
Ille triumphatâ Capitolia ad alta Corintho
Victor aget currum, cæsis insignis Achivis.
Eruet ille Argos, Agamemnoniasque Mycenas,
Ipsumque Æaciden, genus armipotentis Achilli;
Ultus avos Trojæ, templa et temerata Minervæ.
Quis te, magne Cato, tacitum, aut te, Cosse, relinquat?

Quis Gracchi genus? aut geminos, duo fulmina belli,
Scipiadas, cladem Libyæ? parvoque potentem
Fabricium? vel te sulco, Serrane, serentem?
Quò fessum rapitis, Fabii? Tu Maximus ille es,
Unus qui nobis cunctando restituis rem.
Excudent alii spirantia molliùs æra,
Credo equidem; vivos ducent de marmore vultus;
Orabunt causas meliùs; cœlique meatus
Describent radio, et surgentia sidera dicent.
Tu regere imperio populos, Romane, memento;
Hæ tibi erunt artes, pacisque imponere morem,
Parcere subjectis, et debellare superbos.
Sic pater Anchises; atque hæc mirantibus addit:
Adspice ut insignis spoliis Marcellus opimis
Ingreditur, victorque viros supereminet omnes.
Hic rem Romanam, magno turbante tumultu,
Sistet; eques sternet Pœnos, Gallumque rebellem;
Tertiaque arma patri suspendet capta Quirino.
Atque hîc Æneas, unâ namque ire videbat
Egregium formâ juvenem et fulgentibus armis,
Sed frons læta parum et dejecto lumina vultu:
Quis, pater, ille virum qui sic comitatur euntem?
Filius? anne aliquis magnâ de stirpe nepotum?
Qui strepitus circà comitum! quantum instar in ipso est!
Sed nox atra caput tristi circumvolat umbrâ.
Tum pater Anchises lacrymis ingressus obortis:
O nate, ingentem luctum ne quære tuorum;
Ostendent terris hunc tantùm fata, neque ultrà
Esse sinent. Nimiùm vobis Romana propago
Visa potens, Superi, propria hæc si dona fuissent.
Quantos ille virûm magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tiberine, videbis
Funera, quum tumulum præterlabêre recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantùm spe tollet avos; nec Romula quondam
Ullo se tantùm tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi se quisquam impunè tulisset
Obvius armato, seu quum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu! miserande puer, si quâ fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis:
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere. Sic totâ passim regione vagantur

Aëris in campis latis, atque omnia lustrant.
Quæ postquam Anchises natum per singula duxit,
Incenditque animum famæ venientis amore;
Exin bella viro memorat quæ deinde gerenda,
Laurentesque docet populos, urbemque Latini,
Et quo quemque modo fugiatque feratque laborem.
Sunt geminæ Somni portæ; quarum altera fertur
Cornea, quâ veris facilis datur exitus umbris:
Altera, candenti perfecta nitens elephanto;
Sed falsa ad cœlum mittunt insomnia Manes.
His ubi tum natum Anchises unâque Sibyllam
Prosequitur dictis; portâque emittit eburnâ.
Ille viam secat ad naves, sociosque revisit.
Tum se ad Caietæ recto fert littore portum:
Anchora de prorâ jacitur; stant littore puppes.

ÆNEIDOS

LIBER SEPTIMUS.

Tu quoque littoribus nostris, Æneïa nutrix,
Æternam moriens famam, Caieta, dedisti:
Et nunc servat honos sedem tuus; ossaque nomen
Hesperiâ in magnâ, si qua est ea gloria, signat.
At pius exsequiis Æneas ritè solutis,
Aggere composito tumuli, postquam alta quiêrunt
Æquora, tendit iter velis, portumque relinquit.
Adspirant auræ in noctem, nec candida cursus
Luna negat; splendet tremulo sub lumine pontus.
Proxima Circææ raduntur littora terræ,
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus iræque leonum
Vincla recusantûm et serâ sub nocte rudentûm;
Setigerique sues, atque in præsepibus ursi
Sævire, ac formæ magnorum ululare luporum;
Quos hominum ex facie dea sæva potentibus herbis
Induerat Circe in vultus ac terga ferarum.
Quæ ne monstra pii paterentur talia Troës
Delati in portus, neu littora dira subirent,

Neptunus ventis implevit vela secundis,
Atque fugam dedit, et præter vada fervida vexit.
Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebat lutea bigis:
Quum venti posuêre, omnisque repentè resedit
Flatus, et in lento luctantur marmore tonsæ.
Atque hîc Æneas ingentem ex æquore lucum
Prospicit. Hunc inter fluvio Tiberinus amœno,
Vorticibus rapidis, et multâ flavus arenâ,
In mare prorumpit: variæ circùmque supràque
Assuetæ ripis volucres et fluminis alveo
Æthera mulcebant cantu, lucoque volabant.
Flectere iter sociis, terræque advertere proras,
Imperat, et lætus fluvio succedit opaco.
Nunc age, qui reges, Erato, quæ tempora rerum,
Quis Latio antiquo fuerit status, advena classem
Quum primùm Ausoniis exercitus appulit oris,
Expediam, et primæ revocabo exordia pugnæ.
Tu vatem, tu, Diva, mone. Dicam horrida bella;
Dicam acies, actosque animis in funera reges,
Tyrrhenamque manum, totamque sub arma coactam
Hesperiam. Major rerum mihi nascitur ordo,
Majus opus moveo. Rex arva Latinus et urbes
Jam senior longâ placidas in pace regebat.
Hunc Fauno et nymphâ genitum Laurente Maricâ
Accipimus. Fauno Picus pater; isque parentem
Te, Saturne, refert; tu sanguinis ultimus auctor.
Filius huic, fato divûm, prolesque virilis
Nulla fuit; primâque oriens erepta juventâ est.
Sola domum et tantas servabat filia sedes,
Jam matura viro, jam plenis nubilis annis.
Multi illam magno e Latio totâque petebant
Ausoniâ. Petit ante alios pulcherrimus omnes
Turnus, avis atavisque potens; quem regia conjux
Adjungi generum miro properabat amore;
Sed variis portenta deûm terroribus obstant.
Laurus erat tecti medio, in penetralibus altis,
Sacra comam, multosque metu servata per annos;
Quam pater inventam, primas quum conderet arces,
Ipse ferebatur Phœbo sacrâsse Latinus,
Laurentisque ab eâ nomen posuisse colonis.
Hujus apes summum densæ (mirabile dictu),
Stridore ingenti liquidum trans æthera vectæ,
Obsedêre apicem; et, pedibus per mutua nexis,

Examen subitum ramo frondente pependit.
Continuò vates, Externum cernimus, inquit,
Adventare virum, et partes petere agmen easdem
Partibus ex îsdem, et summâ dominarier arce.
Præterea, castis adolet dum altaria tædis,
Ut juxta genitorem adstat Lavinia virgo,
Visa (nefas) longis comprendere crinibus ignem,
Atque omnem ornatum flammâ crepitante cremari;
Regalesque accensa comas, accensa coronam
Insignem gemmis; tum fumida lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.
Id verò horrendum ac visu mirabile ferri:
Namque fore illustrem famâ fatisque canebant
Ipsam; sed populo magnum portendere bellum.
At rex, sollicitus monstris, oracula Fauni
Fatidici genitoris adit, lucosque sub altâ
Consulit Albuneâ, nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca mephitim.
Hinc Italæ gentes, omnisque Œnotria tellus,
In dubiis responsa petunt. Huc dona sacerdos
Quum tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit,
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hîc et tum pater ipse petens responsa Latinus
Centum lanigeras mactabat ritè bidentes,
Atque harum effultus tergo stratisque jacebat
Velleribus. Subita ex alto vox reddita luco est.
Ne pete connubiis natam sociare Latinis,
O mea progenies, thalamis neu crede paratis:
Externi veniunt generi, qui sanguine nostrum
Nomen in astra ferant, quorumque ab stirpe nepotes
Omnia sub pedibus, quâ sol utrumque recurrens
Adspicit oceanum, vertique regique videbunt.
Hæc responsa patris Fauni, monitusque silenti
Nocte datos, non ipse suo premit ore Latinus;
Sed circùm latè volitans jam fama per urbes
Ausonias tulerat, quum Laomedontia pubes
Gramineo ripæ religavit ab aggere classem.
Æneas, primique duces, et pulcher Iülus,
Corpora sub ramis deponunt arboris altæ,
Instituuntque dapes, et adorea liba per herbam
Subjiciunt epulis (sic Jupiter ille monebat),
Et cereale solum pomis agrestibus augent.

Consumptis hîc fortè aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi,
Et violare manu malisque audacibus orbem
Fatalis crusti, patulis nec parcere quadris:
Heus! etiam mensas consumimus! inquit Iülus.
Nec plura alludens. Ea vox audita laborum
Prima tulit finem, primamque loquentis ab ore
Eripuit pater, ac stupefactus numine pressit.
Continuò: Salve, fatis mihi debita tellus;
Vosque, ait, o fidi Trojæ, salvete, Penates.
Hîc domus, hæc patria est. Genitor mihi talia, namque
Nunc repeto, Anchises fatorum arcana reliquit:
Quum te, nate, fames ignota ad littora vectum
Accisis coget dapibus consumere mensas,
Tum sperare domos defessus, ibique memento
Prima locare manu molirique aggere tecta.
Hæc erat illa fames; hæc nos suprema manebat,
Exitiis positura modum.
Quare agite, et primo læti cum lumine solis
Quæ loca, quive habeant homines, ubi mœnia gentis,
Vestigemus, et a portu diversa petamus.
Nunc pateras libate Jovi, precibusque vocate
Anchisen genitorem, et vina reponite mensis.
Sic deinde effatus, frondenti tempora ramo
Implicat, et Geniumque loci, primamque deorum
Tellurem, Nymphasque, et adhuc ignota precatur
Flumina: tum Noctem, Noctisque orientia signa,
Idæumque Jovem, Phrygiamque ex ordine matrem,
Invocat, et duplices Cœloque Ereboque parentes.
Hîc pater omnipotens ter cœlo clarus ab alto
Intonuit, radiisque ardentem lucis et auro
Ipse manu quatiens ostendit ab æthere nubem.
Diditur hic subitò Trojana per agmina rumor,
Advenisse diem quo debita mœnia condant.
Certatim instaurant epulas, atque omine magno
Crateras læti statuunt, et vina coronant.
Postera quum primâ lustrabat lampade terras
Orta dies, urbem, et fines, et littora gentis,
Diversi explorant: hæc fontis stagna Numici,
Hunc Tybrim fluvium, hîc fortes habitare Latinos.
Tum satus Anchisâ delectos ordine ab omni
Centum oratores augusta ad mœnia regis
Ire jubet, ramis velatos Palladis omnes;
Donaque ferre viro, pacemque exposcere Teucris.
Haud mora; festinant jussi, rapidisque feruntur

Passibus: ipse humili designat mœnia fossâ,
Moliturque locum; primasque in littore sedes,
Castrorum in morem, pinnis atque aggere cingit.
Jamque iter emensi, turres ac tecta Latinorum
Ardua cernebant juvenes, muroque subibant.
Ante urbem pueri et primævo flore juventus
Exercentur equis, domitantque in pulvere currus,
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque lacessunt:
Quum prævectus equo longævi regis ad aures
Nuntius ingentes ignotâ in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et solio medius consedit avito.
Tectum augustum, ingens, centum sublime columnis,
Urbe fuit summâ, Laurentis regia Pici,
Horrendum silvis et relligione parentûm.
Hîc sceptra accipere, et primos attollere fasces,
Regibus omen erat; hoc illis curia templum;
Hæ sacris sedes epulis; hîc, ariete cæso,
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiquâ e cedro, Italusque, paterque Sabinus
Vitisator, curvam servans sub imagine falcem,
Saturnusque senex, Janique bifrontis imago,
Vestibulo adstabant; aliique ab origine reges
Martia qui ob patriam pugnando vulnera passi.
Multaque præterea sacris in postibus arma;
Captivi pendent currus, curvæque secures,
Et cristæ capitum, et portarum ingentia claustra,
Spiculaque, clypeique, ereptaque rostra carinis.
Ipse Quirinali lituo parvâque sedebat
Succinctus trabeâ, lævâque ancile gerebat
Picus, equûm domitor; quem capta cupidine conjux
Aureâ percussum virgâ, versumque venenis,
Fecit avem Circe, sparsitque coloribus alas.
Tali intus templo divûm, patriâque Latinus
Sede sedens, Teucros ad sese in tecta vocavit;
Atque hæc ingressis placido prior edidit ore:
  Dicite, Dardanidæ, neque enim nescimus et urbem
Et genus, auditique advertitis æquore cursum,
Quid petitis? quæ causa ra[illegible], aut cujus egentes
Littus ad Ausonium tot per [illegible]a cærula vexit?
Sive error [illegible] bus acti,
(Qualia m[illegible] ur in alto)

Fluminis intrâstis ripas, portuque sedetis;
Ne fugite hospitium; neve ignorate Latinos
Saturni gentem, haud vinclo nec legibus æquam,
Sponte suâ, veterisque dei se more tenentem.
Atque equidem memini (fama est obscurior annis)
Auruncos ita ferre senes; his ortus ut agris
Dardanus Idæas Phrygiæ penetrârit ad urbes,
Threïciamque Samum, quæ nunc Samothracia fertur.
Hinc illum Corythi Tyrrhenâ ab sede profectum
Aurea nunc solio stellantis regia cœli
Accipit, et numerum divorum altaribus addit.
Dixerat; et dicta Ilioneus sic voce secutus:
Rex, genus egregium Fauni, nec fluctibus actos
Atra subegit hiems vestris succedere terris;
Nec sidus regione viæ littusve fefellit.
Consilio hanc omnes animisque volentibus urbem
Afferimur, pulsi regnis, quæ maxima quondam
Extremo veniens sol adspiciebat Olympo.
Ab Jove principium generis; Jove Dardana pubes
Gaudet avo: rex ipse, Jovis de gente supremâ,
Troïus Æneas tua nos ad limina misit.
Quanta per Idæos sævis effusa Mycenis
Tempestas ierit campos, quibus actus uterque
Europæ atque Asiæ fatis concurrerit orbis,
Audiit, et si quem tellus extrema refuso
Submovet oceano, et si quem extenta plagarum
Quatuor in medio dirimit plaga solis iniqui.
Diluvio ex illo tot vasta per æquora vecti,
Dîs sedem exiguam patriis, littusque rogamus
Innocuum, et cunctis undamque auramque patentem.
Non erimus regno indecores; nec vestra feretur
Fama levis, tantive abolescet gratia facti;
Nec Trojam Ausonios gremio excepisse pigebit.
Fata per Æneæ juro, dextramque potentem,
Sive fide, seu quis bello est expertus et armis;
Multi nos populi, multæ (ne temne quòd ultro
Præferimus manibus vittas ac verba precantia)
Et petiêre sibi et voluêre adjungere gentes.
Sed nos fata deûm vestras exquirere terras
Imperiis egêre suis. Hinc Dardanus ortus
Huc repetit; jussisque ingentibus urget Apollo
Tyrrhenum ad Tybrim et fontis vada sacra Numici.
Dat tibi præterea fortunæ parva prioris
Munera, reliquias Trojâ ex ardente receptas.

Hoc pater Anchises auro libabat ad aras:
Hoc Priami gestamen erat, quum jura vocatis
More daret populis; sceptrumque, sacerque tiaras,
Iliadumque labor vestes.
Talibus Ilionei dictis, defixa Latinus
Obtutu tenet ora, soloque immobilis hæret,
Intentos volvens oculos: nec purpura regem
Picta movet, nec sceptra movent Priameïa tantùm,
Quantùm in connubio natæ thalamoque moratur:
Et veteris Fauni volvit sub pectore sortem.
Hunc illum fatis externâ ab sede profectum
Portendi generum, paribusque in regna vocari
Auspiciis; huic progeniem virtute futuram
Egregiam, et totum quæ viribus occupet orbem.
Tandem lætus ait: Dî nostra incepta secundent,
Auguriumque suum. Dabitur, Trojane, quod optas.
Munera nec sperno. Non vobis, rege Latino,
Divitis uber agri Trojæve opulentia deerit.
Ipse modò Æneas (nostri si tanta cupido est,
Si jungi hospitio properat, sociusque vocari,)
Adveniat; vultus neve exhorrescat amicos.
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contrà regi mea nunc mandata referte.
Est mihi nata, viro gentis quam jungere nostræ,
Non patrio ex adyto sortes, non plurima cœlo
Monstra sinunt; generos externis affore ab oris,
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscere fata
Et reor, et, si quid veri mens augurat, opto.
Hæc effatus, equos numero pater eligit omni:
Stabant ter centum nitidi in præsepibus altis.
Omnibus extemplo Teucris jubet ordine duci
Instratos ostro alipedes pictisque tapetis.
Aurea pectoribus demissa monilia pendent:
Tecti auro, fulvum mandunt sub dentibus aurum.
Absenti Æneæ currum geminosque jugales,
Semine ab ætherio, spirantes naribus ignem,
Illorum de gente patri quos Dædala Circe
Suppositâ de matre nothos furata creavit.
Talibus Æneadæ donis dictisque Latini
Sublimes in equis redeunt, pacemque reportant.
Ecce autem Inachiis sese referebat ab Argis
Sæva Jovis conjux, aurasque invecta tenebat;
Et lætum Ænean classemque ex æthere longè

Dardaniam Siculo prospexit ab usque Pachyno.
Moliri jam tecta videt, jam fidere terræ,
Deseruisse rates: stetit acri fixa dolore.
Tum, quassans caput, hæc effundit pectore dicta:
Heu stirpem invisam! et fatis contraria nostris
Fata Phrygum! num Sigeis occumbere campis,
Num capti potuêre capi? num incensa cremavit
Troja viros? medias acies mediosque per ignes
Invenêre viam. At, credo, mea numina tandem
Fessa jacent, odiis aut exsaturata quievi.
Quin etiam patriâ excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto.
Absumptæ in Teucros vires cœlique marisque.
Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
Profuit? optato conduntur Tybridis alveo,
Securi pelagi, atque mei. Mars perdere gentem
Immanem Lapithûm valuit: concessit in iras
Ipse deûm antiquam genitor Calydona Dianæ.
Quod scelus aut Lapithas tantum, aut Calydona merentem?
Ast ego, magna Jovis conjux, nil linquere inausum
Quæ potui infelix, quæ memet in omnia verti,
Vincor ab Æneâ. Quòd si mea numina non sunt
Magna satìs, dubitem haud equidem implorare quod usquam est.
Flectere si nequeo Superos, Acheronta movebo.
Non dabitur regnis (esto) prohibere Latinis,
Atque immota manet fatis Lavinia conjux:
At trahere, atque moras tantis licet addere rebus;
At licet amborum populos exscindere regum.
Hâc gener atque socer coëant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo;
Et Bellona manet te pronuba. Nec face tantùm
Cisseïs prægnans ignes enixa jugales;
Quin idem Veneri partus suus, et Paris alter,
Funestæque iterum recidiva in Pergama tædæ.
Hæc ubi dicta dedit, terras horrenda petivit.
Luctificam Allecto dirarum ab sede dearum
Infernisque ciet tenebris; cui tristia bella,
Iræque, insidiæque, et crimina noxia cordi.
Odit et ipse pater Pluton, odêre sorores
Tartareæ monstrum: tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur:
Hunc mihi da proprium, virgo sata Nocte, laborem,

Hanc operam; ne noster honos infractave cedat
Fama loco; neu connubiis ambire Latinum
Æneadæ possint, Italosve obsidere fines.
Tu potes unanimos armare in prœlia fratres,
Atque odiis versare domos: tu verbera tectis
Funereasque inferre faces: tibi nomina mille,
Mille nocendi artes: fœcundum concute pectus,
Disjice compositam pacem, sere crimina belli:
Arma velit, poscatque simul, rapiatque juventus.
Exin Gorgoneis Allecto infecta venenis
Principio Latium et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen Amatæ:
Quam super adventu Teucrûm, Turnique hymenæis,
Fœmineæ ardentem curæque iræque coquebant.
Huic dea cæruleis unum de crinibus anguem
Conjicit, inque sinum præcordia ad intima subdit,
Quo furibunda domum monstro permisceat omnem.
Ille inter vestes et levia pectora lapsus
Volvitur attactu nullo, fallitque furentem,
Vipeream inspirans animam: fit tortile collo
Aurum ingens coluber; fit longæ tænia vittæ,
Innectitque comas, et membris lubricus errat.
Ac dum prima lues udo sublapsa veneno
Pertentat sensus, atque ossibus implicat ignem,
Necdum animus toto percepit pectore flammam,
Molliùs, et solito matrum de more, locuta est,
Multa super natâ lacrymans, Phrygiisque hymenæis:
Exsulibusne datur ducenda Lavinia Teucris,
O genitor? nec te miseret natæque, tuique?
Nec matris miseret, quam primo aquilone relinquet
Perfidus, alta petens abductâ virgine, prædo?
At non sic Phrygius penetrat Lacedæmona pastor,
Ledæamque Helenam Trojanas vexit ad urbes?
Quid tua sancta fides, quid cura antiqua tuorum,
Et consanguineo toties data dextera Turno?
Si gener externâ petitur de gente Latinis,
Idque sedet, Faunique premunt te jussa parentis;
Omnem equidem sceptris terram quæ libera nostris
Dissidet externam reor, et sic dicere divos.
Et Turno, si prima domûs repetatur origo,
Inachus Acrisiusque patres, mediæque Mycenæ.
His ubi nequidquam dictis experta Latinum
Contrà stare videt, penitùsque in viscera lapsum

Serpentis furiale malum, totamque pererrat;
Tum verò infelix, ingentibus excita monstris,
Immensam sine more furit lymphata per urbem:
Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent; ille actus habenâ
Curvatis fertur spatiis: stupet inscia suprà
Impubesque manus, mirata volubile buxum:
Dant animos plagæ. Non cursu segnior illo
Per medias urbes agitur, populosque feroces.
Quin etiam in silvas, simulato numine Bacchi,
Majus adorta nefas, majoremque orsa furorem,
Evolat; et natam frondosis montibus abdit;
Quò thalamum eripiat Teucris, tædasque moretur:
Evoë Bacche, fremens, solum te virgine dignum
Vociferans: etenim molles tibi sumere thyrsos,
Te lustrare choro, sacrum tibi pascere crinem,
Fama volat: furiisque accensas pectore matres
Idem omnes simul ardor agit nova quærere tecta.
Deseruêre domos: ventis dant colla comasque.
Ast aliæ tremulis ululatibus æthera complent,
Pampineasque gerunt incinctæ pellibus hastas.
Ipsa inter medias flagrantem fervida pinum
Sustinet, ac natæ Turnique canit hymenæos,
Sanguineam torquens aciem; torvumque repentè
Clamat: Io matres, audite ubi quæque, Latinæ,
Si qua piis animis manet infelicis Amatæ
Gratia, si juris materni cura remordet;
Solvite crinales vittas, capite orgia mecum.
Talem inter silvas, inter deserta ferarum,
Reginam Allecto stimulis agit undique Bacchi.
Postquam visa satìs primos acuisse furores,
Consiliumque omnemque domum vertisse Latini;
Protenus hinc fuscis tristis dea tollitur alis
Audacis Rutuli ad muros, quam dicitur urbem
Acrisioneis Danaë fundâsse colonis,
Præcipiti delata Noto: locus Ardea quondam
Dictus avis, et nunc magnum manet Ardea nomen:
Sed fortuna fuit. Tectis hîc Turnus in altis
Jam mediam nigrâ carpebat nocte quietem.
Allecto torvam faciem et furialia membra
Exuit: in vultus sese transformat aniles,
Et frontem obscœnam rugis arat: induit albos

Cum vittâ crines: tum ramum innectit olivæ.
Fit Calybe, Junonis anus templique sacerdos:
Et juveni ante oculos his se cum vocibus offert:
  Turne, tot incassum fusos patiêre labores,
Et tua Dardaniis transcribi sceptra colonis?
Rex tibi conjugium et quæsitas sanguine dotes
Abnegat, externusque in regnum quæritur hæres.
I nunc, ingratis offer te, irrise, periclis:
Tyrrhenas, i, sterne acies; tege pace Latinos.
Hæc adeò tibi me, placidâ quum nocte jaceres,
Ipsa palam fari omnipotens Saturnia jussit.
Quare age, et armari pubem, portisque moveri,
Lætus in arma para; et Phrygios, qui flumine pulchro
Consedêre, duces, pictasque exure carinas.
Cœlestûm vis magna jubet. Rex ipse Latinus,
Ni dare conjugium, et dicto parere fatetur,
Sentiat, et tandem Turnum experiatur in armis.
  Hîc juvenis, vatem irridens, sic orsa vicissim
Ore refert: Classes invectas Tybridis undam
Non, ut rere, meas effugit nuntius aures;
Ne tantos mihi finge metus: nec regia Juno
Immemor est nostri.
Sed te victa situ verique effœta senectus,
O mater, curis nequidquam exercet, et arma
Regum inter falsâ vatem formidine ludit.
Cura tibi, divûm effigies et templa tueri:
Bella viri pacemque gerent, queis bella gerenda.
  Talibus Allecto dictis exarsit in iras.
At juveni oranti subitus tremor occupat artus;
Diriguêre oculi: tot Erinnys sibilat hydris,
Tantaque se facies aperit. Tum flammea torquens
Lumina, cunctantem, et quærentem dicere plura,
Repulit, et geminos erexit crinibus angues,
Verberaque insonuit, rabidoque hæc addidit ore:
En ego victa situ, quam veri effœta senectus
Arma inter regum falsâ formidine ludit.
Respice ad hæc: adsum dirarum ab sede sororum:
Bella manu letumque gero.
Sic effata facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore tædas.
  Olli somnum ingens rumpit pavor: ossaque et artus
Perfundit toto proruptus corpore sudor.
Arma amens fremit; arma toro tectisque requirit.
Sævit amor ferri, et scelerata insania belli,
Ira supèr. Magno veluti quum flamma sonore

Virgea suggeritur costis undantis aheni,
Exsultantque æstu latices: furit intus aquaï
Fumidus atque altè spumis exuberat amnis:
Nec jam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem, pollutâ pace, Latinum
Indicit primis juvenum, et jubet arma parari,
Tutari Italiam, detrudere finibus hostem;
Se satìs ambobus Teucrisque venire Latinisque.
Hæc ubi dicta dedit, divosque in vota vocavit,
Certatim sese Rutuli exhortantur in arma.
Hunc decus egregium formæ movet atque juventæ,
Hunc atavi reges, hunc claris dextera factis.
Dum Turnus Rutulos animis audacibus implet,
Allecto in Teucros Stygiis se concitat alis,
Arte novâ speculata locum quo littore pulcher
Insidiis cursuque feras agitabat Iülus.
Hîc subitam canibus rabiem Cocytia virgo
Objicit, et noto nares contingit odore,
Ut cervum ardentes agerent: quæ prima laborum
Causa fuit, belloque animos accendit agrestes.
Cervus erat formâ præstanti et cornibus ingens;
Tyrrhidæ pueri quem matris ab ubere raptum
Nutribant, Tyrrheusque pater, cui regia parent
Armenta, et latè custodia credita campi.
Assuetum imperiis soror omni Silvia curâ
Mollibus intexens ornabat cornua sertis,
Pectebatque ferum, puroque in fonte lavabat.
Ille, manum patiens, mensæque assuetus herili,
Errabat silvis, rursusque ad limina nota
Ipse domum serâ quamvis se nocte ferebat.
Hunc procul errantem rabidæ venantis Iüli
Commovêre canes, fluvio quum fortè secundo
Deflueret, ripâque æstus viridante levaret.
Ipse etiam, eximiæ laudis succensus amore,
Ascanius curvo direxit spicula cornu:
Nec dextræ erranti deus abfuit; actaque multo
Perque uterum sonitu perque ilia venit arundo.
Saucius at quadrupes nota intra tecta refugit,
Successitque gemens stabulis; questuque, cruentus,
Atque imploranti similis, tectum omne replebat.
Silvia prima soror, palmis percussa lacertos,
Auxilium vocat, et duros conclamat agrestes.
Olli (pestis enim tacitis latet aspera silvis)
Improvisi adsunt; hic torre armatus obusto,
Stipitis hic gravidi nodis: quod cuique repertum

Rimanti, telum ira facit. Vocat agmina Tyrrheus,
Quadrifidam quercum cuneis ut fortè coactis
Scindebat, raptâ spirans immanè securi.
At sæva e speculis tempus dea nacta nocendi
Ardua tecta petit stabuli, et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem; quâ protenus omne
Contremuit nemus, et silvæ intonuêre profundæ.
Audiit et Triviæ longè lacus; audiit amnis
Sulfureâ Nar albus aquâ, fontesque Velini;
Et trepidæ matres pressêre ad pectora natos.
Tum verò ad vocem celeres, quâ buccina signum
Dira dedit, raptis concurrunt undique telis
Indomiti agricolæ; nec non et Troïa pubes
Ascanio auxilium castris effundit apertis.
Direxêre acies: non jam certamine agresti,
Stipitibus duris agitur, sudibusve præustis;
Sed ferro ancipiti decernunt, atraque latè
Horrescit strictis seges ensibus, æraque fulgent
Sole lacessita, et lucem sub nubila jactant:
Fluctus uti primo cœpit quum albescere vento,
Paulatim sese tollit mare, et altiùs undas
Erigit, inde imo consurgit ad æthera fundo.
Hîc juvenis primam ante aciem, stridente sagittâ,
Natorum Tyrrhei fuerat qui maximus, Almo
Sternitur: hæsit enim sub gutture vulnus, et udæ
Vocis iter tenuemque inclusit sanguine vitam.
Corpora multa virûm circà; seniorque Galæsus,
Dum paci medium se offert, justissimus unus
Qui fuit, Ausoniisque olim ditissimus arvis:
Quinque greges illi balantûm, quina redibant
Armenta, et terram centum vertebat aratris.
  Atque ea per campos æquo dum Marte geruntur,
Promissi dea facta potens, ubi sanguine bellum
Imbuit, et primæ commisit funera pugnæ,
Deserit Hesperiam, et, cœli conversa per auras,
Junonem victrix affatur voce superbâ:
En perfecta tibi bello discordia tristi:
Dic in amicitiam coëant, et fœdera jungant;
Quandoquidem Ausonio respersi sanguine Teucros.
Hoc etiam his addam, tua si mihi certa voluntas;
Finitimas in bella feram rumoribus urbes,
Accendamque animos insani Martis amore,
Undique ut auxilio veniant; spargam arma per agros.

Tum contrà Juno: Terrorum et fraudis abundè est:
Stant belli causæ; pugnatur comminus armis;
Quæ fors prima dedit, sanguis novus imbuit arma.
Talia conjugia et tales celebrent hymenæos
Egregium Veneris genus et rex ipse Latinus.
Te super ætherias errare licentiùs auras
Haud pater ille velit summi regnator Olympi;
Cede locis: ego, si qua super fortuna laborum est,
Ipsa regam. Tales dederat Saturnia voces.
Illa autem attollit stridentes anguibus alas,
Cocytique petit sedem, supera ardua linquens.
Est locus, Italiæ medio sub montibus altis,
Nobilis, et famâ multis memoratus in oris,
Amsancti valles; densis hunc frondibus atrum
Urget utrimque latus nemoris, medioque fragosus
Dat sonitum saxis et torto vortice torrens.
Hîc specus horrendum, sævi spiracula Ditis,
Monstratur; ruptoque ingens Acheronte vorago
Pestiferas aperit fauces, queis condita Erinnys,
Invisum numen, terras cœlumque levabat.
Nec minùs interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus: cæsosque reportant,
Almonem puerum, fœdatique ora Galæsi;
Implorantque deos, obtestanturque Latinum.
Turnus adest, medioque in crimine cædis et ignis
Terrorem ingeminat; Teucros in regna vocari,
Stirpem admisceri Phrygiam; se limine pelli.
Tum, quorum attonitæ Baccho nemora avia matres
Insultant thiasis, neque enim leve nomen Amatæ,
Undique collecti coëunt, Martemque fatigant.
Ilicet infandum cuncti contra omina bellum,
Contra fata deûm, perverso numine poscunt:
Certatim regis circumstant tecta Latini.
Ille, velut pelagi rupes immota, resistit;
[Ut pelagi rupes, magno veniente fragore,]
Quæ sese, multis circùm latrantibus undis,
Mole tenet: scopuli nequidquam et spumea circùm
Saxa fremunt, laterique illisa refunditur alga.
Verùm, ubi nulla datur cæcum exsuperare potestas
Consilium, et sævæ nutu Junonis eunt res,
Multa deos aurasque pater testatus inanes,
Frangimur, heu! fatis, inquit, ferimurque procellâ.
Ipsi has sacrilego pendetis sanguine pœnas,

O miseri! te, Turne, nefas, te triste manebit
Supplicium; votisque deos venerabere seris.
Nam mihi parta quies, [omnisque in limine portus;]
Funere felici spolior. Nec plura locutus,
Sepsit se tectis, rerumque reliquit habenas.
Mos erat Hesperio in Latio, quem protenus urbes
Albanæ coluêre sacrum, nunc maxima rerum
Roma colit, quum prima movent in prœlia Martem,
Sive Getis inferre manu lacrymabile bellum,
Hyrcanisve, Arabisve parant, seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa.
Sunt geminæ belli portæ, sic nomine dicunt,
Relligione sacræ, et sævi formidine Martis:
Centum ærei claudunt vectes, æternaque ferri
Robora; nec custos absistit limine Janus.
Has, ubi certa sedet patribus sententia pugnæ,
Ipse, Quirinali trabeâ cinctuque Gabino
Insignis, reserat stridentia limina consul;
Ipse vocat pugnas: sequitur tum cætera pubes,
Æreaque assensu conspirant cornua rauco.
Hoc et tum Æneadis indicere bella Latinus
More jubebatur, tristesque recludere portas.
Abstinuit tactu pater, aversusque refugit
Fœda ministeria, et cæcis se condidit umbris.
Tum regina deûm, cœlo delapsa, morantes
Impulit ipsa manu portas, et cardine verso
Belli ferratos rupit Saturnia postes.
Ardet inexcita Ausonia atque immobilis antè:
Pars pedes ire parat campis; pars arduus altis
Pulverulentus equis furit: omnes arma requirunt:
Pars leves clypeos et spicula lucida tergunt
Arvinâ pingui, subiguntque in cote secures;
Signaque ferre juvat, sonitusque audire tubarum.
Quinque adeò magnæ positis incudibus urbes
Tela novant; Atina potens, Tiburque superbum,
Ardea, Crustumerique, et turrigeræ Antemnæ.
Tegmina tuta cavant capitum, flectuntque salignas
Umbonum crates; alii thoracas ahenos,
Aut leves ocreas lento ducunt argento.
Vomeris huc et falcis honos, huc omnis aratri
Cessit amor; recoquunt patrios fornacibus enses.
Classica jamque sonant: it bello tessera signum.
Hic galeam tectis trepidus rapit; ille frementes

Ad juga cogit equos, clypeumque auroque trilicem
Loricam induitur, fidoque accingitur ense.
  Pandite nunc Helicona, Deæ, cantusque movete;
Qui bello exciti reges; quæ quemque secutæ
Complêrint campos acies; quibus Itala jam tum
Floruerit terra alma viris; quibus arserit armis.
Et meministis enim, Divæ, et memorare potestis:
Ad nos vix tenuis famæ perlabitur aura.
  Primus init bellum Tyrrhenis asper ab oris
Contemptor divûm Mezentius, agminaque armat.
Filius huic juxtà Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni.
Lausus, equûm domitor, debellatorque ferarum,
Ducit Agyllinâ nequidquam ex urbe secutos
Mille viros; dignus patriis qui lætior esset
Imperiis, et cui pater haud Mezentius esset.
  Post hos insignem palmâ per gramina currum
Victoresque ostentat equos satus Hercule pulchro
Pulcher Aventinus; clypeoque, insigne paternum,
Centum angues, cinctamque gerit serpentibus hydram:
Collis Aventini silvâ quem Rhea sacerdos
Furtivum partu sub luminis edidit oras,
Mixta deo mulier, postquam Laurentia victor,
Geryone exstincto, Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas.
Pila manu sævosque gerunt in bella dolones;
Et tereti pugnant mucrone, veruque Sabello.
Ipse pedes, tegumen torquens immane leonis,
Terribili impexum setâ, cum dentibus albis,
Indutus capiti: sic regia tecta subibat
Horridus, Herculeoque humeros innexus amictu.
  Tum gemini fratres Tiburtia mœnia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque acerque Coras, Argiva juventus;
Et primam ante aciem densa inter tela feruntur:
Ceu duo nubigenæ quum vertice montis ab alto
Descendunt Centauri, Homolen Othrymque nivalem
Linquentes cursu rapido: dat euntibus ingens
Silva locum, et magno cedunt virgulta fragore.
  Nec Prænestinæ fundator defuit urbis,
Vulcano genitum pecora inter agrestia regem,
Inventumque focis, omnis quem credidit ætas,
Cæculus. Hunc legio latè comitatur agrestis;

Quique altum Præneste viri, quique arva Gabinæ
Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt; quos, dives Anagnia, pascis;
Quos, Amasene pater. Non illis omnibus arma,
Nec clypei currusve sonant: pars maxima glandes
Liventis plumbi spargit: pars spicula gestat
Bina manu; fulvosque lupi de pelle galeros
Tegmen habent capiti; vestigia nuda sinistri
Instituêre pedis, crudus tegit altera pero.
  At Messapus equûm domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Jam pridem resides populos desuetaque bello
Agmina in arma vocat subitò, ferrumque retractat.
Hi Fescenninas acies, Æquosque Faliscos;
Hi Soractis habent arces, Flaviniaque arva,
Et Cimini cum monte lacum, lucosque Capenos.
Ibant æquati numero, regemque canebant:
Ceu quondam nivei liquida inter nubila cycni,
Quum sese e pastu referunt, et longa canoros
Dant per colla modos; sonat amnis, et Asia longè
Pulsa palus.
Nec quisquam æratas acies ex agmine tanto
Misceri putet; aëriam sed gurgite ab alto
Urgeri volucrum raucarum ad littora nubem.
  Ecce Sabinorum prisco de sanguine magnum
Agmen agens Clausus, magnique ipse agminis instar,
Claudia nunc a quo diffunditur et tribus et gens
Per Latium, postquam in partem data Roma Sabinis.
Unâ ingens Amiterna cohors, priscique Quirites,
Ereti manus omnis, oliviferæque Mutuscæ;
Qui Nomentum urbem, qui rosea rura Velini,
Qui Tetricæ horrentes rupes, montemque Severum,
Casperiamque colunt, Forulosque, et flumen Himellæ;
Qui Tybrim Fabarimque bibunt; quos frigida misit
Nursia, et Hortinæ classes, populique Latini;
Quosque secans infaustum interluit Allia nomen:
Quàm multi Libyco volvuntur marmore fluctus;
Sævus ubi Orion hibernis conditur undis;
Vel quàm sole novo densæ torrentur aristæ,
Aut Hermi campo, aut Lyciæ flaventibus arvis.
Scuta sonant, pulsuque pedum conterrita tellus.
  Hinc Agamemnonius, Trojani nominis hostis,
Curru jungit Halesus equos, Turnoque feroces
Mille rapit populos: vertunt felicia Baccho

Massica qui rastris, et quos de collibus altis
Aurunci misêre patres, Sidicinaque juxtà
Æquora, quique Cales linquunt, amnisque vadosi
Accola Vulturni, pariterque Saticulus asper,
Oscorumque manus. Teretes sunt aclydes illis
Tela, sed hæc lento mos est aptare flagello;
Lævas cetra tegit; falcati comminus enses.
Nec tu carminibus nostris indictus abibis,
Œbale, quem generâsse Telon Sebethide nymphâ
Fertur, Teleboûm Capreas quum regna teneret
Jam senior; patriis sed non et filius arvis
Contentus, latè jam tum ditione premebat
Sarrastes populos, et quæ rigat æquora Sarnus,
Quique Rufras, Batulumque tenent, atque arva Celennæ,
Et quos maliferæ despectant mœnia Abellæ:
Teutonico ritu soliti torquere cateias;
Tegmina queis capitum raptus de subere cortex;
Æratæque micant peltæ, micat æreus ensis.
Et te montosæ misêre in prœlia Nersæ,
Ufens, insignem famâ et felicibus armis;
Horrida præcipuè cui gens, assuetaque multo
Venatu nemorum, duris Æquicula glebis:
Armati terram exercent, semperque recentes
Convectare juvat prædas, et vivere rapto.
Quin et Marrubiâ venit de gente sacerdos,
Fronde super galeam et felici comptus olivâ,
Archippi regis missu, fortissimus Umbro:
Vipereo generi et graviter-spirantibus hydris
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras, et morsus arte levabat.
Sed non Dardaniæ medicari cuspidis ictum
Evaluit; neque eum juvêre in vulnera cantus
Somniferi, et Marsis quæsitæ montibus herbæ.
Te nemus Anguitiæ, vitreâ te Fucinus undâ,
Te liquidi flevêre lacus.
Ibat et Hippolyti proles pulcherrima bello
Virbius; insignem quem mater Aricia misit,
Eductum Egeriæ lucis, humentia circum
Littora, pinguis ubi et placabilis ara Dianæ.
Namque ferunt famâ Hippolytum, postquam arte novercæ
Occiderit, patriasque explêrit sanguine pœnas
Turbatis distractus equis, ad sidera rursus
Ætheria et superas cœli venisse sub auras,

Pæoniis revocatum herbis et amore Dianæ.
Tum pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygias detrusit ad undas.
At Trivia Hippolytum secretis alma recondit
Sedibus, et nymphæ Egeriæ nemorique relegat;
Solus ubi in silvis Italis ignobilis ævum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam templo Triviæ lucisque sacratis
Cornipedes arceantur equi, quòd littore currum
Et juvenem monstris pavidi effudêre marinis.
Filius ardentes haud seciùs æquore campi
Exercebat equos, curruque in bella ruebat.
Ipse inter primos præstanti corpore Turnus
Vertitur, arma tenens, et toto vertice suprà est.
Cui triplici crinita jubâ galea alta Chimæram
Sustinet, Ætnæos efflantem faucibus ignes:
Tam magìs illa fremens et tristibus effera flammis,
Quàm magìs effusâ crudescunt sanguine pugnæ.
At levem clypeum sublatis cornibus Io
Auro insignibat, jam setis obsita, jam bos,
Argumentum ingens, et custos virginis Argus,
Cælatâque amnem fundens pater Inachus urnâ.
Insequitur nimbus peditum, clypeataque totis
Agmina densentur campis, Argivaque pubes,
Auruncæque manus, Rutuli, veteresque Sicani,
Et Sacranæ acies, et picti scuta Labici;
Qui saltus, Tiberine, tuos, sacrumque Numici
Littus arant, Rutulosque exercent vomere colles,
Circæumque jugum; queis Jupiter Anxurus arvis
Præsidet, et viridi gaudens Feronia luco;
Quâ Saturæ jacet atra palus, gelidusque per imas
Quærit iter valles atque in mare conditur Ufens.
Hos super advenit Volscâ de gente Camilla,
Agmen agens equitum, et florentes ære catervas,
Bellatrix: non illa colo calathisve Minervæ
Fœmineas assueta manus; sed prœlia virgo
Dura pati, cursuque pedum prævertere ventos.
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas:
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter, celeres nec tingeret æquore plantas.
Illam omnis tectis agrisque effusa juventus

Turbaque miratur matrum, et prospectat euntem,
Attonitis inhians animis; ut regius ostro
Velet honos leves humeros; ut fibula crinem
Auro internectat; Lyciam ut gerat ipsa pharetram,
Et pastoralem præfixâ cuspide myrtum.

ÆNEIDOS

LIBER OCTAVUS.

Ut belli signum Laurenti Turnus ab arce
Extulit, et rauco strepuerunt cornua cantu,
Utque acres concussit equos, utque impulit arma;
Extemplo turbati animi; simul omne tumultu
Conjurat trepido Latium, sævitque juventus
Effera. Ductores primi, Messapus, et Ufens,
Contemptorque deûm Mezentius, undique cogunt
Auxilia, et latos vastant cultoribus agros.
Mittitur et magni Venulus Diomedis ad urbem,
Qui petat auxilium, et Latio consistere Teucros,
Advectum Ænean classi, victosque Penates
Inferre, et fatis regem se dicere posci,
Edoceat, multasque viro se adjungere gentes
Dardanio, et latè Latio increbrescere nomen:
Quid struat his cœptis, quem, si fortuna sequatur,
Eventum pugnæ cupiat, manifestiùs ipsi,
Quàm Turno regi aut regi apparere Latino.
Talia per Latium: quæ Laomedontius heros
Cuncta videns, magno curarum fluctuat æstu,
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Sicut aquæ tremulum labris ubi lumen ahenis,
Sole repercussum, aut radiantis imagine lunæ,
Omnia pervolitat latè loca; jamque sub auras
Erigitur, summique ferit laquearia tecti.
Nox erat, et terras animalia fessa per omnes,
Alituum pecudumque genus, sopor altus habebat;
Quum pater in ripâ gelidique sub ætheris axe
Æneas, tristi turbatus pectora bello,
Procubuit, seramque dedit per membra quietem.
Huic deus ipse loci, fluvio Tiberinus amœno,
Populeas inter senior se attollere frondes

Visus. Eum tenuis glauco velabat amictu
Carbasus, et crines umbrosa tegebat arundo.
Tum sic affari, et curas his demere dictis:
O sate gente deûm, Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,
Exspectate solo Laurenti arvisque Latinis,
Hîc tibi certa domus; certi, ne absiste, Penates;
Neu belli terrere minis: tumor omnis et iræ
Concessêre deûm.
Jamque tibi, ne vana putes hæc fingere somnum,
Littoreis ingens inventa sub ilicibus sus,
Triginta capitum fœtus enixa, jacebit,
Alba, solo recubans, albi circum ubera nati.
[Hic locus urbis erit, requies ea certa laborum:]
Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc quâ ratione quod instat
Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus a Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegêre locum, et posuêre in montibus urbem,
Pallantis proavi de nomine Pallanteum.
Hi bellum assiduè ducunt cum gente Latinâ;
Hos castris adhibe socios, et fœdera junge.
Ipse ego te ripis et recto flumine ducam,
Adversum remis superes subvectus ut amnem.
Surge, age, nate deâ; primisque cadentibus astris,
Junoni fer ritè preces, iramque minasque
Supplicibus supera votis: mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas, et pinguia culta secantem,
Cæruleus Tybris, cœlo gratissimus amnis.
Hîc mihi magna domus, celsis caput urbibus exit.
Dixit; deinde lacu fluvius se condidit alto,
Ima petens: nox Ænean somnusque reliquit.
Surgit; et, ætherii spectans orientia solis
Lumina, ritè cavis undam de flumine palmis
Sustulit, ac tales effundit ad æthera voces:
Nymphæ, Laurentes Nymphæ, genus amnibus unde est,
Tuque, o Tybri tuo genitor cum flumine sancto,
Accipite Ænean, et tandem arcete periclis.
Quo te cumque lacus miserantem incommoda nostra
Fonte tenet, quocumque solo pulcherrimus exis,
Semper honore meo, semper celebrabere donis,

Corniger Hesperidum fluvius regnator aquarum.
Adsis o tantùm, et propiùs tua numina firmes.
Sic memorat, geminasque legit de classe biremes,
Remigioque aptat; socios simul instruit armis.
Ecce autem, subitum atque oculis mirabile monstrum,
Candida per silvam cum fœtu concolor albo
Procubuit, viridique in littore conspicitur, sus:
Quam pius Æneas tibi enim, tibi, maxima Juno,
Mactat, sacra ferens, et cum grege sistit ad aram.
Tybris eâ fluvium, quàm longa est, nocte tumentem
Leniit, et tacitâ refluens ita substitit undâ,
Mitis ut in morem stagni placidæque paludis
Sterneret æquor aquis, remo ut luctamen abesset.
Ergo iter inceptum celerant rumore secundo.
Labitur uncta vadis abies: mirantur et undæ,
Miratur nemus insuetum fulgentia longè
Scuta virûm fluvio, pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur
Arboribus, viridesque secant placido æquore silvas.
Sol medium cœli conscenderat igneus orbem,
Quum muros, arcemque procul, ac rara domorum
Tecta vident, quæ nunc Romana potentia cœlo
Æquavit; tum res inopes Evandrus habebat.
Ociùs advertunt proras, urbique propinquant.
Fortè die solemnem illo rex Arcas honorem
Amphitryoniadæ magno divisque ferebat
Ante urbem in luco. Pallas huic filius unâ,
Unâ omnes juvenum primi, pauperque senatus,
Thura dabant, tepidusque cruor fumabat ad aras.
Ut celsas vidêre rates, atque inter opacum
Allabi nemus, et tacitis incumbere remis;
Terrentur visu subito, cunctique relictis
Consurgunt mensis. Audax quos rumpere Pallas
Sacra vetat, raptoque volat telo obvius ipse;
Et procul e tumulo: Juvenes, quæ causa subegit
Ignotas tentare vias? quò tenditis? inquit.
Qui genus? unde domo? pacemne huc fertis, an arma?
Tum pater Æneas puppi sic fatur ab altâ,
Paciferæque manu ramum prætendit olivæ:
Trojugenas ac tela vides inimica Latinis,
Quos illi bello profugos egêre superbo.
Evandrum petimus: ferte hæc, et dicite lectos
Dardaniæ venisse duces, socia arma rogantes.

Obstupuit tanto percussus nomine Pallas:
Egredere, o quicumque es, ait, coràmque parentem
Alloquere, ac nostris succede Penatibus hospes.
Excepitque manu, dextramque amplexus inhæsit.
Progressi subeunt luco, fluviumque relinquunt.
Tum regem Æneas dictis affatur amicis:
Optime Grajugenûm, cui me fortuna precari,
Et vittâ comptos voluit prætendere ramos,
Non equidem extimui Danaûm quòd ductor et Arcas,
Quòdque ab stirpe fores geminis conjunctus Atridis;
Sed mea me virtus, et sancta oracula divûm,
Cognatique patres, tua terris didita fama,
Conjunxêre tibi, et fatis egêre volentem.
Dardanus, Iliacæ primus pater urbis et auctor,
Electrâ, ut Graii perhibent, Atlantide cretus,
Advehitur Teucros: Electram maximus Atlas
Edidit, ætherios humero qui sustinet orbes.
Vobis Mercurius pater est, quem candida Maia
Cyllenæ gelido conceptum vertice fudit;
At Maiam, auditis si quidquam credimus, Atlas,
Idem Atlas generat cœli qui sidera tollit.
Sic genus amborum scindit se sanguine ab uno.
His fretus, non legatos, neque prima per artem
Tentamenta tui pepigi: me, me ipse, meumque
Objeci caput, et supplex ad limina veni.
Gens eadem, quæ te, crudeli Daunia bello
Insequitur: nos si pellant, nihil abfore credunt.
Quin omnem Hesperiam penitùs sua sub juga mittant,
Et mare quod suprà teneant, quodque alluit infrà.
Accipe daque fidem: sunt nobis fortia bello
Pectora, sunt animi, et rebus spectata juventus.
Dixerat Æneas: ille os oculosque loquentis
Jam dudum et totum lustrabat lumine corpus.
Tum sic pauca refert: Ut te, fortissime Teucrûm,
Accipio agnoscoque libens! ut verba parentis
Et vocem Anchisæ magni vultumque recordor!
Nam memini Hesionæ visentem regna sororis
Laomedontiaden Priamum, Salamina petentem,
Protenus Arcadiæ gelidos invisere fines.
Tum mihi prima genas vestibat flore juventa;
Mirabarque duces Teucros; mirabar et ipsum
Laomedontiaden: sed cunctis altior ibat
Anchises. Mihi mens juvenali ardebat amore
Compellare virum, et dextræ conjungere dextram:

Accessi, et cupidus Phenei sub mœnia duxi.
Ille mihi insignem pharetram Lyciasque sagittas,
Discedens, chlamydemque auro dedit intertextam,
Frènaque bina meus quæ nunc habet aurea Pallas.
Ergo et quam petitis juncta est mihi fœdere dextra:
Et, lux quum primùm terris se crastina reddet,
Auxilio lætos dimittam, opibusque juvabo.
Interea sacra hæc, quando huc venistis amici,
Annua, quæ differre nefas, celebrate faventes
Nobiscum, et jam nunc sociorum assuescite mensis.
Hæc ubi dicta, dapes jubet et sublata reponi
Pocula, gramineoque viros locat ipse sedili;
Præcipuumque toro et villosi pelle leonis
Accipit Ænean, solioque invitat acerno.
Tum lecti juvenes certatim aræque sacerdos
Viscera tosta ferunt taurorum, onerantque canistris
Dona laboratæ Cereris, Bacchumque ministrant.
Vescitur Æneas, simul et Trojana juventus,
Perpetui tergo bovis et lustralibus extis.
Postquam exempta fames, et amor compressus edendi,
Rex Evandrus ait: Non hæc solemnia nobis,
Has ex more dapes, hanc tanti numinis aram,
Vana superstitio veterumque ignara deorum
Imposuit: sævis, hospes Trojane, periclis
Servati facimus, meritosque novamus honores.
Jam primùm saxis suspensam hanc adspice rupem;
Disjectæ procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxêre ruinam.
Hîc spelunca fuit, vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virûm tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magnâ se mole ferebat.
Attulit et nobis aliquando optantibus ætas
Auxilium adventumque dei: nam maximus ultor,
Tergemini nece Geryonæ spoliisque superbus,
Alcides aderat, taurosque hâc victor agebat
Ingentes; vallemque boves amnemque tenebant.
At furiis Caci mens effera, ne quid inausum
Aut intractatum scelerisve dolive fuisset,
Quatuor a stabulis præstanti corpore tauros
Avertit, totidem formâ superante juvencas;

Atque hos, ne qua forent pedibus vestigia rectis,
Caudâ in speluncam tractos, versisque viarum
Indiciis raptos, saxo occultabat opaco.
Quærenti nulla ad speluncam signa ferebant.
Interea, quum jam stabulis saturata moveret
Amphitryoniades armenta, abitumque pararet,
Discessu mugire boves, atque omne querelis
Impleri nemus, et colles clamore relinqui.
Reddidit una boum vocem, vastoque sub antro
Mugiit, et Caci spem custodita fefellit.
Hîc verò Alcidæ furiis exarserat atro
Felle dolor: rapit arma manu, nodisque gravatum
Robur, et ætherii cursu petit ardua montis.
Tum primùm nostri Cacum vidêre timentem,
Turbatumque oculis. Fugit ilicet ocior euro,
Speluncamque petit: pedibus timor addidit alas.
Ut sese inclusit, ruptisque immane catenis
Dejecit saxum, ferro quod et arte paternâ
Pendebat, fultosque emuniit obice postes;
Ecce furens animis aderat Tirynthius, omnemque
Accessum lustrans, huc ora ferebat et illuc,
Dentibus infrendens. Ter totum fervidus irâ
Lustrat Aventini montem; ter saxea tentat
Limina nequidquam; ter fessus valle resedit.
Stabat acuta silex, præcisis undique saxis,
Speluncæ dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum.
Hanc, ut prona jugo lævum incumbebat ad amnem,
Dexter in adversum nitens concussit, et imis
Avulsam solvit radicibus; inde repentè
Impulit, impulsu quo maximus insonat æther:
Dissultant ripæ, refluitque exterritus amnis.
At specus et Caci detecta apparuit ingens
Regia, et umbrosæ penitùs patuêre cavernæ:
Non secùs ac si quâ penitùs vi terra dehiscens
Infernas reseret sedes, et regna recludat
Pallida, dîs invisa, supèrque immane barathrum
Cernatur, trepident immisso lumine Manes.
Ergo insperatâ deprensum in luce repentè,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat.
Ille autem, neque enim fuga jam supèr ulla pericli,
Faucibus ingentem fumum, mirabile dictu,

Evomit, involvitque domum caligine cæcâ,
Prospectum eripiens oculis; glomeratque sub antro
Fumiferam noctem, commixtis igne tenebris.
Non tulit Alcides animis; seque ipse per ignem
Præcipiti injecit saltu, quâ plurimus undam
Fumus agit, nebulâque ingens specus æstuat atrâ.
Hîc Cacum in tenebris incendia vana moventem
Corripit, in nodum complexus, et angit inhærens
Elisos oculos, et siccum sanguine guttur.
Panditur extemplo foribus domus atra revulsis;
Abstractæque boves abjuratæque rapinæ
Cœlo ostenduntur; pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo
Terribiles oculos, vultum, villosaque setis
Pectora semiferi, atque exstinctos faucibus ignes.
Ex illo celebratus honos, lætique minores
Servavêre diem; primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri
Hanc aram luco statuit, quæ maxima semper
Dicetur nobis, et erit quæ maxima semper.
Quare agite, o juvenes, tantarum in munere laudum,
Cingite fronde comas, et pocula porgite dextris;
Communemque vocate deum, et date vina volentes.
Dixerat; Herculeâ bicolor quum populus umbrâ
Velavitque comas, foliisque innexa pependit,
Et sacer implevit dextram scyphus. Ociùs omnes
In mensam læti libant, divosque precantur.
Devexo interea propior fit vesper Olympo:
Jamque sacerdotes primusque Potitius ibant
Pellibus in morem cincti, flammasque ferebant.
Instaurant epulas, et mensæ grata secundæ
Dona ferunt, cumulantque oneratis lancibus aras.
Tum Salii ad cantus, incensa altaria circum,
Populeis adsunt evincti tempora ramis;
Hic juvenum chorus, ille senum, qui carmine laudes
Herculeas et facta ferunt: ut prima novercæ
Monstra manu geminosque premens eliserit angues;
Ut bello egregias idem disjecerit urbes,
Trojamque, Œchaliamque; ut duros mille labores
Rege sub Eurystheo, fatis Junonis iniquæ,
Pertulerit. Tu nubigenas, invicte, bimembres
Hylæumque Pholumque manu, tu Cresia mactas
Prodigia, et vastum Nemeâ sub rupe leonem.
Te Stygii tremuêre lacus, te janitor Orci

Ossa super recubans antro semesa cruento.
Nec te ullæ facies, non terruit ipse Typhoeus
Arduus, arma tenens; non te rationis egentem
Lernæus turbâ capitum circumstetit anguis.
Salve, vera Jovis proles, decus addite divis:
Et nos et tua dexter adi pede sacra secundo.
Talia carminibus celebrant: super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum.
Consonat omne nemus strepitu, collesque resultant.
   Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus ævo,
Et comitem Ænean juxtà natumque tenebat
Ingrediens, varioque viam sermone levabat.
Miratur, facilesque oculos fert omnia circum,
Æneas, capiturque locis; et singula lætus
Exquiritque auditque virûm monumenta priorum.
Tum rex Evandrus, Romanæ conditor arcis:
Hæc nemora indigenæ Fauni Nymphæque tenebant,
Gensque virûm truncis et duro robore nata;
Queis neque mos, neque cultus erat; nec jungere tauros,
Aut componere opes nôrant, aut parcere parto;
Sed rami, atque asper victu venatus alebat.
Primus ab ætherio venit Saturnus Olympo,
Arma Jovis fugiens, et regnis exsul ademptis.
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea quæ perhibent, illo sub rege fuerunt
Sæcula; sic placidâ populos in pace regebat:
Deterior donec paulatim ac decolor ætas,
Et belli rabies, et amor successit habendi.
Tum manus Ausonia et gentes venêre Sicanæ;
Sæpiùs et nomen posuit Saturnia tellus:
Tum reges, asperque immani corpore Tybris,
A quo pòst Itali fluvium cognomine Tybrim
Diximus; amisit verum vetus Albula nomen.
Me pulsum patriâ, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum
His posuêre locis, matrisque egêre tremenda
Carmentis Nymphæ monita, et deus auctor Apollo.
   Vix ea dicta; dehinc progressus monstrat et aram,
Et Carmentalem Romano nomine portam
Quam memorant, Nymphæ priscum Carmentis honorem,
Vatis fatidicæ, cecinit quæ prima futuros

Æneadas magnos, et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer asylum
Retulit; et gelidâ monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycæi.
Nec non et sacri monstrat nemus Argileti,
Testaturque locum, et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim silvestribus horrida dumis.
Jam tum relligio pavidos terrebat agrestes
Dira loci; jam tum silvam saxumque tremebant.
Hoc nemus, hunc, inquit, frondoso vertice collem,
Quis deus, incertum est, habitat deus: Arcades ipsum
Credunt se vidisse Jovem, quum sæpè nigrantem
Ægida concuteret dextrâ, nimbosque cieret.
Hæc duo præterea disjectis oppida muris,
Reliquias veterumque vides monumenta virorum:
Hanc Janus pater, hanc Saturnus condidit arcem;
Janiculum huic, illi fuerat Saturnia nomen.
Talibus inter se dictis ad tecta subibant
Pauperis Evandri, passimque armenta videbant
Romanoque foro et lautis mugire Carinis.
Ut ventum ad sedes: Hæc, inquit, limina victor
Alcides subiit; hæc illum regia cepit.
Aude, hospes, contemnere opes, et te quoque dignum
Finge deo; rebusque veni non asper egenis.
Dixit; et angusti subter fastigia tecti
Ingentem Ænean duxit, stratisque locavit
Effultum foliis et pelle Libystidis ursæ.
Nox ruit, et fuscis tellurem amplectitur alis.
At Venus haud animo nequidquam exterrita mater,
Laurentûmque minis et duro mota tumultu,
Vulcanum alloquitur, thalamoque hæc conjugis aureo
Incipit, et dictis divinum adspirat amorem:
Dum bello Argolici vastabant Pergama reges
Debita, casurasque inimicis ignibus arces,
Non ullum auxilium miseris, non arma rogavi
Artis opisque tuæ; nec te, carissime conjux,
Incassumve tuos volui exercere labores;
Quamvis et Priami deberem plurima natis,
Et durum Æneæ flevissem sæpè laborem.
Nunc Jovis imperiis Rutulorum constitit oris:
Ergo eadem supplex venio, et sanctum mihi numen
Arma rogo genetrix nato. Te filia Nerei,
Te potuit lacrymis Tithonia flectere conjux.

Adspice qui coëant populi, quæ mœnia clausis
Ferrum acuant portis in me excidiumque meorum.
Dixerat; et niveis hinc atque hinc diva lacertis
Cunctantem amplexu molli fovet: ille repentè
Accepit solitam flammam, notusque medullas
Intravit calor, et labefacta per ossa cucurrit:
Non secùs atque olim tonitru quum rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit læta dolis et formæ conscia conjux.
Tum pater æterno fatur devinctus amore;
Quid causas petis ex alto? fiducia cessit
Quò tibi, diva, mei? similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset;
Nec pater omnipotens Trojam nec fata vetabant
Stare, decemque alios Priamum superesse per annos.
Et nunc, si bellare paras, atque hæc tibi mens est,
Quidquid in arte meâ possum promittere curæ,
Quod fieri ferro liquidove potest electro,
Quantùm ignes animæque valent; absiste precando
Viribus indubitare tuis. Ea verba locutus,
Optatos dedit amplexus, placidumque petivit
Conjugis infusus gremio per membra soporem.
Inde ubi prima quies, medio jam noctis abactæ
Curriculo, expulerat somnum; quum fœmina primùm,
Cui tolerare colo vitam tenuique Minervâ
Impositum, cinerem et sopitos suscitat ignes,
Noctem addens operi, famulasque ad lumina longo
Exercet penso, castum ut servare cubile
Conjugis, et possit parvos educere natos:
Haud secùs ignipotens, nec tempore segnior illo,
Mollibus e stratis opera ad fabrilia surgit.
Insula Sicanium juxta latus Æoliamque
Erigitur Liparen, fumantibus ardua saxis;
Quam subter specus et Cyclopum exesa caminis
Antra Ætnæa tonant, validique incudibus ictus
Auditi referunt gemitum, striduntque cavernis
Stricturæ chalybum, et fornacibus ignis anhelat:
Vulcani domus, et Vulcania nomine tellus.
Hoc tunc ignipotens cœlo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.
His informatum manibus, jam parte politâ,
Fulmen erat, toto genitor quæ plurima cœlo
Dejicit in terras, pars imperfecta manebat.

Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis et alitis austri.
Fulgores nunc terrificos, sonitumque, metumque,
Miscebant operi, flammisque sequacibus iras.
Parte aliâ Marti currumque rotasque volucres
Instabant, quibus ille viros, quibus excitat urbes:
Ægidaque horriferam, turbatæ Palladis arma,
Certatim squamis serpentûm auroque polibant,
Connexosque angues, ipsamque in pectore divæ
Gorgona, desecto vertentem lumina collo.
Tollite cuncta, inquit, cœptosque auferte labores,
Ætnæi Cyclopes, et huc advertite mentem.
Arma acri facienda viro: nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistrâ:
Præcipitate moras. Nec plura effatus: et illi
Ociùs incubuêre omnes, pariterque laborem
Sortiti: fluit æs rivis, aurique metallum;
Vulnificusque chalybs vastâ fornace liquescit.
Ingentem clypeum informant, unum omnia contra
Tela Latinorum; septenosque orbibus orbes
Impediunt: alii ventosis follibus auras
Accipiunt redduntque; alii stridentia tingunt
Æra lacu: gemit impositis incudibus antrum.
Illi inter sese multâ vi brachia tollunt
In numerum, versantque tenaci forcipe massam.
  Hæc pater Æoliis properat dum Lemnius oris,
Evandrum ex humili tecto lux suscitat alma,
Et matutini volucrum sub culmine cantus.
Consurgit senior, tunicâque inducitur artus,
Et Tyrrhena pedum circumdat vincula plantis.
Tum lateri atque humeris Tegeæum subligat ensem,
Demissa ab lævâ pantheræ terga retorquens.
Nec non et gemini custodes limine ab alto
Præcedunt, gressumque canes comitantur herilem.
Hospitis Æneæ sedem et secreta petebat,
Sermonum memor et promissi muneris, heros.
Nec minùs Æneas se matutinus agebat.
Filius huic Pallas, illi comes ibat Achates.
Congressi jungunt dextras, mediisque residunt
Ædibus, et licito tandem sermone fruuntur.
Rex prior hæc:
Maxime Teucrorum ductor, quo sospite nunquam
Res equidem Trojæ victas aut regna fatebor,
Nobis ad belli auxilium pro nomine tanto

Exiguæ vires: hinc Tusco claudimur amni;
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentes populos opulentaque regnis
Jungere castra paro: quam fors inopina salutem
Ostentat; fatis huc te poscentibus affers.
Haud procul hinc saxo incolitur fundata vetusto
Urbis Agyllinæ sedes, ubi Lydia quondam
Gens, bello præclara, jugis insedit Etruscis.
Hanc multos florentem annos rex deinde superbo
Imperio et sævis tenuit Mezentius armis.
Quid memorem infandas cædes, quid facta tyranni
Effera! Dî capiti ipsius generique reservent!
Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus atque oribus ora,
Tormenti genus! et sanie taboque fluentes
Complexu in misero longâ sic morte necabat.
At fessi tandem cives infanda furentem
Armati circumsistunt ipsumque domumque:
Obtruncant socios; ignem ad fastigia jactant.
Ille inter cædem Rutulorum elapsus in agros
Confugere, et Turni defendier hospitis armis.
Ergo omnis furiis surrexit Etruria justis;
Regem ad supplicium præsenti Marte reposcunt.
His ego te, Ænea, ductorem millibus addam.
Toto namque fremunt condensæ littore puppes,
Signaque ferre jubent: retinet longævus haruspex,
Fata canens: O Mæoniæ delecta juventus,
Flos veterum virtusque virûm, quos justus in hostem
Fert dolor, et meritâ accendit Mezentius irâ,
Nulli fas Italo tantam subjungere gentem;
Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita divûm.
Ipse oratores ad me regnique coronam
Cum sceptro misit, mandatque insignia, Tarcho,
Succedam castris, Tyrrhenaque regna capessam.
Sed mihi tarda gelu sæclisque effœta senectus
Invidet imperium, seræque ad fortia vires.
Natum exhortarer, ni mixtus matre Sabellâ
Hinc partem patriæ traheret. Tu, cujus et annis
Et generi fata indulgent, quem numina poscunt,
Ingredere, o Teucrûm atque Italûm fortissime ductor.
Hunc tibi præterea, spes et solatia nostri,
Pallanta adjungam. Sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta,

Assuescat, primis et te mirètur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo; totidemque suo tibi nomine Pallas.
Vix ea fatus erat, defixique ora tenebant
Æneas Anchisiades et fidus Achates,
Multaque dura suo tristi cum corde putabant;
Ni signum cœlo Cytherea dedisset aperto.
Namque improvisò vibratus ab æthere fulgor
Cum sonitu venit, et ruere omnia visa repentè,
Tyrrhenusque tubæ mugire per æthera clangor.
Suspiciunt: iterum atque iterum fragor increpat ingens.
Arma inter nubem, cœli in regione serenâ,
Per sudum rutilare vident, et pulsa tonare.
Obstupuêre animis alii; sed Troïus heros
Agnovit sonitum, et divæ promissa parentis.
Tum memorat: Ne verò, hospes, ne quære profectò
Quem casum portenta ferant: ego poscor Olympo.
Hoc signum cecinit missuram diva creatrix,
Si bellum ingrueret, Vulcaniaque arma per auras
Laturam auxilio.
Heu! quantæ miseris cædes Laurentibus instant!
Quas pœnas mihi, Turne, dabis! quàm multa sub undas
Scuta virûm galeasque et fortia corpora volves,
Tybri pater! Poscant acies, et fœdera rumpant.
Hæc ubi dicta dedit, solio se tollit ab alto;
Et primùm Herculeis sopitas ignibus aras
Excitat; hesternumque Larem, parvosque Penates,
Lætus adit: mactant lectas de more bidentes,
Evandrus pariter, pariter Trojana juventus.
Pòst hinc ad naves graditur, sociosque revisit:
Quorum de numero, qui sese in bella sequantur,
Præstantes virtute legit; pars cætera pronâ
Fertur aquâ, segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena petentibus arva:
Ducunt exsortem Æneæ, quem fulva leonis
Pellis obit totum, præfulgens unguibus aureis.
Fama volat, parvam subitò vulgata per urbem,
Ociùs ire equites Tyrrheni ad limina regis.
Vota metu duplicant matres, propiùsque periclo
It timor, et major Martis jam apparet imago.
Tum pater Evandrus, dextram complexus euntis,
Hæret, inexpletùm lacrymans, ac talia fatur:
O mihi præteritos referat si Jupiter annos!

Qualis eram, quum primam aciem Præneste sub ipsâ
Stravi, scutorumque incendi victor acervos;
Et regem hâc Herilum dextrâ sub Tartara misi,
Nascenti cui tres animas Feronia mater
(Horrendum dictu) dederat, terna arma movenda,
Ter leto sternendus erat; cui tunc tamen omnes
Abstulit hæc animas dextra, èt totidem exuit armis:
Non ego nunc dulci amplexu divellerer usquam,
Nate, tuo; neque finitimus Mezentius unquam
Huic capiti insultans tot ferro sæva dedisset
Funera, tam multis viduâsset civibus urbem.
At vos, o Superi, et divûm tu maxime rector
Jupiter, Arcadii, quæso, miserescite regis,
Et patrias audite preces: Si numina vestra
Incolumem Pallanta mihi, si fata reservant;
Si visurus eum vivo, et venturus in unum;
Vitam oro: patiar quemvis durare laborem.
Sin aliquem infandum casum, Fortuna, minaris;
Nunc, o, nunc liceat crudelem abrumpere vitam,
Dum curæ ambiguæ, dum spes incerta futuri,
Dum te, care puer, mea sèra et sola voluptas,
Complexu teneo: gravior ne nuntius aures
Vulneret. Hæc genitor digressu dicta supremo
Fundebat: famuli collapsum in tecta ferebant.
  Jamque adeò exierat portis equitatus apertis:
Æneas inter primos et fidus Achates;
Inde alii Trojæ proceres: ipse agmine Pallas
In medio, chlamyde et pictis conspectus in armis;
Qualis ubi oceani perfusus Lucifer undâ,
Quem Venus ante alios astrorum diligit ignes,
Extulit os sacrum cœlo, tenebrasque resolvit.
Stant pavidæ in muris matres, oculisque sequuntur
Pulveream nubem, et fulgentes ære catervas.
Olli per dumos, quâ proxima meta viarum,
Armati tendunt: it clamor, et, agmine facto,
Quadrupedante putrèm sonitu quatit ungula campum.
Est ingens gelidum lucus prope Cæritis amnem,
Relligione patrum latè sacer: undique colles
Inclusêre cavi, et nigrâ nemus abiete cingunt.
Silvano fama est veteres sacrâsse Pelasgos,
Arvorum pecorisque deo, lucumque diemque,
Qui primi fines aliquando habuêre Latinos.
Haud procul hinc Tarcho et Tyrrheni tuta tenebant
Castra locis; celsoque omnis de colle videri

Jam poterat legio, et latis tendebat in arvis.
Huc pater Æneas et bello lecta juventus
Succedunt, fessique et equos et corpora curant.
At Venus ætherios inter dea candida nimbos
Dona ferens aderat: natumque in valle reductâ
Ut procul egelido secretum flumine vidit,
Talibus affata est dictis, seque obtulit ultro:
En perfecta mei promissâ conjugis arte
Munera: ne mox aut Laurentes, nate, superbos,
Aut acrem dubites in prœlia poscere Turnum.
Dixit, et amplexus nati Cytherea petivit:
Arma sub adversâ posuit radiantia quercu.
Ille deæ donis et tanto lætus honore
Expleri nequit, atque oculos per singula volvit;
Miraturque, interque manus et brachia versat
Terribilem cristis galeam flammasque vomentem;
Fatiferumque ensem; loricam ex ære rigentem,
Sanguineam, ingentem, qualis quum cærula nubes
Solis inardescit radiis longèque refulget;
Tum leves ocreas electro auroque recocto,
Hastamque, et clypei non enarrabile textum.
Illic res Italas, Romanorumque triumphos,
Haud vatum ignarus, venturique inscius ævi,
Fecerat ignipotens; illic genus omne futuræ
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi fœtam Mavortis in antro
Procubuisse lupam; geminos huic ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos; illam tereti cervice reflexam
Mulcere alternos, et corpora fingere linguâ.
Nec procul hinc Romam, et raptas sine more Sabinas
Consessu caveæ, magnis Circensibus actis,
Addiderat; subitòque novum consurgere bellum
Romulidis, Tatioque seni, Curibusque severis.
Pòst idem, inter se posito certamine, reges
Armati Jovis ante aram, paterasque tenentes,
Stabant, et cæsâ jungebant fœdera porcâ.
Haud procul inde, citæ Metium in diversa quadrigæ
Distulerant, (at tu dictis, Albane, maneres!)
Raptabatque viri mendacis viscera Tullus
Per silvam, et sparsi rorabant sanguine vepres.
Nec non Tarquinium ejectum Porsena jubebat
Accipere, ingentique urbem obsidione premebat:
Æneadæ in ferrum pro libertate ruebant.

Illum indignanti similem, similémque minanti,
Adspiceres, pontem auderet quòd vellere Cocles,
Et fluvium vinclis innaret Clœlia ruptis.
In summo custos Tarpeiæ Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat,
[Romuleoque recens horrebat regia culmo.]
Atque hîc auratis volitans argenteus anser
Porticibus Gallos in limine adesse canebat:
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris et dono noctis opacæ.
Aurea cæsaries ollis, atque aurea vestis;
Virgatis lucent sagulis; tum lactea colla
Auro innectuntur; duo quisque Alpina coruscant
Gæsa manu, scutis protecti corpora longis.
Hîc exultantes Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia cœlo
Extuderat: castæ ducebant sacra per urbem
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis;
Et scelerum pœnas; et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem;
Secretosque pios, his dantem jura Catonem.
Hæc inter tumidi latè maris ibat imago
Aurea, sed fluctu spumabant cærula cano;
Et circùm argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant.
In medio classes æratas, Actia bella,
Cernere erat; totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in prœlia Cæsar,
Cum patribus, populoque, Penatibus, et magnis dîs,
Stans celsâ in puppi; geminas cui tempora flammas
Læta vomunt, patriumque aperitur vertice sidus.
Parte aliâ, ventis et dîs Agrippa secundis,
Arduus, agmen agens; cui, belli insigne superbum,
Tempora navali fulgent rostrata coronâ.
Hinc ope barbaricâ variisque Antonius armis
Victor, ab Auroræ populis et littore rubro,
Ægyptum, viresque Orientis, et ultima secum
Bactra vehit; sequiturque, nefas! Ægyptia conjux.
Unâ omnes ruere, ac totum spumare, reductis
Convulsum remis rostrisque tridentibus, æquor.
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus altos:

Tantâ mole viri turritis puppibus instant.
Stuppea flamma manu, telisque volatile ferrum
Spargitur: arva novâ Neptunia cæde rubescunt.
Regina in mediis patrio vocat agmina sistro;
Necdum etiam geminos a tergo respicit angues.
Omnigenûmque deûm monstra, et latrator Anubis,
Contra Neptunum et Venerem, contraque Minervam,
Tela tenent: sævit medio in certamine Mavors
Cælatus ferro, tristesque ex æthere Diræ;
Et scissâ gaudens vadit Discordia pallâ;
Quam cum sanguineo sequitur Bellona flagello.
Actius hæc cernens arcum intendebat Apollo
Desuper: omnis eo terrore Ægyptus, et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.
Ipsa videbatur ventis regina vocatis
Vela dare, et laxos jam jamque immittere funes.
Illam inter cædes, pallentem morte futurâ,
Fecerat ignipotens undis et Iapyge ferri:
Contrà autem magno mœrentem corpore Nilum,
Pandentemque sinus, et totâ veste vocantem
Cæruleum in gremium latebrosaque flumina victos.
At Cæsar, triplici invectus Romana triumpho
Mœnia, dîs Italis votum immortale sacrabat,
Maxima ter centum totam delubra per urbem.
Lætitiâ ludisque viæ plausuque fremebant:
Omnibus in templis matrum chorus, omnibus aræ:
Ante aras terram cæsi stravêre juvenci.
Ipse, sedens niveo candentis limine Phœbi,
Dona recognoscit populorum, aptatque superbis
Postibus: incedunt victæ longo ordine gentes,
Quàm variæ linguis, habitu tam vestis et armis.
Hîc Nomadum genus et discinctos Mulciber Afros,
Hîc Lelegas, Carasque, sagittiferosque Gelonos,
Finxerat. Euphrates ibat jam mollior undis,
Extremique hominum Morini, Rhenusque bicornis,
Indomitique Dahæ, et pontem indignatus Araxes.
Talia per clypeum Vulcani, dona parentis,
Miratur, rerumque ignarus imagine gaudet,
Attollens humero famamque et fata nepotum.

ÆNEIDOS

LIBER NONUS.

Atque ea diversâ penitùs dum parte geruntur,
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum. Luco tum fortè parentis
Pilumni Turnus sacratâ valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
Turne, quod optanti divûm promittere nemo
Auderet, volvenda dies en attulit ultro:
Æneas, urbe, et sociis, et classe relictâ,
Sceptra Palatini sedemque petit Evandri.
Nec satìs: extremas Corythi penetravit ad urbes;
Lydorumque manum, collectos armat agrestes.
Quid dubitas? nunc tempus equos, nunc poscere currus:
Rumpe moras omnes; et turbata arripe castra.
Dixit; et in cœlum paribus se sustulit alis;
Ingentemque fugâ secuit sub nubibus arcum.
Agnovit juvenis, duplicesque ad sidera palmas
Sustulit, et tali fugientem est voce secutus:
Iri, decus cœli, quis te mihi nubibus actam
Detulit in terras? unde hæc tam clara repentè
Tempestas? medium video discedere cœlum,
Palantesque polo stellas: sequor omina tanta,
Quisquis in arma vocas. Et sic effatus ad undam
Processit, summoque hausit de gurgite lymphas,
Multa deos orans; oneravitque æthera votis.
Jamque omnis campis exercitus ibat apertis,
Dives equûm, dives pictaï vestis et auri.
Messapus primas acies, postrema coërcent
Tyrrhidæ juvenes, medio dux agmine Turnus
[Vertitur arma tenens, et toto vertice suprà est:]
Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges, aut pingui flumine Nilus,
Quum refluit campis, et jam se condidit alveo.
Hîc subitam nigro glomerari pulvere nubem
Prospiciunt Teucri, ac tenebras insurgere campis.
Primus ab adversâ conclamat mole Caïcus:
Quis globus, o cives, caligine volvitur atrâ!
Ferte citi ferrum, date tela, scandite muros;
Hostis adest, eia! Ingenti clamore per omnes

Condunt se Teucri portas, et mœnia complent.
Namque ita discedens præceperat optimus armis
Æneas: si qua interea fortuna fuisset,
Ne struere auderent aciem, neu credere campo;
Castra modò et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor iraque monstrat,
Objiciunt portas tamen, et præcepta facessunt,
Armatique cavis exspectant turribus hostem.
Turnus, ut antè volans tardum præcesserat agmen,
Viginti lectis equitum comitatus, et urbi
Improvisus adest; maculis quem Thracius albis
Portat equus, cristâque tegit galea aurea rubrâ.
Ecquis erit mecum, juvenes? qui primus in hostem..?
En, ait: et jaculum adtorquens emittit in auras,
Principium pugnæ, et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur
Horrisono: Teucrûm mirantur inertia corda;
Non æquo dare se campo, non obvia ferre
Arma viros, sed castra fovere. Huc turbidus atque huc
Lustrat equo muros, aditumque per avia quærit.
Ac veluti pleno lupus insidiatus ovili,
Quum fremit ad caulas, ventos perpessus et imbres,
Nocte super mediâ; tuti sub matribus agni
Balatum exercent: ille, asper et improbus irâ,
Sævit in absentes; collecta fatigat edendi
Ex longo rabies, et siccæ sanguine fauces.
Haud aliter Rutulo muros et castra tuenti
Ignescunt iræ; duris dolor ossibus ardet:
Quâ tentet ratione aditus, et quæ via clausos
Excutiat Teucros vallo, atque effundat in æquor.
Classem, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circùm et fluvialibus undis,
Invadit; sociosque incendia poscit ovantes;
Atque manum pinu flagranti fervidus implet.
Tum verò incumbunt: urget præsentia Turni,
Atque omnis facibus pubes accingitur atris.
Diripuêre focos; piceum fert fumida lumen
Tæda, et commixtam Vulcanus ad astra favillam.
Quis deus, o musæ, tam sæva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite: prisca fides facto, sed fama perennis.
Tempore quo primùm Phrygiâ formabat in Idâ
Æneas classem, et pelagi petere alta parabat
Ipsa deûm fertur genetrix Berecyntia magnum

Vocibus his affata Jovem: Da, nate, petenti,
Quod tua cara parens domito te poscit Olympo.
Pinea silva mihi, multos dilecta per annos,
Lucus in arce fuit summâ, quò sacra ferebant,
Nigranti piceâ trabibusque obscurus acernis:
Has ego Dardanio juveni, quum classis egeret,
Læta dedi; nunc sollicitam timor anxius urget.
Solve metus, atque hoc precibus sine posse parentem,
Ne cursu quassatæ ullo, neu turbine venti,
Vincantur: prosit nostris in montibus ortas.
Filius huic contrà, torquet qui sidera mundi:
O genetrix, quò fata vocas? aut quid petis istis?
Mortaline manu factæ immortale carinæ
Fas habeant? certusque incerta pericula lustret
Æneas? Cui tanta deo permissa potestas?
Immo, ubi defunctæ finem portusque tenebunt
Ausonios, olim quæcumque evaserit undas,
Dardaniumque ducem Laurentia vexerit arva,
Mortalem eripiam formam, magnique jubebo
Æquoris esse deas: qualis Nereïa Doto
Et Galatea secant spumantem pectore pontum.
Dixerat; idque ratum Stygii per flumina fratris,
Per pice torrentes atrâque voragine ripas,
Annuit; et totum nutu tremefecit Olympum.
Ergo aderat promissa dies, et tempora Parcæ
Debita complêrant, quum Turni injuria Matrem
Admonuit ratibus sacris depellere tædas.
Hîc primùm nova lux oculis effulsit, et ingens
Visus ab aurorâ cœlum transcurrere nimbus,
Idæique chori; tum vox horrenda per auras
Excidit, et Troum Rutulorumque agmina complet:
Ne trepidate meas, Teucri, defendere naves,
Neve armate manus; maria antè exurere Turno
Quàm sacras dabitur pinus. Vos, ite solutæ,
Ite, deæ pelagi; genetrix jubet. Et sua quæque
Continuò puppes abrumpunt vincula ripis,
Delphinûmque modo demersis æquora rostris
Ima petunt. Hinc virgineæ (mirabile monstrum),
[Quot priùs æratæ steterant ad littora proræ,]
Reddunt se totidem facies, pontoque feruntur.
Obstupuêre animis Rutuli; conterritus ipse
Turbatis Messapus equis; cunctatur et amnis
Rauca sonans, revocatque pedem Tiberinus ab alto.
At non audaci cessit fiducia Turno;

Ultro animos tollit dictis, atque increpat ultro:
Trojanos hæc monstra petunt; his Jupiter ipse
Auxilium solitum eripuit: non tela nec ignes
Exspectant Rutulos. Ergo maria invia Teucris,
Nec spes ulla fugæ: rerum pars altera adempta est;
Terra autèm in nostris manibus; tot millia gentes
Arma ferunt Italæ. Nil me fatalia terrent,
Si qua Phryges præ se jactant responsa deorum.
Sat fatis Venerique datum tetigêre quòd arva
Fertilis Ausoniæ Troës: sunt et mea contrà
Fata mihi ferro sceleratam exscindere gentem,
Conjuge præreptâ. Nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periisse semel satìs est. Peccare fuisset
Antè satìs, penitùs modò non genus omne perosos
Fœmineum: quibus hæc medii fiducia valli,
Fossarumque moræ, leti discrimina parva,
Dant animos. At non viderunt mœnia Trojæ,
Neptuni fabricata manu, considere in ignes?
Sed vos, o lecti, ferro qui scindere vallum
Apparat, et mecum invadit trepidantia castra?
Non armis mihi Vulcani, non mille carinis
Est opus in Teucros. Addant se protenus omnes
Etrusci socios; tenebras et inertia furta
[Palladii, cæsis summæ custodibus arcis,]
Ne timeant; nec equi cæcâ condemur in alvo:
Luce, palàm, certum est igni circumdare muros.
Haud sibi cum Danais rem faxo et pube Pelasgâ
Esse putent, decimum quos distulit Hector in annum.
Nunc adeò, melior quoniam pars acta diei,
Quod superest, læti bene gestis corpora rebus
Procurate, viri; et pugnam sperate parati.
  Interea vigilum excubiis obsidere portas
Cura datur Messapo, et mœnia cingere flammis.
Bis septem Rutulo muros qui milite servent
Delecti; ast illos centeni quemque sequuntur
Purpurei cristis juvenes auroque corusci.
Discurrunt, variantque vices, fusique per herbam
Indulgent vino, et vertunt crateras ahenos.
Collucent ignes, noctem custodia ducit
Insomnem ludo.
  Hæc super e vallo prospectant Troës, et armis
Alta tenent; nec non trepidi formidine portas
Explorant, pontesque et propugnacula jungunt,

Tela gerunt. Instant Mnestheus acerque Serestus,
Quos pater Æneas, si quando adversa vocarent,
Rectores juvenum et rerum dedit esse magistros.
Omnis per muros legio sortita periclum
Excubat, exercetque vices, quod cuique tuendum est.
  Nisus erat portæ custos, acerrimus armis,
Hyrtacides; comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem levibusque sagittis:
Et juxtà comes Euryalus, quo pulchrior alter
Non fuit Æneadûm, Trojana neque induit arma;
Ora puer primâ signans intonsa juventâ.
His amor unus erat, pariterque in bella ruebant;
Tum quoque communi portam statione tenebant.
Nisus ait: Dîne hunc ardorem mentibus addunt,
Euryale? an sua cuique deus fit dira cupido?
Aut pugnam, aut aliquid jam dudum invadere magnum,
Mens agitat mihi; nec placidâ contenta quiete est.
Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant; somno vinoque sepulti
Procubuêre; silent latè loca. Percipe porrò
Quid dubitem, et quæ nunc animo sententia surgat.
Ænean acciri omnes, populusque patresque,
Exposcunt, mittique viros qui certa reportent.
Si tibi quæ posco promittunt, nam mihi facti
Fama sat est, tumulo videor reperire sub illo
Posse viam ad muros et mœnia Pallantea.
Obstupuit, magno laudum percussus amore,
Euryalus; simul his ardentem affatur amicum:
Mene igitur socium summis adjungere rebus,
Nise, fugis? solum te in tanta pericula mittam?
Non ita me genitor bellis assuetus Opheltes
Argolicum terrorem inter Trojæque labores
Sublatum erudiit; nec tecum talia gessi,
Magnanimum Ænean et fata extrema secutus.
Est hîc, est animus lucis contemptor, et istum
Qui vitâ bene credat emi, quò tendis, honorem.
Nisus ad hæc: Equidem de te nil tale verebar,
Nec fas; non: ita me referat tibi magnus ovantem
Jupiter, aut quicumque oculis hæc adspicit æquis.
Sed, si quis (quæ multa vides discrimine tali),
Si quis in adversum rapiat casusve deusve,
Te superesse velim: tua vitâ dignior ætas.
Sit qui me raptum pugnâ, pretiove redemptum,
Mandet humo solitâ; aut, si qua id fortuna vetabit,

Sic ait illacrymans: humero simul exuit ensem
Auratum, mirâ quem fecerat arte Lycaon
Gnosius, atque habilem vaginâ aptârat eburnâ.
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias: galeam fidus permutat Aletes.
Protenus armati incedunt; quos omnis euntes
Primorum manus ad portas juvenumque senumque
Prosequitur votis: nec non et pulcher Iülus,
Ante annos animumque gerens curamque virilem,
Multa patri portanda dabat mandata; sed auræ
Omnia discerpunt, et nubibus irrita donant.
Egressi superant fossas, noctisque per umbram
Castra inimica petunt, multis tamen antè futuri
Exitio. Passim somno vinoque per herbam
Corpora fusa vident; arrectos littore currus,
Inter lora rotasque viros; simul arma jacere,
Vina simul. Prior Hyrtacides sic ore locutus:
Euryale, audendum dextrâ: nunc ipsa vocat res.
Hâc iter est: tu, ne qua manus se attollere nobis
A tergo possit, custodi, et consule longè.
Hæc ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit: simul ense superbum
Rhamnetem aggreditur, qui fortè tapetibus altis
Exstructus toto proflabat pectore somnum;
Rex idem, et regi Turno gratissimus augur:
Sed non augurio potuit depellere pestem.
Tres juxtà famulos temerè inter tela jacentes,
Armigerumque Remi premit, aurigamque sub ipsis
Nactus equis, ferroque secat pendentia colla.
Tum caput ipsi aufert domino, truncumque relinquit
Sanguine singultantem: atro tepefacta cruore
Terra torique madent. Nec non Lamyrumque, Lamumque,
Et juvenem Sarranum, illâ qui plurima nocte
Luserat, insignis facie, multoque jacebat
Membra deo victus: felix si protenus illum
Æquâsset nocti ludum, in lucemque tulisset!
Impastus ceu plena leo per ovilia turbans,
Suadet enim vesana fames, manditque trahitque
Molle pecus, mutumque metu; fremit ore cruento.
Nec minor Euryali cædes: incensus et ipse
Perfurit, ac multam in medio sine nomine plebem,
Fadumque, Herbesumque subit, Rhœtumque, Arabimque,
Ignaros; Rhœtum vigilantem et cuncta videntem,
Sed magnum metuens se post cratera tegebat;

Pectore in adverso totum cui comminus ensem
Condidit assurgenti, et multâ morte recepit.
Purpuream vomit ille animam, et cum sanguine mixta
Vina refert moriens : hic furto fervidus instat.
Jamque ad Messapi socios tendebat, ubi ignem
Deficere extremum, et religatos ritè videbat
Carpere gramen equos ; breviter quum talia Nisus,
(Sensit enim nimiâ cæde atque cupidine ferri,)
Absistamus, ait ; nam lux inimica propinquat.
Pœnarum exhaustum satis est ; via facta per hostes.
Multa virûm solido argento perfecta relinquunt
Armaque, craterasque simul, pulchrosque tapetas.
Euryalus phaleras Rhamnetis et aurea bullis
Cingula ; Tiburti Remulo ditissimus olim
Quæ mittit dona, hospitio quum jungeret absens,
Cædicus ; ille suo moriens dat habere nepoti :
Post mortem bello Rutuli pugnâque potiti.
Hæc rapit, atque humeris nequidquam fortibus aptat.
Tum galeam Messapi habilem cristisque decoram,
Induit. Excedunt castris, et tuta capessunt.
  Interea præmissi equites ex urbe Latinâ,
Cætera dum legio campis instructa moratur,
Ibant, et Turno regis responsa ferebant,
Tercentum, scutati omnes, Volscente magistro.
Jamque propinquabant castris, murosque subibant,
Quum procul hos lævo flectentes limite cernunt ;
Et galea Euryalum sublustri noctis in umbrâ
Prodidit immemorem, radiisque adversa refulsit.
Haud temerè est visum, conclamat ab agmine Volscens :
State, viri ; quæ causa viæ ? quive estis in armis ?
Quòve tenetis iter ? Nihil illi tendere contrà ;
Sed celerare fugam in silvas, et fidere nocti.
Objiciunt equites sese ad divortia nota
Hinc atque hinc, omnemque abitum custode coronant.
Silva fuit latè dumis atque ilice nigrâ
Horrida, quam densi complêrant undique sentes ;
Rara per occultos lucebat semita calles.
Euryalum tenebræ ramorum onerosaque præda
Impediunt ; fallitque timor regione viarum.
Nisus abit : jamque imprudens evaserat hostes,
Ad lucos qui pòst, Albæ de nomine, dicti
Albani ; tum rex stabula alta Latinus habebat.
Ut stetit, et frustra absentem respexit amicum :
Euryale, infelix quâ te regione reliqui ?

Quâve sequar? Rursus perplexum iter omne revolvens
Fallacis silvæ, simul et vestigia retro
Observata legit, dumisque silentibus errat.
Audit equos, audit strepitus et signa sequentûm.
Nec longum in medio tempus, quum clamor ad aures
Pervenit, ac videt Euryalum, quem jam manus omnis,
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit et conantem plurima frustra.
Quid faciat? quâ vi juvenem, quibus audeat armis
Eripere? an sese medios moriturus in enses
Inferat, et pulchram properet per vulnera mortem?
Ociùs adducto torquens hastile lacerto,
Suspiciens altam lunam, sic voce precatur:
Tu, dea, tu præsens nostro succurre labori,
Astrorum decus, et nemorum Latonia custos.
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit; si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi;
Hunc sine me turbare globum, et rege tela per auras.
Dixerat; et toto connixus corpore ferrum
Conjicit: hasta volans noctis diverberat umbras,
Et venit aversi in tergum Sulmonis, ibique
Frangitur, ac fisso transit præcordia ligno.
Volvitur ille vomens calidum de pectore flumen
Frigidus, et longis singultibus ilia pulsat.
Diversi circumspiciunt. Hoc acrior idem
Ecce aliud summâ telum librabat ab aure:
Dum trepidant, iit hasta Tago per tempus utrumque,
Stridens, trajectoque hæsit tepefacta cerebro.
Sævit atrox Volscens, nec teli conspicit usquam
Auctorem, nec quò se ardens immittere possit:
Tu tamen interea calido mihi sanguine pœnas
Persolves amborum, inquit. Simul ense recluso
Ibat in Euryalum. Tum verò exterritus, amens,
Conclamat Nisus; nec se celare tenebris
Ampliùs, aut tantum potuit perferre dolorem:
Me, me; adsum qui feci; in me convertite ferrum,
O Rutuli; mea fraus omnis: nihil iste nec ausus,
Nec potuit; cœlum hoc et conscia sidera testor:
Tantùm infelicem nimiùm dilexit amicum.
Talia dicta dabat; sed viribus ensis adactus
Transabiit costas, et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit.

Debilitat vires animi, mutatque vigorem;
Canitiem galeâ premimus; semperque recentes
Comportare juvat prædas, et vivere rapto.
Vobis picta croco et fulgenti murice vestis;
Desidiæ cordi; juvat indulgere choreis;
Et tunicæ manicas et habent redimicula mitræ.
O verè Phrygiæ, neque enim Phryges, ite per alta
Dindyma, ubi assuetis biforem dat tibia cantum.
Tympana vos buxusque vocant Berecyntia matris
Idææ: sinite arma viris, et cedite ferro.
  Talia jactantem dictis ac dira canentem
Non tulit Ascanius; nervoque obversus equino
Intendit telum, diversaque brachia ducens
Constitit, antè Jovem supplex per vota precatus:
Jupiter omnipotens, audacibus annue cœptis:
Ipse tibi ad tua templa feram solemnia dona;
Et statuam ante aras auratâ fronte juvencum
Candentem, pariterque caput cum matre ferentem,
[Jam cornu petat et pedibus qui spargat arenam.]
Audiit et cœli genitor de parte serenâ
Intonuit lævùm: sonat unâ fatifer arcus.
Effugit horrendùm stridens adducta sagitta,
Perque caput Remuli venit, et cava tempora ferro
Trajicit. I, verbis virtutem illude superbis.
Bis capti Phryges hæc Rutulis responsa remittunt.
Hoc tantùm Ascanius. Teucri clamore sequuntur,
Lætitiâque fremunt, animosque ad sidera tollunt.
  Ætheriâ tum fortè plagâ crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens; atque his victorem affatur Iülum:
Macte novâ virtute, puer; sic itur ad astra,
Dîs genite, et geniture deos: jure omnia bella
Gente sub Assaraci fato ventura resident:
Nec te Troja capit. Simul hæc effatus, ab alto
Æthere se mittit, spirantes dimovet auras,
Ascaniumque petit: formam tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisæ
Armiger antè fuit, fidusque ad limina custos;
Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longævo similis, vocemque, coloremque,
Et crines albos, et sæva sonoribus arma;
Atque his ardentem dictis affatur Iülum:
Sit satis, Æneada, telis impunè Numanum
Oppetiisse tuis: primam hanc tibi magnus Apollo

Prima petit: non illa virûm, non illa pericli
Telorumque memor; cœlum dehinc questibus implet:
Hunc ego te, Euryale, adspicio? tune ille, senectæ
Sera meæ requies? potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Affari extremùm miseræ data copia matri?
Heu! terrâ ignotâ, canibus date præda Latinis
Alitibusque, jaces! nec te, tua funera, mater
Produxi, pressive oculos, aut vulnera lavi,
Veste tegens, tibi quam noctes festina diesque
Urgebam, et telâ curas solabar aniles!
Quò sequar, aut quæ nunc artus, avulsaque membra,
Et funus lacerum, tellus habet? Hoc mihi de te,
Nate, refers? hoc sum terrâque marique secuta?
Figite me, si qua est pietas; in me omnia tela
Conjicite, o Rutuli; me primam absumite ferro.
Aut tu, magne pater divûm, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo,
Quando aliter nequeo crudelem abrumpere vitam.
Hoc fletu concussi animi, mœstusque per omnes
It gemitus: torpent infractæ ad prœlia vires.
Illam incendentem luctus Idæus et Actor,
Ilionei monitu, et multùm lacrymantis Iüli,
Corripiunt, interque manus sub tecta reponunt.
At tuba terribilem sonitum procul ære-canoro
Increpuit: sequitur clamor, cœlumque remugit.
Accelerant, actâ pariter testudine, Volsci,
Et fossas implere parant, ac vellere vallum.
Quærunt pars aditum, et scalis ascendere muros,
Quâ rara est acies, interlucetque corona
Non tam spissa viris. Telorum effundere contrà
Omne genus Teucri, ac duris detrudere contis,
Assueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, si quâ
Possent tectam aciem perrumpere; quum tamen omnes
Ferre juvat subter densâ testudine casus.
Nec jam sufficiunt; nam, quâ globus imminet ingens,
Immanem Teucri molem volvuntque ruuntque,
Quæ stravit Rutulos latè, armorumque resolvit
Tegmina: nec curant cæco contendere Marte
Ampliùs audaces Rutuli; sed pellere vallo
Missilibus certant.
Parte aliâ horrendus visu quassabat Etruscam
Pinum, et fumiferos infert Mezentius ignes.

At Messapus, equûm domitor, Neptunia proles,
Rescindit vallum, et scalas in mœnia poscit.
Vos, o Calliope, precor, adspirate canenti,
Quas ibi tunc ferro strages, quæ funera Turnus
Ediderit, quem quisque virum demiserit Orco;
Et mecum ingentes oras evolvite belli:
[Et meministis enim, divæ, et memorare potestis.]
Turris erat vasto suspectu et pontibus altis,
Opportuna loco, summis quam viribus omnes
Expugnare Itali, summâque evertere opum vi,
Certabant, Troës contrà defendere saxis,
Perque cavas densi tela intorquere fenestras.
Princeps ardentem conjecit lampada Turnus,
Et flammam affixit lateri, quæ plurima vento
Corripuit tabulas, et postibus hæsit adesis.
Turbati trepidare intus, frustraque malorum
Velle fugam: dum se glomerant, retroque residunt
In partem quæ peste caret, tum pondere turris
Procubuit subitò, et cœlum tonat omne fragore.
Semineces ad terram, immani mole secutâ,
Confixique suis telis, et pectora duro
Transfossi ligno, veniunt. Vix unus Helenor,
Et Lycus, elapsi; quorum primævus Helenor,
Mæonio regi quem serva Licymnia furtim
Sustulerat, vetitisque ad Trojam miserat armis,
Ense levis nudo, parmâque inglorius albâ.
Isque ubi se Turni media inter millia vidit,
Hinc acies atque hinc acies adstare Latinas;
Ut fera, quæ densâ venantûm septa coronâ
Contra tela furit, seseque haud nescia morti
Injicit, et saltu supra venabula fertur;
Haud aliter juvenis medios moriturus in hostes
Irruit, et quà tela videt densissima tendit.
At pedibus longè melior Lycus, inter et hostes,
Inter et arma, fugâ muros tenet, altaque certat
Prendere tecta manu, sociûmque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,
Increpat his victor: Nostrasne evadere, demens,
Sperâsti te posse manus? Simul arripit ipsum
Pendentem, et magnâ muri cum parte revellit:
Qualis ubi aut leporem aut candenti corpore cycnum
Sustulit alta petens pedibus Jovis armiger uncis;
Quæsitum aut matri multis balatibus agnum
Martius a stabulis rapuit lupus. Undique clamor

Dixerat: ille rudem nodis et cortice crudo
Intorquet summis adnixus viribus hastam.
Excepêre auræ vulnus; Saturnia Juno
Detorsit veniens; portæque infigitur hasta.
At non hoc telum, mea quod vi dextera versat,
Effugies; neque enim is teli nec vulneris auctor.
Sic ait, et sublatum altè consurgit in ensem,
Et mediam ferro gemina inter tempora frontem
Dividit impubesque immani vulnere malas.
Fit sonus; ingenti concussa est pondere tellus:
Collapsos artus atque arma cruenta cerebro
Sternit humi moriens; atque illi partibus æquis
Huc caput atque illuc humero ex utroque pependit.
  Diffugiunt versi trepidâ formidine Troës:
Et, si continuò victorem ea cura subisset
Rumpere claustra manu, sociosque immittere portis,
Ultimus ille dies bello gentique fuisset;
Sed furor ardentem cædisque insana cupido
Egit in adversos.
Principio Phalerim et succiso poplite Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animumque ministrat.
Addit Halym comitem, et confixâ Phegea parmâ;
Ignaros deinde in muris, Martemque cientes,
Alcandrumque, Haliumque, Noëmonaque, Prytanimque:
Lyncea tendentem contrà, sociosque vocantem,
Vibranti gladio connixus ab aggere dexter
Occupat; huic uno dejectum comminus ictu
Cum galeâ longè jacuit caput: inde ferarum
Vastatorem Amycum, quo non felicior alter
Ungere tela manu, ferrumque armare veneno:
Et Clytium Æoliden, et amicum Crethea Musis;
Crethea Musarum comitem, cui carmina semper
Et citharæ cordi, numerosque intendere nervis;
Semper equos atque arma virûm pugnasque canebat.
  Tandem ductores, auditâ cæde suorum,
Conveniunt Teucri, Mnestheus acerque Serestus;
Palantesque vident socios, hostemque receptum.
Et Mnestheus: Quò deinde fugam? quò tenditis? inquit.
Quos alios muros, quæ jam ultrà mœnia habetis?
Unus homo, et vestris, o cives, undique septus
Aggeribus, tantas strages impunè per urbem
Ediderit? juvenum primos tot miserit Orco?
Non infelicis patriæ, veterumque deorum,

Et magni Æneæ, segnes miseretque pudetque?
Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paulatim excedere pugnâ,
Et fluvium petere, ac partem quæ cingitur undâ.
Acriùs hoc Teucri clamore incumbere magno,
Et glomerare manum: ceu sævum turba leonem
Quum telis premit infensis: at territus ille,
Asper, acerba tuens, retro redit; et neque terga
Ira dare aut virtus patitur; nec tendere contrà,
Ille quidem hoc cupiens, potis est per tela virosque.
Haud aliter retro dubius vestigia Turnus
Improperata refert, et mens exæstuat irâ.
Quin etiam bis tum medios invaserat hostes;
Bis confusa fugâ per muros agmina vertit.
Sed manus e castris properè coit omnis in unum:
Nec contrà vires audet Saturnia Juno
Sufficere; aëriam cœlo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem,
Ni Turnus cedat Teucrorum mœnibus altis.
Ergo nec clypeo juvenis subsistere tantùm
Nec dextrâ valet, injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida æra fatiscunt;
Discussæque jubæ capiti; nec sufficit umbo
Ictibus: ingeminant hastis et Troës et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur, et piceum (nec respirare potestas)
Flumen agit; fessos quatit acer anhelitus artus.
Tum demum præceps saltu sese omnibus armis
In fluvium dedit: ille suo cum gurgite flavo
Accepit venientem, ac mollibus extulit undis;
Et lætum sociis, ablutâ cæde, remisit.

ÆNEIDOS

LIBER DECIMUS.

Panditur interea domus omnipotentis Olympi,
Conciliumque vocat divûm pater atque hominum rex
Sideream in sedem; terras unde arduus omnes
Castraque Dardanidûm adspectat populosque Latinos.
Considunt tectis bipatentibus. Incipit ipse:

Cœlicolæ magni, quia nam sententia vobis
Versa retro, tantùmque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris:
Quæ contra vetitum discordia? quis metus aut hos
Aut hos arma sequi ferrumque lacessere suasit?
Adveniet justum pugnæ, ne arcessite, tempus,
Quum fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes immittet apertas.
Tum certare odiis, tum res rapuisse licebit:
Nunc sinite; et placitum læti componite fœdus.
Jupiter hæc paucis; at non Venus aurea contrà
Pauca refert:
O pater, o hominum divûmque æterna potestas,
Namque aliud quid sit quod jam implorare queamus?
Cernis ut insultent Rutuli, Turnusque feratur
Per medios insignis equis, tumidusque secundo
Marte ruat: non clausa tegunt jam mœnia Teucros;
Quin intra portas atque ipsis prœlia miscent
Aggeribus murorum; et inundant sanguine fossæ.
Æneas ignarus abest. Nunquamne levari
Obsidione sines? muris iterum imminet hostis
Nascentis Trojæ; nec non exercitus alter,
Atque iterum in Teucros Ætolis surgit ab Arpis
Tydides. Equidem, credo, mea vulnera restant;
Et tua progenies mortalia demoror arma.
Si sine pace tuâ atque invito numine Troës
Italiam petiêre, luant peccata; neque illos
Juveris auxilio: sin tot responsa secuti,
Quæ Superi Manesque dabant, cur nunc tua quisquam
Vertere jussa potest? aut cur nova condere fata?
Quid repetam exustas Erycino in littore classes?
Quid tempestatum regem ventosque furentes
Æoliâ excitos? aut actam nubibus Irim?
Nunc etiam Manes (hæc intentata manebat
Sors rerum) movet; et superis immissa repentè
Allecto, medias Italûm bacchata per urbes.
Nil super imperio moveor: speravimus ista,
Dum fortuna fuit; vincant, quos vincere mavis,
Si nulla est regio Teucris quam det tua conjux
Dura; per eversæ, genitor, fumantia Trojæ
Excidia obtestor, liceat dimittere ab armis
Incolumem Ascanium, liceat superesse nepotem.
Æneas procul ignotis jactetur in oris,
Et quamcumque viam dederit fortuna sequatur:

Hunc tegere et diræ valeam subducere pugnæ.
Est Amathus, est celsa mihi Paphus, atque Cythera,
Idaliæque domus; positis inglorius armis
Exigat hîc ævum: magnâ ditione jubeto
Carthago premat Ausoniam; nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli
Juvit, et Argolicos medium fugisse per ignes,
Totque maris vastæque exhausta pericula terræ,
Dum Latium Teucri recidivaque Pergama quærunt?
Non satius cineres patriæ insedisse supremos,
Atque solum quo Troja fuit? Xanthum et Simoënta
Redde, oro, miseris; iterumque revolvere casus
Da, pater, Iliacos Teucris. Tum regia Juno,
Acta furore gravi: Quid me alta silentia cogis
Rumpere, et obductum verbis vulgare dolorem?
Ænean hominum quisquam divûmve subegit
Bella sequi, aut hostem regi se inferre Latino?
Italiam fatis petiit auctoribus, esto,
Cassandræ impulsus furiis. Num linquere castra
Hortati sumus, aut vitam committere ventis?
Num puero summam belli, num credere muros?
Tyrrhenamve fidem aut gentes agitare quietas?
Quis deus in fraudem, quæ dura potentia nostri
Egit? ubi hîc Juno, demissave nubibus Iris?
Indignum est Italos Trojam circumdare flammis
Nascentem, et patriâ Turnum consistere terrâ,
Cui Pilumnus avus, cui diva Venilia mater:
Quid face Trojanos atrâ vim ferre Latinis,
Arva aliena jugo premere, atque avertere prædas?
Quid soceros legere, et gremiis abducere pactas;
Pacem orare manu, præfigere puppibus arma?
Tu potes Ænean manibus subducere Graiûm,
Proque viro nebulam et ventos obtendere inanes;
Et potes in totidem classem convertere Nymphas:
Nos aliquid Rutulos contrà juvisse nefandum est?
Æneas ignarus abest: ignarus et absit.
Est Paphus Idaliumque tibi, sunt alta Cythera:
Quid gravidam bellis urbem et corda aspera tentas?
Nosne tibi fluxas Phrygiæ res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Objecit? Quæ causa fuit consurgere in arma
Europamque Asiamque, et fœdera solvere furto?
Me duce Dardanius Spartam expugnavit adulter?
Aut ego tela dedi, fovive cupidine bella?

Tum decuit metuisse tuis: nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas.
Talibus orabat Juno; cunctique fremebant
Cœlicolæ assensu vario: ceu flamina prima
Quum deprensa fremunt silvis, et cæca volutant
Murmura, venturos nautis prodentia ventos.
Tum pater omnipotens, rerum cui summa potestas,
Infit: eo dicente, deûm domus alta silescit,
Et tremefacta solo tellus; silet arduus æther;
Tum Zephyri posuêre; premit placida æquora pontus.
Accipite ergo animis, atque hæc mea figite dicta.
Quandoquidem Ausonios conjungi fœdere Teucris
Haud licitum, nec vestra capit discordia finem;
Quæ cuique est fortuna hodie, quam quisque secat spem,
Tros Rutulusve fuat, nullo discrimine habebo;
Seu fatis Italûm castra obsidione tenentur,
Sive errore malo Trojæ monitisque sinistris:
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus idem.
Fata viam invenient. Stygii per flumina fratris,
Per pice torrentes atrâque voragine ripas,
Annuit; et totum nutu tremefecit Olympum.
Hic finis fandi. Solio tum Jupiter aureo
Surgit; cœlicolæ medium quem ad limina ducunt.
Interea Rutuli portis circùm omnibus instant
Sternere cæde viros, et mœnia cingere flammis.
At legio Æneadûm vallis obsessa tenetur:
Nec spes ulla fugæ. Miseri stant turribus altis
Nequidquam, et rarâ muros cinxêre coronâ.
Asius Imbrasides, Hicetaoniusque Thymœtes,
Assaracique duo, et senior cum Castore Thymbris,
Prima acies. Hos germani Sarpedonis ambo,
Et Clarus, et Themon, Lyciâ comitantur ab altâ.
Fert ingens toto connixus corpore saxum,
Haud partem exiguam montis, Lyrnessius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.
Hi jaculis, illi certant defendere saxis,
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris justissima cura,
Dardanius caput ecce puer detectus honestum,
Qualis gemma, micat, fulvum quæ dividit aurum,
Aut collo decus, aut capiti; vel quale per artem
Inclusum buxo, aut Oriciâ terebintho,
Lucet ebur: fusos cervix cui lactea crines

Accipit, et molli subnectens circulus auro.
Te quoque magnanimæ viderunt, Ismare, gentes
Vulnera dirigere, et calamos armare veneno,
Mæoniâ, generose, domo; ubi pinguia culta
Exercentque viri, Pactolosque irrigat auro.
Affuit et Mnestheus, quem pulsi pristina Turni
Aggere murorum sublimem gloria tollit:
Et Capys; hinc nomen Campanæ ducitur urbi.
Illi inter sese duri certamina belli
Contulerant; mediâ Æneas freta nocte secabat.
Namque ut ab Evandro castris ingressus Etruscis
Regem adit, et regi memorat nomenque genusque;
Quidve petat, quidve ipse ferat, Mezentius arma
Quæ sibi conciliet, violentaque pectora Turni,
Edocet; humanis quæ sit fiducia rebus
Admonet; immiscetque preces: haud fit mora; Tarcho
Jungit opes, fœdusque ferit. Tum libera fati
Classem conscendit jussis gens Lydia divûm,
Externo commissa duci. Æneïa puppis
Prima tenet, rostro Phrygios subjuncta leones:
Imminet Ida super, profugis gratissima Teucris.
Hîc magnus sedet Æneas, secumque volutat
Eventus belli varios: Pallasque, sinistro
Affixus lateri, jam quærit sidera, opacæ
Noctis iter, jam quæ passus terrâque marique.
Pandite nunc Helicona, Deæ, cantusque movete;
Quæ manus interea Tuscis comitetur ab oris
Ænean, armetque rates, pelagoque vehatur.
Massicus æratâ princeps secat æquora Tigri:
Sub quo mille manus juvenum, qui mœnia Clusî,
Quique urbem liquêre Cosas, queis tela, sagittæ,
Corytique leves humeris et letifer arcus.
Unâ torvus Abas; huic totum insignibus armis
Agmen, et aurato fulgebat Apolline puppis.
Sexcentos illi dederat Populonia mater
Expertos belli juvenes: ast Ilva trecentos
Insula, inexhaustis Chalybum generosa metallis.
Tertius, ille hominum divûmque interpres Asylas,
Cui pecudum fibræ, cœli cui sidera parent,
Et linguæ volucrum, et præsagi fulminis ignes,
Mille rapit densos acie atque horrentibus hastis.
Hos parere jubent Alpheæ ab origine Pisæ,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astur equo fidens, et versicoloribus armis.

Tercentum adjiciunt (mens omnibus una sequendi)
Qui Cærete domo, qui sunt Minionis in arvis,
Et Pyrgi veteres, intempestæque Graviscæ.
Non ego te, Ligurum ductor fortissime bello,
Transierim, Cinyra; et paucis comitate Cupavo,
Cujus olorinæ surgunt de vertice pennæ:
Crimen amor vestrum, formæque insigne paternæ;
Namque ferunt luctu Cycnum Phaëthontis amati,
Populeas inter frondes umbramque sororum
Dum canit, et mœstum musâ solatur amorem,
Canentem molli plumâ duxisse senectam,
Linquentem terras, et sidera voce sequentem.
Filius, æquales comitatus classe catervas,
Ingentem remis Centaurum promovet: ille
Instat aquæ, saxumque undis immane minatur
Arduus, et longâ sulcat maria alta carinâ.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicæ Mantûs et Tusci filius amnis,
Qui muros matrisque dedit tibi, Mantua, nomen:
Mantua dives avis, sed non genus omnibus unum:
Gens illi triplex, populi sub gente quaterni;
Ipsa caput populis: Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco, velatus arundine glaucâ,
Mincius infestâ ducebat in æquora pinu.
It gravis Aulestes, centenâque arbore fluctus
Verberat assurgens; spumant vada marmore verso.
Hunc vehit immanis Triton, et cærula conchâ
Exterrens freta: cui laterum tenus hispida nanti
Frons hominem præfert, in pristin desinit alvus,
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Trojæ, et campos salis ære secabant.
Jamque dies cœlo concesserat, almaque curru
Noctivago Phœbe medium pulsabat Olympum.
Æneas, neque enim membris dat cura quietem,
Ipse sedens clavumque regit velisque ministrat.
Atque illi, medio in spatio, chorus ecce suarum
Occurrit comitum, Nymphæ, quas alma Cybebe
Numen habere maris, Nymphasque e navibus esse,
Jusserat: innabant pariter, fluctusque secabant,
Quot priùs æratæ steterant ad littora proræ.
Agnoscunt longè regem, lustrantque choreis.
Quarum quæ fandi doctissima Cymodocea,

Ponè sequens, dextrâ puppim tenet, ipsaque dorso
Eminet, ac lævâ tacitis subremigat undis.
Tum sic ignarum alloquitur: Vigilasne, deûm gens,
Ænea? vigila, et velis immitte rudentes.
Nos sumus Idææ sacro de vertice pinus,
Nunc pelagi Nymphæ, classis tua. Perfidus ut nos
Præcipites ferro Rutulus flammâque premebat,
Rupimus invitæ tua vincula, teque per æquor
Quærimus. Hanc genetrix faciem miserata refecit,
Et dedit esse deas, ævumque agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media atque horrentes Marte Latinos.
Jam loca jussa tenent forti permixtus Etrusco
Arcas eques: medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.
Surge age; et aurorâ socios veniente vocari
Primus in arma jube; et clypeum cape, quem dedit ipse
Invictum ignipotens, atque oras ambiit auro.
Crastina lux, mea si non irrita dicta putâris,
Ingentes Rutulæ spectabit cædis acervos.
Dixerat; et dextrâ discedens impulit altam,
Haud ignara modi, puppim: fugit illa per undas
Ocior et jaculo et ventos æquante sagittâ.
Inde aliæ celerant cursus. Stupet inscius ipse
Tros Anchisiades; animos tamen omine tollit.
Tum breviter, supera adspectans convexa, precatur:
  Alma parens Idæa deûm, cui Dindyma cordi,
Turrigeræque urbes, bijugique ad fræna leones;
Tu mihi nunc pugnæ princeps, tu ritè propinques
Augurium; Phrygibusque adsis pede, Diva, secundo.
Tantum effatus; et interea revoluta ruebat
Maturâ jam luce dies, noctemque fugârat.
  Principio sociis edicit signa sequantur,
Atque animos aptent armis, pugnæque parent se.
Jamque in conspectu Teucros habet et sua castra,
Stans celsâ in puppi; clypeum quum deinde sinistrâ
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidæ e muris; spes addita suscitat iras;
Tela manu jaciunt: quales sub nubibus atris
Strymoniæ dant signa grues, atque æthera tranant
Cum sonitu, fugiuntque notos clamore secundo.
At Rutulo regi ducibusque ea mira videri
Ausoniis; donec versas ad littora puppes
Respiciunt, totumque allabi classibus æquor.

Ardet apex capiti, cristisque a vertice flamma
Funditur, et vastos umbo vomit aureus ignes.
Non secus ac liquidâ si quando nocte cometæ
Sanguinei lugubrè rubent, aut Sirius ardor;
Ille, sitim morbosque ferens mortalibus ægris,
Nascitur, et lævo contristat lumine cœlum.
  Haud tamen audaci Turno fiducia cessit
Littora præcipere, et venientes pellere terrâ.
[Ultro animos tollit dictis, atque increpat ultro :]
Quod votis optâstis, adest, perfringere dextrâ;
In manibus Mars ipse, viri : nunc conjugis esto
Quisque suæ tectique memor: nunc magna referto
Facta, patrum laudes: ultro occurramus ad undam,
Dum trepidi, egressique labant vestigia prima.
Audentes fortuna juvat.
Hæc ait; et secum versat, quos ducere contrà,
Vel quibus obsessos possit concredere muros.
  Interea Æneas socios de puppibus altis
Pontibus exponit. Multi servare recursus
Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus littora Tarcho,
Quâ vada non spirant, nec fracta remurmurat unda,
Sed mare inoffensum crescenti allabitur æstu,
Advertit subitò proras, sociosque precatur:
Nunc, o lecta manus, validis incumbite remis;
Tollite, ferte rates; inimicam findite rostris
Hanc terram, sulcumque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso,
Arreptâ tellure semel. Quæ talia postquam
Effatus Tarcho, socii consurgere tonsis,
Spumantesque rates arvis inferre Latinis;
Donec rostra tenent siccum, et sedêre carinæ
Omnes innocuæ: sed non puppis tua, Tarcho;
Namque inflicta vadis dorso dum pendet iniquo,
Anceps, sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in undis;
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedem simul unda relabens.
  Nec Turnum segnis retinet mora; sed rapit acer
Totam aciem in Teucros, et contrà in littore sistit.
Signa canunt. Primus turmas invasit agrestes
Æneas, omen pugnæ; stravitque Latinos,
Occiso Therone, virûm qui maximus ultro
Ænean petit: huic gladio, perque ærea suta,

Per tunicam squalentem auro, latus haurit apertum.
Inde Lichan ferit, exsectum jam matre peremptâ,
Et tibi, Phœbe, sacrum, casus evadere ferri
Quòd licuit parvo. Nec longè Cissea durum,
Immanemque Gyan, sternentes agmina clavâ,
Dejecit leto. Nihil illos Herculis arma,
Nec validæ juvêre manus, genitorque Melampus,
Alcidæ comes usque graves dum terra labores
Præbuit. Ecce Pharo, voces dum jactat inertes,
Intorquens jaculum clamanti sistit in ore.
Tu quoque, flaventem primâ lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardaniâ stratus dextrâ, securus amorum,
Qui juvenum tibi semper erant, miserande, jaceres,
Ni fratrum stipata cohors foret obvia, Phorci
Progenies; septem numero septenaque tela
Conjiciunt: partim galeâ clypeoque resultant
Irrita; deflexit partim stringentia corpus
Alma Venus. Fidum Æneas affatur Achaten:
Suggere tela mihi, non ullum dextera frustra
Torserit in Rutulos, steterunt quæ in corpore Graiûm
Iliacis campis. Tum magnam corripit hastam,
Et jacit: illa volans clypei transverberat æra
Mæonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextrâ: trajecto missa lacerto
Protinus hasta fugit, servatque cruenta tenorem;
Dexteraque ex humero nervis moribunda pependit.
Tum Numitor, jaculo fratris de corpore rapto,
Ænean petiit; sed non et figere contrà
Est licitum, magnique femur perstrinxit Achatæ.
Hîc Curibus, fidens primævo corpore, Clausus
Advenit, et rigidâ Dryopen ferit eminus hastâ
Sub mentum, graviter pressâ, pariterque loquentis
Vocem animamque rapit, trajecto gutture: at ille
Fronte ferit terram, et crassum vomit ore cruorem.
Tres quoque Threïcios, Boreæ de gente supremâ,
Et tres, quos Idas pater et patria Ismara mittit,
Per varios sternit casus. Accurrit Halesus,
Auruncæque manus; subit et Neptunia proles,
Insignis Messapus equis: expellere tendunt
Nunc hi, nunc illi: certatur limine in ipso
Ausoniæ. Magno discordes æthere venti
Prælia ceu tollunt, animis et viribus æquis:

Non ipsi inter se, non nubila, non mare cedunt:
Anceps pugna diu; stant obnixa omnia contrà.
Haud aliter Trojanæ acies aciesque Latinæ
Concurrunt; hæret pede pes, densusque viro vir.
At parte ex aliâ, quâ saxa rotantia latè
Impulerat torrens arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci,
Aspera queis natura loci dimittere quando
Suasit equos; unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris:
Quò fugitis, socii? per vos et fortia facta,
Per ducis Evandri nomen, devictaque bella,
Spemque meam, patriæ quæ nunc subit æmula laudi,
Fidite ne pedibus. Ferro rumpenda per hostes
Est via, quâ globus ille virûm densissimus urget:
Hâc vos et Pallanta ducem patria alta reposcit.
Numina nulla premunt: mortali urgemur ab hoste
Mortales: totidem nobis animæque manusque.
Ecce maris magnâ claudit nos obice pontus;
Deest jam terra fugæ: pelagus, Trojamne petemus?
Hæc ait, et medius densos prorumpit in hostes.
Obvius huic primùm, fatis adductus iniquis,
Fit Lagus: hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium quâ spina dedit, hastamque receptat
Ossibus hærentem. Quem non super occupat Hisbo,
Ille quidem hoc sperans; nam Pallas antè ruentem,
Dum furit, incautum crudeli morte sodalis
Excipit, atque ensem tumido in pulmone recondit.
Hinc Sthenelum petit, et Rhœti de gente vetustâ
Anchemolum, thalamos ausum incestare novercæ.
Vos etiam gemini Rutulis cecidistis in arvis,
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis, gratusque parentibus error:
At nunc dura dedit vobis discrimina Pallas:
Nam tibi, Thymbre, caput Evandrius abstulit ensis;
Te decisa suum, Laride, dextera quærit,
Semianimesque micant digiti, ferrumque retractant.
Arcadas accensos monitu, et præclara tuentes
Facta viri, mixtus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhœtea præter
Trajicit: hoc spatium, tantumque moræ fuit Ilo:
Ilo namque procul validam direxerat hastam,

Quam medius Rhœteus intercipit, optimè Teuthra,
Te fugiens fratremque Tyren; curruque volutus
Cædit semianimis Rutulorum calcibus arva.
Ac velut optatò ventis æstate coortis
Dispersa immittit silvis incendia pastor;
Correptis subitò mediis, extenditur unâ
Horrida per latos acies Vulcania campos:
Ille sedens victor flammas despectat ovantes.
Non aliter sociûm virtus coit omnis in unum,
Teque juvat, Palla. Sed bellis acer Halesus
Tendit in adversos, seque in sua colligit arma.
Hic mactat Ladona, Pheretaque, Demodocumque:
Strymonio dextram fulgenti deripit ense
Elatam in jugulum; saxo ferit ora Thoantis,
Ossaque dispersit cerebro permixta cruento.
Fata canens silvis genitor celârat Halesum:
Ut senior leto canentia lumina solvit,
Injecêre manum Parcæ, telisque sacrârunt
Evandri; quem sic Pallas petit, antè precatus:
Da nunc, Tybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halesi:
Hæc arma exuviasque viri tua quercus habebit.
Audiit illa deus: dum texit Imaona Halesus,
Arcadio infelix telo dat pectus inermum.
At non cæde viri tantâ perterrita Lausus,
Pars ingens belli, sinit agmina. Primus Abantem
Oppositum interimit, pugnæ nodumque moramque.
Sternitur Arcadiæ proles; sternuntur Etrusci;
Et vos, o Graiis imperdita corpora, Teucri.
Agmina concurrunt ducibusque et viribus æquis:
Extremi addensent acies; nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urget,
Hinc contrà Lausus, nec multùm discrepat ætas,
Egregii formâ; sed queis fortuna negârat
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hoste.
Interea soror alma monet succurrere Lauso
Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: Tempus desistere pugnæ:
Solus ego in Pallanta feror; soli mihi Pallas
Debetur: cuperem ipse parens spectator adesset.
Hæc ait; et socii cesserunt æquore jusso.
At Rutulûm abscessu juvenis, tum jussa superba

Miratus, stupet in Turno, corpusque per ingens
Lumina volvit, obitque truci procul omnia visu;
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego jam raptis laudabor opimis,
Aut leto insigni: sorti pater æquus utrique est:
Tolle minas. Fatus medium procedit in æquor.
Frigidus Arcadibus coit in præcordia sanguis.
  Desiluit Turnus bijugis; pedes apparat ire
Comminus. Utque leo, speculâ quum vidit ab altâ
Stare procul campis meditantem in prœlia taurum,
Advolat: haud alia est Turni venientis imago.
Hunc ubi contiguum missæ fore credidit hastæ
Ire prior Pallas, si quâ fors adjuvet ausum
Viribus imparibus; magnumque ita ad æthera fatur:
Per patris hospitium, et mensas quas advena adîsti,
Te precor, Alcide, cœptis ingentibus adsis;
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.
Audiit Alcides juvenem, magnumque sub imo
Corde premit gemitum, lacrymasque effudit inanes
Tum genitor natum dictis affatur amicis:
Stat sua cuique dies, breve et irreparabile tempus
Omnibus est vitæ; sed famam extendere factis,
Hoc virtutis opus. Trojæ sub mœnibus altis
Tot nati cecidêre deûm; quin occidit unâ
Sarpedon, mea progenies: etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi.
Sic ait, atque oculos Rutulorum rejicit arvis.
  At Pallas magnis emittit viribus hastam,
Vaginâque cavâ fulgentem deripit ensem.
Illa volans, humeri surgunt quâ tegmina summa,
Incidit; atque, viam clypei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hîc Turnus ferro præfixum robur acuto
In Pallanta diu librans jacit, atque ita fatur:
Adspice num magè sit nostrum penetrabile telum.
Dixerat: at clypeum, tot ferri terga, tot æris,
Quum pellis toties obeat circumdata tauri,
Vibranti medium cuspis transverberat ictu,
Loricæque moras et pectus perforat ingens.
Ille rapit calidum frustra de vulnere telum;
Unâ eâdemque viâ sanguis animusque sequuntur.
Corruit in vulnus; sonitum supèr arma dedêre;
Et terram hostilem moriens petit ore cruento.

Quem Turnus super assistens :
Arcades, hæc, inquit, memores mea dicta referte
Evandro : qualem meruit Pallanta remitto.
Quisquis honos tumuli, quidquid solamen humandi est,
Largior : haud illi stabunt Æneïa parvo
Hospitia. Et lævo pressit pede, talia fatus,
Exanimem, rapiens immania pondera baltei,
Impressumque nefas : unâ sub nocte jugali
Cæsa manus juvenum fœdè, thalamique cruenti ;
Quæ Clonus Eurytides multo cælaverat auro :
Quo nunc Turnus ovat spolio gaudetque potitus :
Nescia mens hominum fati sortisque futuræ,
Et servare modum, rebus sublata secundis !
Turno tempus erit, magno quum optaverit emptum
Intactum Pallanta, et quum spolia ista diemque
Oderit. At socii multo gemitu lacrymisque
Impositum scuto referunt Pallanta frequentes.
O dolor atque decus magnum rediture parenti !
Hæc te prima dies bello dedit, hæc eadem aufert,
Quum tamen ingentes Rutulorum linquis acervos !
Nec jam fama mali tanti, sed certior auctor
Advolat Æneæ, tenui discrimine leti
Esse suos, tempus versis succurrere Teucris.
Proxima quæque metit gladio, latumque per agmen
Ardens limitem agit ferro ; te, Turne, superbum
Cæde novâ quærens. Pallas, Evander, in ipsis
Omnia sunt oculis ; mensæ, quas advena primas
Tunc adiit, dextræque datæ. Sulmone creatos
Quatuor hîc juvenes, totidem, quos educat Ufens,
Viventes rapit, inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammas.
Inde Mago procul infensam contenderat hastam ;
Ille astu subit, ac tremebunda supervolat hasta :
Et genua amplectens effatur talia supplex :
Per patrios manes, per spes surgentis Iüli,
Te precor, hanc animam serves natoque patrique.
Est domus alta : jacent penitùs defossa talenta
Cælati argenti : sunt auri pondera facti
Infectique mihi : non hîc victoria Teucrûm
Vertitur, aut anima una dabit discrimina tanta.
Dixerat. Æneas contrà cui talia reddit :
Argenti atque auri memoras quæ multa talenta,
Gnatis parce tuis : belli commercia Turnus
Sustulit ista prior, jam tum Pallante perempto.

Hasta tulit, summasque excussit vertice cristas.
Tum verò assurgunt iræ; insidiisque subactus,
Diversos ubi sensit equos currumque referri,
Multa Jovem et læsi testatus fœderis aras,
Jam tandem invadit medios, et, Marte secundo
Terribilis, sævam nullo discrimine cædem
Suscitat, irarumque omnes effundit habenas.
  Quis mihi nunc tot acerba deus, quis carmine cædes
Diversas, obitumque ducum quos æquore toto
Inque vicem nunc Turnus agit, nunc Troïus heros,
Expediat? Tanton' placuit concurrere motu,
Jupiter, æternâ gentes in pace futuras!
Æneas Rutulum Sucronem (ea prima ruentes
Pugna loco statuit Teucros) haud multa moratus
Excipit in latus, et, quâ fata celerrima, crudum
Transadigit costas et crates pectoris ensem.
Turnus equo dejectum Amycum fratremque Dioren
Congressus pedes, hunc venientem cuspide longâ,
Hunc mucrone ferit; curruque abscisa duorum
Suspendit capita, et rorantia sanguine portat.
Ille Talon, Tanaïmque neci, fortemque Cethegum,
Tres uno congressu, et mœstum mittit Onyten,
Nomen Echionium, matrisque genus Peridiæ.
Hic fratres Lyciâ missos et Apollinis agris,
Et juvenem exosum nequidquam bella Menœten
Arcada; piscosæ cui circum flumina Lernæ
Ars fuerat, pauperque domus; nec nota potentûm
Limina; conductâque pater tellure serebat.
Ac velut immissi diversis partibus ignes
Arentem in silvam et virgulta sonantia lauro;
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in æquora currunt,
Quisque suum populatus iter: non segniùs ambo
Æneas Turnusque ruunt per prœlia: nunc, nunc
Fluctuat ira intus; rumpuntur nescia vinci
Pectora; nunc totis in vulnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque actum genus omne Latinos,
Præcipitem scopulo atque ingentis turbine saxi
Excutit, effunditque solo: hunc lora
Provolvêre rotæ, crebro supèr ung[illegible]
Incita nec domini memorum procu[illegible] equor[illegible]
Ille ruenti Hyllo animisque in[illegible]
Occurrit, telumque aurata ad[illegible]

Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graiûm fortissime, Creteu,
Eripuit Turno. Nec dî texêre Cupencum,
Æneâ veniente, sui: dedit obvia ferro
Pectora; nec misero clypei mora profuit æreí.
Te quoque Laurentes viderunt, Æole, campi
Oppetere, et latè terram consternere tergo:
Occidis, Argivæ quem non potuêre phalanges
Sternere, nec Priami regnorum eversor Achilles;
Hîc tibi mortis erant metæ: domus alta sub Idâ,
Lyrnessi domus alta; solo Laurente sepulcrum.
Totæ adeò conversæ acies, omnesque Latini,
Omnes Dardanidæ, Mnestheus, acerque Serestus,
Et Messapus equûm domitor, et fortis Asylas,
Tuscorumque phalanx, Evandrique Arcades alæ:
Pro se quisque viri summâ nituntur opum vi.
Nec mora, nec requies: vasto certamine tendunt.
Hîc mentem Æneæ genetrix pulcherrima misit
Iret ut ad muros, urbique adverteret agmen
Ociùs, et subitâ turbaret clade Latinos.
Ille, ut, vestigans diversa per agmina Turnum,
Huc atque huc acies circumtulit, adspicit urbem
Immunem tanti belli atque impunè quietam.
Continuò pugnæ accendit majoris imago.
Mnesthea, Sergestumque vocat, fortemque Serestum,
Ductores; tumulumque capit, quò cætera Teucrûm
Concurrit legio; nec scuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
Nequa meis esto dictis mora: Jupiter hâc stat:
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, causam belli, regna ipsa Latini,
Ni frænum accipere et victi parere fatentur,
Eruam, et æqua solo fumantia culmina ponam.
Scilicet exspectem libeat dum prœlia Turno
Nostra pati, rursusque velit concurrere victus?
Hoc caput, o cives, hæc belli summa nefandi.
Ferte faces properè, fœdusque reposcite flammis.
Dixerat: atque animis pariter certantibus omnes
Dant cuneum, densâque ad muros mole feruntur.
Scalæ improvisò, subitusque apparuit ignis.
Discurrunt alii ad portas, primosque trucidant;
Ferrum alii torquent, et obumbrant æthera telis.
Ipse inter primos dextram sub mœnia tendit
Æneas, magnâque incusat voce Latinum;

Testaturque deos iterum se ad prœlia cogi,
Bis jam Italos hostes, hæc altera fœdera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent, et pandere portas
Dardanidis, ipsumque trahunt in mœnia regem;
Arma ferunt alii, et pergunt defendere muros.
Inclusas ut quum latebroso in pumice pastor
Vestigavit apes, fumoque implevit amaro;
Illæ intus trepidæ rerum per cerea castra
Discurrunt, magnisque acuunt stridoribus iras:
Volvitur ater odor tectis, tum murmure cæco
Intus saxa sonant; vacuas it fumus ad auras.
Accidit hæc fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditus urbem.
Regina ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare;
Nusquam acies contrà Rutulas, nulla agmina Turni:
Infelix pugnæ juvenem in certamine credit
Exstinctum; et, subito mentem turbata dolore,
Se causam clamat crimenque caputque malorum;
Multaque per mœstum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab altâ.
Quam cladem miseræ postquam accepêre Latinæ,
Filia prima manu flavos Lavinia crines
Et roseas laniata genas; tum cætera circùm
Turba furit: resonant latè plangoribus ædes.
Hinc totam infelix vulgatur fama per urbem.
Demittunt mentes: it scissâ veste Latinus,
Conjugis attonitus fatis urbisque ruinâ,
Canitiem immundo perfusam pulvere turpans;
[Multaque se incusat qui non acceperit antè
Dardanium Ænean, generumque adsciverit ultro.]
Interea extremo bellator in æquore Turnus
Palantes sequitur paucos, jam segnior, atque
Jam minùs atque minùs successu lætus equorum.
Attulit hunc illi cæcis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusæ sonus urbis, et illætabile murmur.
Hei mihi! quid tanto turbantur mœnia luctu?
Quisve ruit tantus diversâ clamor ab urbe?
Sic ait, adductisque amens subsistit habenis.
Atque huic, in faciem soror ut conversa Metisci
Aurigæ currumque et equos et lora regebat,

Talibus occurrit dictis: Hâc, Turne, sequamur
Trojugenas, quâ prima viam victoria pandit;
Sunt alii qui tecta manu defendere possint.
Ingruit Æneas Italis, et prœlia miscet:
Et nos sæva manu mittamus funera Teucris.
Nec numero inferior, pugnæ nec honore, recedes.
Turnus ad hæc:
O soror, et dudum agnovi, quum prima per artem
Fœdera turbâsti, teque hæc in bella dedisti:
Et nunc nequidquam fallis, dea. Sed quis Olympo
Demissam tantos voluit te ferre labores?
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quæ jam spondet fortuna salutem?
Vidi oculos ante ipse meos me voce vocantem
Murranum, quo non superat mihi carior alter,
Oppetere ingentem, atque ingenti vulnere victum.
Occidit infelix, ne nostrum dedecus Ufens
Adspiceret: Teucri potiuntur corpore et armis.
Exscindine domos (id rebus defuit unum)
Perpetiar? dextrâ nec Drancis dicta refellam?
Terga dabo? et Turnum fugientem hæc terra videbit?
Usque adeòne mori miserum est? Vos o mihi, Manes,
Este boni, quoniam Superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpæ,
Descendam, magnorum haud unquam indignus avorum.
Vix ea fatus erat; medios volat ecce per hostes
Vectus equo spumante Saces, adversa sagittâ
Saucius ora; ruitque, implorans nomine Turnum:
Turne, in te suprema salus; miserere tuorum.
Fulminat Æneas armis; summasque minatur
Dejecturum arces Italûm, excidioque daturum;
Jamque faces ad tecta volant: in te ora Latini,
In te oculos referunt: mussat rex ipse Latinus
Quos generos vocet, aut quæ sese ad fœdera flectat.
Præterea regina, tui fidissima, dextrâ
Occidit ipsa suâ, lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem; circum hos utrimque phalanges
Stant densæ, strictisque seges mucronibus horret
Ferrea: tu currum deserto in gramine versas!
Obstupuit variâ confusus imagine rerum
Turnus, et obtutu tacito stetit: æstuat ingens
Uno in corde pudor, mixtoque insania luctu,
Et furiis agitatus amor, et conscia virtus.

Ut primùm discussæ umbræ et lux reddita menti,
Ardentes oculorum orbes ad mœnia torsit
Turbidus, eque rotis magnam respexit ad urbem.
Ecce autem flammis inter tabulata volutus
Ad cœlum undabat vortex, turrimque tenebat,
Turrim compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque instraverat altos.
Jam jam fata, soror, superant; absiste morari:
Quò deus, et quò dura vocat fortuna, sequamur.
Stat conferre manum Æneæ, stat quidquid acerbi est
Morte pati; nec me indecorem, germana, videbis
Ampliùs: hunc, oro, sine me furere antè furorem.
Dixit, et e curru saltum dedit ociùs arvis:
Perque hostes, per tela ruit, mœstamque sororem
Deserit, ac rapido cursu media agmina rumpit.
Ac veluti montis saxum de vertice præceps
Quum ruit avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons improbus actu,
Exsultatque solo, silvas, armenta, virosque,
Involvens secum: disjecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso
Sanguine terra madet, striduntque hastilibus auræ;
Significatque manu, et magno simul incipit ore:
Parcite jam, Rutuli; et vos, tela inhibete, Latini:
Quæcumque est fortuna, mea est; me verius unum
Pro vobis fœdus luere, et decernere ferro.
Discessêre omnes medii, spatiumque dedêre.
At pater Æneas, audito nomine Turni,
Deserit et muros, et summas deserit arces;
Præcipitatque moras omnes; opera omnia rumpit,
Lætitiâ exsultans; horrendùmque intonat armis:
Quantus Athos, aut quantus Eryx, aut ipse, coruscis
Quum fremit ilicibus, quantus, gaudetque nivali
Vertice se attollens pater Apenninus ad auras.
Jam verò et Rutuli certatim, et Troës, et omnes
Convertêre oculos Itali, quique alta tenebant
Mœnia, quique imos pulsabant ariete muros;
Armaque deposuêre humeris: stupet ipse Latinus,
Ingentes, genitos diversis partibus orbis,
Inter se coiisse viros, et cernere ferro.
Atque illi, ut vacuo patuerunt æquore campi,
Procursu rapido, conjectis eminus hastis,
Invadunt Martem clypeis atque ære sonoro;

Dat gemitum tellus: tum crebros ensibus ictus
Congeminant: fors et virtus miscentur in unum.
Ac velut ingenti Silâ, summove Taburno,
Quum duo conversis inimica in prœlia tauri
Frontibus incurrunt; pavidi cessêre magistri;
Stat pecus omne metu mutum; mussantque juvencæ
Quis nemori imperitet, quem tota armenta sequantur;
Illi inter sese multâ vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo
Colla armosque lavant; gemitu nemus omne remugit:
Haud aliter Tros Æneas et Daunius heros
Concurrunt clypeis: ingens fragor æthera complet.
Jupiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum;
Quem damnet labor, et quo vergat pondere letum.
  Emicat hîc, impunè putans, et corpore toto
Altè sublatum consurgit Turnus in ensem,
Et ferit. Exclamant Troës trepidique Latini,
Arrectæque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu,
Ni fuga subsidio subeat: fugit ocior Euro,
Ut capulum ignotum dextramque adspexit inermem.
Fama est præcipitem, quum prima in prœlia junctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigæ rapuisse Metisci:
Idque diu, dum terga dabant palantia Teucri,
Suffecit; postquam arma dei ad Vulcania ventum,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit: fulvâ resplendent fragmina arenâ.
Ergo amens diversa fugâ petit æquora Turnus;
Et nunc huc, inde huc, incertos implicat orbes:
Undique enim densâ Teucri inclusêre coronâ;
Atque hinc vasta palus, hinc ardua mœnia cingunt.
Nec minùs Æneas, quanquam tardata sagittâ
Interdum genua impediunt, cursumque recusant,
Insequitur, trepidique pedem pede fervidus urget.
Inclusum veluti si quando flumine nactus
Cervum, aut puniceæ septum formidine pennæ,
Venator cursu canis et latratibus instat:
Ille autem, insidiis et ripâ territus altâ,
Mille fugit refugitque vias; at vividus Umber
Hæret hians, jam jamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est.
Tum verò exoritur clamor, ripæque lacusque

Responsant circà, et cœlum tonat omne tumultu.
Ille, simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans; notumque efflagitat ensem.
Æneas mortem contrà præsensque minatur
Exitium, si quisquam adeat; terretque trementes,
Excisurum urbem minitans, et saucius instat.
Quinque orbes explent cursu, totidemque retexunt
Huc, illuc; neque enim levia aut ludicra petuntur
Præmia, sed Turni de vitâ et sanguine certant.
  Fortè sacer Fauno foliis oleaster amaris
Hîc steterat, nautis olim venerabile signum;
Servati ex undis ubi figere dona solebant
Laurenti divo, et votas suspendere vestes:
Sed stirpem Teucri, nullo discrimine, sacrum
Sustulerant, puro ut possent concurrere campo.
Hîc hasta Æneæ stabat; huc impetus illam
Detulerat fixam, et lentâ in radice tenebat.
Incubuit, voluitque manu convellere ferrum
Dardanides, teloque sequi quem prendere cursu
Non poterat. Tum verò amens formidine Turnus,
Faune, precor, miserere, inquit, tuque optima ferrum
Terra tene, colui vestros si semper honores,
Quos contrà Æneadæ bello fecêre profanos.
Dixit, opemque dei non cassa in vota vocavit.
Namque diu luctans, lentoque in stirpe moratus,
Viribus haud ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer, et instat,
Rursus in aurigæ faciem mutata Metisci
Procurrit, fratrique ensem dea Daunia reddit.
Quod Venus audaci Nymphæ indignata licere,
Accessit, telumque altâ ab radice revellit.
Olli sublimes, armis animisque refecti,
Hic gladio fidens, hic acer et arduus hastâ,
Adsistunt contrà, certamine Martis anheli.
  Junonem interea rex omnipotentis Olympi
Alloquitur, fulvâ pugnas de nube tuentem.
Quæ jam finis erit, conjux? quid denique restat?
Indigetem Ænean scis ipsa, et scire fateris,
Deberi cœlo, fatisque ad sidera tolli.
Quid struis? aut quâ spe gelidis in nubibus hæres?
Mortalin' decuit violari vulnere divum?
Aut ensem (quid enim sine te Juturna valeret?)
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusque inflectere nostris;

Nec te tantus edat tacitam dolor; et mihi curæ
Sæpè tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare vel undis
Trojanos potuisti, infandum accendere bellum,
Deformare domum, et luctu miscere hymenæos:
Ulteriùs tentare veto. Sic Jupiter orsus:
Sic dea submisso contrà Saturnia vultu:
Ista quidem quia nota mihi tua, magne, voluntas,
Jupiter, et Turnum et terras invita reliqui.
Nec tu me aëriâ solam nunc sede videres
Digna, indigna, pati; sed flammis cincta sub ipsam
Starem aciem, traheremque inimica in prœlia Teucros.
Juturnam misero, fateor, succurrere fratri
Suasi, et pro vitâ majora audere probavi;
Non ut tela tamen, non ut contenderet arcum:
Adjuro Stygii caput implacabile fontis,
Una superstitio superis quæ reddita divis.
Et nunc cedo equidem, pugnasque exosa relinquo.
Illud te, nullâ fati quod lege tenetur,
Pro Latio obtestor, pro majestate tuorum:
Quum jam connubiis pacem felicibus, esto,
Component, quum jam leges et fœdera jungent,
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas, Teucrosque vocari,
Aut vocem mutare viros, aut vertere vestes.
Sit Latium, sint Albani per sæcula reges;
Sit Romana potens Italâ virtute propago:
Occidit, occideritque sinas cum nomine, Troja.
  Olli subridens hominum rerumque repertor:
Et germana Jovis, Saturnique altera proles,
Irarum tantos volvis sub pectore fluctus!
Verùm age, et inceptum frustra submitte furorem:
Do quod vis, et me victusque volensque remitto.
Sermonem Ausonii patrium moresque tenebunt;
Utque est nomen erit: commixti corpore tantùm
Subsident Teucri; morem ritusque sacrorum
Adjiciam, faciamque omnes uno ore Latinos.
Hinc genus, Ausonio mixtum quod sanguine surget,
Supra homines, supra ire deos pietate videbis;
Nec gens ulla tuos æquè celebrabit honores.
Annuit his Juno, et mentem lætata retorsit.
Interea excedit cœlo, nubemque reliquit.
  His actis, aliud genitor secum ipse volutat;
Juturnamque parat fratris dimittere ab armis.

Dicuntur geminæ pestes cognomine Diræ,
Quas et Tartaream Nox intempesta Megæram
Uno eodemque tulit partu, paribusque revinxit
Serpentûm spiris, ventosasque addidit alas.
Hæ Jovis ad solium, sævique in limine regis,
Apparent, acuuntque metum mortalibus ægris,
Si quando letum horrificum morbosque deûm rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab æthere summo
Jupiter, inque omen Juturnæ occurrere jussit.
Illa volat, celerique ad terram turbine fertur:
Non secus ac nervo per nubem impulsa sagitta,
Armatam sævi Parthus quam felle veneni,
Parthus, sive Cydon, telum immedicabile, torsit;
Stridens, et celeres incognita transilit umbras.
Talis se sata Nocte tulit, terrasque petivit.
  Postquam acies videt Iliacas atque agmina Turni,
Alitis in parvæ subitam collecta figuram,
Quæ quondam in bustis aut culminibus desertis
Nocte sedens serùm canit importuna per umbras:
Hanc versa in faciem, Turni se pestis ob ora
Fertque refertque sonans, clypeumque everberat alis.
Illi membra novus solvit formidine torpor,
Arrectæque horrore comæ, et vox faucibus hæsit.
At, procul ut Diræ stridorem agnovit et alas,
Infelix crines scindit Juturna solutos,
Unguibus ora soror fœdans et pectora pugnis.
Quid nunc te tua, Turne, potest germana juvare?
Aut quid jam duræ superat mihi? quâ tibi lucem
Arte morer? talin' possum me opponere monstro?
Jam jam linquo acies. Ne me terrete timentem,
Obscœnæ volucres; alarum verbera nosco,
Letalemque sonum; nec fallunt jussa superba
Magnanimi Jovis. Hæc pro virginitate reponit?
Quò vitam dedit æternam? cur mortis adempta est
Conditio? possem tantos finire dolores
Nunc certè, et misero fratri comes ire per umbras.
Immortalis ego? aut quidquam mihi dulce meorum
Te sine, frater, erit? O quæ satìs alta dehiscat
Terra mihi, manesque deam demittat ad imos!
Tantùm effata, caput glauco contexit amictu
Multa gemens, et se fluvio dea condidit alto.
  Æneas instat contrà, telumque coruscat
Ingens, arboreum, et sævo sic pectore fatur:

Quæ nunc deinde mora est? aut quid jam, Turne, retractas?
Non cursu, sævis certandum est comminus armis.
Verte omnes tete in facies, et contrahe quidquid
Sive animis, sive arte, vales; opta ardua pennis
Astra sequi, clausumque cavâ te condere terrâ.
Ille, caput quassans: Non me tua fervida terrent
Dicta, ferox; dî me terrent et Jupiter hostis.
Nec plura effatus, saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod fortè jacebat,
Limes agro positus, litem ut discerneret arvis.
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus.
Ille manu raptum trepidâ torquebat in hostem,
Altior insurgens, et cursu concitus, heros.
Sed neque currentem se, nec cognoscit euntem,
Tollentemve manu, saxumque immane moventem.
Genua labant; gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit totum, nec pertulit ictum.
Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequidquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires; nec vox aut verba sequuntur:
Sic Turno, quâcumque viam virtute petivit,
Successum dea dira negat. Tum pectore sensus
Vertuntur varii. Rutulos adspectat et urbem,
Cunctaturque metu, telumque instare tremiscit;
Nec quò se eripiat, nec quâ vi tendat in hostem,
Nec currus usquam videt, aurigamve sororem.
  Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam oculis, et corpore toto
Eminus intorquet. Murali concita nunquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens; orasque recludit
Loricæ, et clypei extremos septemplicis orbes:
Per medium stridens transit femur. Incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circùm, et vocem latè nemora alta remittunt.
Ille, humilis supplexque, oculos dextramque precantem
Protendens: Equidem merui, nec deprecor, inquit:
Utere sorte tuâ. Miseri te si qua parentis

Tangere cura potest, oro (fuit et tibi talis
Anchises genitor), Dauni miserere senectæ;
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti, et victum tendere palmas
Ausonii vidêre: tua est Lavinia conjux.
Ulteriùs ne tende odiis. Stetit acer in armis
Æneas, volvens oculos, dextramque repressit:
Et jam jamque magìs cunctantem flectere sermo
Cœperat, infelix humero quum apparuit alto
Balteus, et notis fulserunt cingula bullis
Pallantis pueri; victum quem vulnere Turnus
Straverat, atque humeris inimicum insigne gerebat.
Ille, oculis postquam sævi monumenta doloris
Exuviasque hausit, furiis accensus, et irâ
Terribilis: Tune hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et pœnam scelerato ex sanguine sumit.
Hoc dicens, ferrum adverso sub pectore condit
Fervidus. Ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

FINIS.

METRICAL KEY,

CONTAINING A SOLUTION OF THE PRINCIPAL DIFFICULTIES IN SCANNING VIRGIL.

For the assistance of the learner, the verses in the preceding work most difficult of solution have been selected and scanned. The quantity of the vowels has been marked, and the peculiarities pointed out in each instance.

1. By the word *cæsura*, is meant that a short final syllable is rendered long by cæsura.

2. By *cæsura — preserved*, is meant that a final vowel or diphthong before an initial vowel is preserved unelided with its natural quantity.

3. By *crasis*, and *synæresis*, is meant that two syllables are pronounced as one..

4. By *diæresis*, is meant that one syllable is divided into two.

5. By *synapheia*, is meant the continuity of metre; or that the last syllable of a verse is elided and carried to the next verse.

Other peculiarities are particularly explained.

ECLOGUE 1.

39. Tītȳrŭs hīnc ăbĕ-|-*rāt.ip*-|-sǣ tē Tītȳrĕ pīnūs,
(aberāt — *cæsura*).

ECLOGUE 2.

24. āmphīōn Dīrcæ̆ūs ĭn ăctǣ-|-*ō ără*-|-cȳnthō
(Actæō — *cæsura — preserved*).
53. āddām cērĕă | *prūnă hŏ*-|-nōs ĕrĭt *huīc* quŏquĕ pōmō
(prună — *the* A *preserved from elision*).
65. Tē Cŏrȳ-|-*dōn ŏ ă*-|-lēxī trăhīt sŭă quēmquĕ vŏlūptās
(O — *the interjection* O *never elided — here made short*).

ECLOGUE 3.

6. ēt sūccūs pĕcŏ-|-*rī ēt* | lāc sūbdūcĭtūr āgnīs
(pecorī — *cæsura — preserved*).

58. Īncĭpĕ Dāmœ̄tā tū | *deīndĕ sĕ*-|-quērĕ Mĕnālcā
(deīnde — *synæresis*).
N. B. *As* deinde *is uniformly used by Virgil as a dissyllable, it will be considered as such, and not noticed hereafter.*
63. Mūnĕră sūnt laū-|-*rī ĕt* | suāvĕ rŭbēns hȳăcīnthus
(laurī — *cæsura* — *preserved*).
79. ēt lōngūm fōrmōsĕ vă-|-*lĕ vălĕ* | īnquĭt Ĭōlā
(valĕ (*the latter*) — *the* E *preserved from elision, and shortened before the following vowel*).
96. Tītȳrĕ pāscēntēs ā flūmĭnĕ | *reīcĕ că*-|-pēllās
(reīce — *synæresis*).
97. īps' ŭbĭ tēmpŭs ĕ-|-*rīt ōm*-|-nēs īn fōntĕ lăvābō
(erīt — *cæsura.*)

ECLOGUE 4.

51. Tērrās-|-*quē trāc*-|-tūsquĕ mărīs cœlūmquĕ prŏfūndūm
(terrasquē — *cæsura*).
55. Nōn mē cārmĭnĭbūs vīncēt nēc Thrācĭŭs | *ōrpheūs*
(Orpheūs — *diphthong*).
57. *Orphei* | Cāllĭŏpēă Līnō fōrmōsŭs ăpōllō
(Orphei — *this Greek dative may be read as a dactyl,* ōrphĕĭ, *or reduced by synæresis to a spondee,* ōrpheī).
61. Mātrī lōngă dĕ-|-*cēm tŭlĕ*-|-rūnt fāstīdĭă mēnsēs
(tulĕrunt — *systole*).

ECLOGUE 5.

71. Vīnă nŏvūm fūndām călă-|-*thīs ărī*-|-*ūsĭă* | nēctār.

ECLOGUE 6.

30. Nēc tāntūm Rhŏdŏpē mīrāntŭr ĕt Īsmărŭs | *ōrpheā*
(Orpheā — *synæresis*).
42. Caūcăsĭāsquĕ rĕfērt vŏlŭcrēs fūrtūmquĕ Prŏ-|-*mēthei*
(Prometheī — *synæresis*).
44. Clāmāssēnt ūt līttŭs Hȳ-|-*lā Hȳlă* | ōmnĕ sŏnārēt
(Hylā (*the first*) — *the* A *saved from elision, and retained long:* Hȳlă (*the latter*) — *the* A *saved from elision, and shortened before the following vowel*).
53. Īllĕ lătūs nĭvĕūm mōllī fūl-|-*tūs hȳă*-|-cīnthō
(fultūs — *cæsura*).
78. Aūt ūt mūtātōs Tē-|-*reī năr*-|-rāvĕrĭt ārtūs
(Tereī — *synæresis*).

ECLOGUE 7.

7. Vīr grĕgĭs īpsĕ că-|-*pĕr deēr*-|-rāvĕrăt ātqu' ĕgŏ Dāphnīn
(dērraverat — *crasis*).

23. Vērsĭbŭs īllĕ fă-|-*cĭt aūt* | sī nōn pōssŭmŭs ōmnēs
(facĭt — *cæsura*).
53. Stānt ēt jūnĭpĕ-|-*rī ēt* | cāstănĕ-|-*æ hĭr*-|-sūtæ
(juniperī — *cæsura — preserved:* castaneæ — *the same.* N. B. *The verse is spondaic.*)

ECLOGUE 8.

41. ūt vīd' ūt pĕrĭ-|*ī ūt* | mē mălŭs ābstŭlĭt ērrōr
(periī — *cæsura — preserved*).
44. Aūt Tmărŭs aūt Rhŏdŏ-|-*pē aūt* | ēxtrēmī Gărămāntēs
(Rhodopē — *cæsura — preserved*).
55. Cērtēnt ēt cȳcnīs ŭlŭlæ sīt Tĭtȳrŭs | *ōrpheŭs*
56. *ōrpheŭs* | īn sĭlvīs īntēr dēlphīnăs ărīōn
(Orpheŭs — *in both places, a diphthong*).
70. Cārmĭnĭbŭs Cīrcē sŏcĭōs mūtāvĭt ŭ-|-*lȳssei*
(Ulyssei — *synæresis*).
81. *ūn' eō*-|-dēmqu' īgnī sīc nōstrō Dāphnĭs ămōrē
(eōdem — *synæresis:* ūn' eō — *a spondee*).
108. Crēdĭmŭs | *ān quĭ ă*-|-mānt īpsī sĭbĭ sōmnĭă fīngūnt
(quĭ — *preserved from elision, and shortened before the following vowel*).

ECLOGUE 9.

66. Dēsĭnĕ plūră pŭ-|-*ēr ēt* | quŏd nūnc īnstăt ăgāmŭs
(puēr — *cæsura*).

ECLOGUE 10.

12. ūllă mŏrām fēcērĕ nĕqu' āŏnĭ-|-*ā ăgăn*-|-īppē
(Aoniā — *the* A *preserved from elision, and made long by cæsura*).
13. īll' ĕtĭām laū-|-*rī ĕtĭ*-|-ām flēvērĕ mȳrīcæ
(laurī — *cæsura — preserved*).
69. ōmnĭă vīncĭt ă-|-*mōr ēt* | nōs cēdāmŭs ămōrī
(Amōr — *cæsura*).

GEORGICS, 1.

4. Sīt pĕcŏ-|-*rī ăpĭ*-|-būs quānt' ēxpĕrĭēntĭă pārcīs
(pecorī — *cæsura — preserved*).
31. Tēquĕ sĭbī gĕnĕrūm Thē-|-*tĭs ĕmăt* | ōmnĭbŭs ūndīs
(Thetīs — *cæsura*).
138. Plēĭă-|-*dās Hȳă*-|-dās clārāmquĕ Lȳcāŏnĭs ārctōn
(Pleïadās — *cæsura*).
153. Lāppæ-|-*quē trĭbŭ*-|-līqu' īntērquĕ nĭtēntĭă cūltā
(lappæquē — *cæsura*).
164. Trībŭlă-|-*quē trăhĕ*-|-æqu' ēt ĭnīquō pōndĕrĕ rāstrī
(tribulaquē — *cæsura*).

165. Vīrgĕă prætĕrĕă, Cĕlĕī vīlīsquĕ sŭpēllēx
(Cĕlĕī — *Three syllables — all regular — the original Greek name being, not* Κηλευς, Κηλεος, *but* Κελεος, Κελεου, *as in* Pausanias, Attic. *and* Apollodorus, Περὶ Θεῶν, lib. 1.)
221. āntĕ tĭb' ēō-|-*æ āt*-|-lāntĭdēs ābscōndāntŭr
(Eoæ — *cæsura — preserved — spondaic*).
281. Tēr sūnt cōnā-|-*tī īm*-|-pōnĕrē | *Pēlĭŏ* | ōssām
(conatī — *cæsura — preserved:* Peliŏ — *the* O *preserved, and shortened*).
295. Aūt dūlcīs mūstī Vūlcānō dēcŏquĭt | *hūmŏ-r'Et* foliis . . . . .
(humor' Et — *synapheia, and elision*).
332. *Aūt ăthŏ* | aūt Rhŏdŏpēn aūt āltă Cĕraūnĭă tēlō
(Athŏ — *the* O *preserved from elision, and shortened before the following vowel*).
341. Tūnc pīnguēs āg-|-*nī ēt* | tūnc mōllīssĭmă vīnă
(agnī — *cæsura — preserved*).
352. æstūs-|-*quē plŭvĭ*-|-āsqu' ĕt ăgēntēs frīgŏră vēntōs
(æstusquē — *cæsura*).
371. Eūrī-|-*quē Zĕphў*-|-rīquē tŏnāt dŏmŭs ōmnĭă plēnīs
(Euriquē — *cæsura*).
397. *Tēnŭĭă* | nēc lānæ pēr cœlūm vēllĕră fērrī
(tēn-wĭă, *or* tēn-vĭă. *See Georgics*, 4, 297.)
437. *Glaūcō* | ēt Pănŏ-|-*pēæ ĕt* | īnōō Mĕlĭcērtæ
(Glaucō — *the* O *preserved from elision:* Panopeæ — *the* Æ *preserved and made short before the following vowel; as in Greek*).
482. *Flŭvĭō*-|-rūm rēx ērĭdănūs cāmpōsquĕ pĕr ōmnēs
(fluviorum. — Flŭvĭō *might be read as an anapæst, if the anapæst were certainly admissible into the hexameter: but it may more properly be read as a spondee,* flūw-yō, *or* flūv-yō.

GEORGICS, 2.

5. Mūnĕrĭbūs tĭbĭ pāmpĭnĕō grăvĭ-|-*dūs aū*-|-tūmnō
(gravidūs — *cæsura — the verse spondaic*).
69. īnsĕrĭtūr vēr' ēt fœtū nŭcĭs ărbŭtŭs | *hŏrrĭ-d'* Et steriles . . . . . .
(horrid' Et — *synapheia, and elision*).
71. Cāstănĕæ fā-|-*gūs ŏr*-|-nūsqu' īncānŭĭt ālbō
(fagūs — *cæsura*).
86. ōrchădĕs ēt rădĭ-|-*ī ĕt ă*-|-māră paūsĭă băccă
(radiī — *cæsura — preserved*).

121. Vēllĕrăqu' ūt fŏlĭis dēpēctānt | *tĕnŭă* | Sērēs
(tēn-wĭă, *or* tēn-vĭă. *See Georgics*, 4, 297.)
129. *Mĭscŭĕ*-|-rūntqu' hērbās ēt nōn īnnŏxĭă vērbā
(miscŭĕ-, *a dactyl by systole*).
144. Īmplēvērĕ tĕnēnt ŏlĕ-|-*æ ăr*-|-mēntăquĕ lætā
(oleæ — *cæsura — preserved*).
180. *Tĕnŭis* ŭ-|-b' ārgīll' ēt dūmōsīs cālcŭlŭs ārvīs
(tēn-wĭs, *or* tēn-vĭs, *as above in verse* 121).
200. Nōn lĭquĭdī grĕgĭbūs fōntēs nōn grāmĭnă | *deĕrūnt*
(dērunt — *crasis*).
211. āt rŭdĭs,ēnĭtŭ-|-*ĭt īm*-|-pūlsō vōmĕrĕ cāmpūs
(enituĭt — *cæsura*).
23?. *Sī dee*-|-rūnt rūrūm pĕcŏrīqu' ēt vĭtĭbūs ālmīs
(sī dĕĕ *may be a dactyl, the* De *becoming short before the following vowel — or a spondee by crasis, as in verse* 200 *above*).
344. Sī nōn tāntă quĭēs īrēt frīgŭsquĕ că-|-*lōrēm-qu'* Inter . . . . . .
(caloremqu' Inter — *synapheia, and elision*).
443. Nāvĭgĭīs pīnōs dŏmĭbūs cē-|-drūmquĕ cŭ-|-*prēssōs-qu'* Hinc . . . . . .
(cupressosqu' Hinc — *synapheia, and elision*).
453. Cōrtĭcĭbūsquĕ căvīs vĭtĭōsæqu' īlĭcĭs | *ălveō*
(alveō — *synæresis*).
464. Īllūsāsqu' aūrō vēstēs ĕphȳrēĭăqu' ærā.
480. ōbjĭcī-|-būs rūptīs rūrsūsqu' īn s' īpsă rĕsīdānt.
487. *Spērchē*-|-ōsqu' ēt vīrgĭnĭbūs bācchātă Lăcænīs
(Sperchēos — *the penultima a diphthong in Greek*).
488. *Tăygĕ*-|-t' ō quī mē gĕlĭdīs īn vāllĭbūs Hæmī.

GEORGICS, 3.

44. *Tăygĕ*-|-tīquĕ cănēs dŏmĭtrīxqu' ĕpĭdaūrŭs ĕquōrūm
60. ætās Lūcīnām jūstōsquĕ pă-|-*tī hȳmĕ*-|-næōs
(patī — *cæsura — preserved ; the* H *having no effect*).
76. āltĭŭs īngrĕdĭ-|-*tūr ēt* | mōllĭă crūră rĕpōnīt
(ingreditūr — *cæsura*).
118. æquŭs ŭtērquĕ lă-|-*bōr æ*-|-quē jŭvĕnēmquĕ măgīstrī
(labōr — *cæsura. Perhaps, originally*, labōs).
155. ārcēbīs grăvĭdō pĕcŏ-|-*rī ăr*-|-mēntăquĕ pāscēs
(pecorī — *cæsura — preserved*).
167. Cērvīcī sūb-|-*nēctĕ dĕ*-|-hīnc ŭbĭ lībĕră cōllā
(dĕhinc — *the* E *preserved, and shortened before* I).
18?. Īnvălĭ-|-*dūs ĕtĭ*-|-āmquĕ trĕmēns ĕtĭ' īnscĭŭs ævī
(invalidūs — *cæsura*).

242. ōmn' ădēō gĕnŭs īn tērrīs hŏmĭnŭmquĕ fĕ-|-*rārūm-qu'* Et gĕnŭs . . . . . .
(ferarumqu' Et — *synapheia, and elision*).
276. Sāxă pĕr ēt scŏpŭlōs ēt dēprēssās cōnvāllēs
(*spondaic*).
283. *Miscŭĕ-*|-rūntqu' hērbās ēt nōn īnnŏxĭă vērbă
(miscŭĕrunt, *as before in Georgics*, 2, 129).
332. Sīcŭbī māgnă Jŏ-|-*vīs ăn-*|-tīquō rōbŏrĕ quērcŭs
(Jovīs — *cæsura*).
377. ōtī' ăgūnt tērrā cōngēstăquĕ rōbŏră | *tōtās-qu'* Advōlvĕrĕ . . . . . .
(totasqu' Advolvêre — *synapheia, and elision*).
385. Lāppæ-|-*quē trĭbŭ-*|-līqu' ābsīnt fŭgĕ pābŭlă lætā
(lappæquē — *cæsura*).
449. ēt spūmās mīscēnt ārgēntī vīvăquĕ | *sŭlfŭ-r'* Idæasque pices . . . . . .
(sulfur' Idæasque — *synapheia, and elision*).

GEORGICS, 4.

4. Māgnănĭmōsquĕ dŭcēs tō-|-*tĭūs-*|-qu' ōrdĭnĕ gēntīs.
34. Seū lēntō fŭĕrīnt āl-|-*veārĭă* | vīmĭnĕ tēxtā
(alveāria — *synæresis*).
38. Nēquīdqu' īn tēctīs cērtātīm | *tĕnŭĭă* | cērā
(tēn-vĭă. *See Georgics*, 4, 297.)
92. Nām dŭō sūnt gĕnĕr' hīc mĕlī-|-*ōr īn-*|-sīgnīs ēt ōrē
(meliōr — *cæsura*).
137. īllĕ cŏmām mōllīs jām tōndē-|-*bāt hŷă-*|-cīnthī
(tondebāt — *cæsura*).
222. Tērrās-|-*quē trāc-*|-tūsquĕ mărīs cœlūmquĕ prŏfūndūm
(terrasquē — *cæsura*).
232. *Tāÿgĕt-*|-ē sĭmŭl ōs tērrīs ōstēndĭt hŏnēstūm.
233. *Plĭās ĕt* | ōcĕănī sprētōs pĕdĕ rēppŭlĭt āmnēs.
243. *Stĕllĭ' ĕt* | lŭcĭfŭgīs cōngēstă cŭbīlĭă blāttīs
(Stell' yet — *elision, and synæresis*).
270. Cēcrŏpĭūmquĕ thŷm' ĕt grăv' ŏlēntĭă | *cēntaū-*|-rēā
(grăv' ŏlentia — *elision:* cēntaūrēā — *spondaic*).
297. *Părĭĕtĭ-*|-būsquĕ prĕmūnt ārctīs ēt quātŭŏr āddūnt
(pārjĕtĭbus, *or* pār-yĕtĭbus. *The first syllable in* quatuor *may be considered as common.*)

In this verse, some prosodians make Părĭĕtĭ *a* proceleusmatic *foot; and it is true that some ancient grammarians considered it as such, and scanned accordingly in this and other similar cases. But it is worthy of remark, that there does not appear to be a single example*

of a supposed proceleusmatic *or* anapæst *in any hexameter or pentameter verse of any good Latin author, which may not be reduced to a dactyl or spondee by the aid of the* J *or* Y, *as in the line before us, or of the* V *or* W, *as in* Tenuia *and* Fluviorum, *Georgics*, 1, 397 *and* 482. *Nor is such conversion of the* I *and the* U *a fanciful innovation, unsanctioned by ancient authority, as may be fairly presumed in the case of the* U, *and positively concluded in that of the* I, *from the two subjoined hexameters of Lucretius, and the accompanying Phalæcian of an anonymous ancient poet; since, on the one hand, the word* Tenuis *cannot otherwise be made to furnish the concluding spondee, and, on the other,* Parieti *necessarily* must *be read* Pārjĕtĭ *or* Pār-yĕtĭ, *to constitute a dactyl, the only foot admissible in its present station:*

> Propterea quia corpus aquæ natūrăquĕ | *tenuis*
> Aëris. . . . . . (2, 232).
> Quippe etenim ventus subtili cōrpŏrĕ | *tenuis*
> (4, 903).
> Templi | *pārĭĕtĭ*-|-bus tui notavi.

Besides, if the proceleusmatic *and* anapæst *were really admissible into the Latin heroic metre, and intentionally introduced by the poets, we might surely expect to find some examples less questionable than those where the* I *or the* V *is concerned: and, until some such are produced from* good and unquestionable *authority, it may be allowed to deny, or at least to doubt, the ligitimate admissibility of the* proceleusmatic *or* anapæst *into Latin heroic verse.*

336. Drȳmō-|-*quē Xăn*-|-thōquĕ Lĭgēăquĕ Phȳllŏdŏcēquē
(Drymoquē — *cæsura*).

343. ātqu' ĕphȳ-|-*rē āt*-|-qu' ōpĭs ĕt āsĭă Dēĭŏpēa
(Ephyrē — *cæsura — preserved*).

355. Trīstĭs ărīstæūs Pē-|-*neī gĕnĭ*-|-tōrĭs ăd ūndām
(Peneī — *synæresis*).

388. Cærŭlēŭs Prō-|-*teūs măg*-|-nūm quī pīscĭbŭs æquōr
(Proteūs — *diphthong*).

392. Grāndævūs Nē-|-*reūs nō*-|-vīt nāmqu' ōmnĭă vātēs
(Nereūs — *diphthong*).

422. īntūs sē vāstī Prō-|-*teūs tĕgĭt* | *ōbjĭcĕ* | sāxī
(Proteūs — *as in verse* 388 : ōbjĭcĕ — *of* objex, *from* objicio; *for* obex, *without the* J, *has the first syllable short*).

429. Quūm Prō-|-*teūs cōn-*|-*suētă pĕ*-|-tēns ē flūctĭbūs āntrā
(Proteūs — *as above:* consuēta — *synæresis*).
447. Scīs Prō-|-*teū scīs* | īpsĕ nĕqu' ēst tē fāllĕrĕ quīdquām
(Proteū — *diphthong, as in* Proteus *above*).
453. Nōn tē nūllī-|-*ūs ĕx*-|-ērcēnt nūmĭnĭs īræ
(nulliūs — *cæsura*).
461. īmplērūnt mōntēs flērūnt Rhŏdŏ-|-*pēĭæ* | ārcēs
(Rhodopēĭæ — *the Æ preserved from elision, and made short before the following vowel*).
463. ātquĕ Gĕ-|-*tæ āt*-|-qu' Hēbrŭs ĕt āctĭās ōrī-|-thyīā
(Getæ — *cæsura — preserved:* ōrīthyīā — *the* Y I *a single syllable, as in the Greek: the verse spondaic. See Æneid,* 12, 83.)
528. Hæc Prō-|-*teūs ĕt* | sē jāctū dĕdĭt æquŏr ĭn āltūm
(Proteūs — *diphthong, as before*).
545. īnfĕrĭās ōr-|-*pheī Lē*-|-thæă păpāvĕră mīttēs
553. īnfĕrĭās ōr-|-*pheī mīt*-|-tīt lūcūmquĕ rĕvīsīt
(Orpheī — *in both cases synæresis*).

ÆNEID, 1.

16. Pōsthăbĭtā cŏlŭīssĕ Să-|-*mō hīc* | īllĭūs ārmā
(Samō — *cæsura — preserved*).
41. ūnĭūs ōb nōx' ēt fŭrĭās ājācĭs ŏ-|-*īleī*
(Oïleī — *synæresis*).
73. *Cōnnŭbĭ*-|-ō jūngām stăbĭlī prŏprĭāmqŭe dĭcābō
(*the* U *in* connubio *may be considered as common*).
120. Jām vălĭd' īlĭŏ-|-*neī nă*-|-vēm jām fōrtĭs ăchātæ
(Ilioneī — *synæresis*).
131. Eūr' ăd sē Zĕphy̆rūmquĕ vŏ-|-*cāt dehīnc* | tālĭă fātūr
(d'hinc — *elision*).
220. Præcĭpŭē pĭūs ænēās nūnc ācrĭs ŏ-|-*rōnteī*
(Oronteī — *synæresis*).
256. ōscŭlă lībāvīt nā-|-*tæ dehīnc* | tālĭă fātūr
(d'hinc — *elision*).
308. Quī tĕnĕāt n' īncūltă vĭ-|-*dēt hŏmĭ*-|-nēsnĕ fĕrænē
(vidēt — *cæsura*).
332. Jăctēmūr dŏcĕās īgnār' hŏmĭnūmquĕ lŏ-|-*cōrūmqu'* Erramus . . . . . .
(locorumqu' Erramus — *synapheia, and elision*).
405. ēt vēr' īncēssū pătŭ-|-*īt dĕă* | īll' ŭbĭ mātrēm
(deă — *the* A *preserved from elision*).
448. ærĕă cuī grădĭbūs sūrgēbānt līmĭnă | *nĕxæqu'* Ære trabes . . . . . .
(nexæqu' Ære — *synapheia, and elision*).

478. Pēr têrr' ĕt vērsā pūl-|-*vis in*-|-scrībĭtŭr **hāstā**
(pulvīs — *cæsura*).
500. Hīnc ātqu' hīnc glŏmĕrāntŭr ŏ-|-*rēădĕs* | īllă phărētrām.
521. Māxĭmŭs īlĭŏ-|-*neūs plăcĭ*-|-dō sic pēctŏrĕ cœpīt
(Ilioneūs — *diphthong*).
559. Tālĭbŭs īlĭŏ-|-*neūs cūnc*-|-tī sĭmŭl ōrĕ frĕmēbānt
(Ilioneūs — *diphthong*).
611. īlĭŏ-|-*nēă pĕ*-|-tīt dēxtrā lævāquĕ Sĕrēstūm
(Ilionēă — *the* E *long, according to the Ionic dialect.*)
617. Tūn' īll' ǣnēās quēm Dārdănĭ-|-*ō ăn*-|-chīsǣ
(Dardaniō — *cæsura* — *preserved: spondaic verse*).
651. Pērgămă quūm pĕtĕ-|-*rēt in*-|-cōncēssōsqu' hўmĕnǣōs
(peterēt — *cæsura*).
668. Līttŏră jāctē-|-*tūr ŏdĭ*-|-īs Jūnōnĭs ĭnīquǣ
(jactetūr — *cæsura*).
698. *Aūreā* | cōmpŏsŭīt spōndā mĕdĭāmquĕ lŏcāvīt
(aureā — *synæresis*).
726. ātrĭă dēpēndēnt lўchnī lăquĕārĭbŭs | *aūreīs*
(aureīs — *synæresis*).

ÆNEID, 2.

7. Mўrmĭdŏnūm Dŏlŏpūmv' aūt dūrī mīlĕs ŭ-|-*lўssēī*
(Ulysseī — *synæresis*).
16. ǣdĭfĭcānt sēctāqu' īntēxūnt | *ăbiĕtĕ* | cōstās
(ābjĕtĕ, *or* āb-yĕtĕ. *See Georgics*, 4, 297.)
68. Cōnstĭtĭt ātqu' ŏcŭlīs Phrўgĭ' āgmĭnă cīrcūmspēxīt
(*spondaic*).
90. Gēssĭmŭs īnvĭdĭā pōstquām pēllăcĭs ŭ-|-*lўssēī*
(Ulysseī — *synæresis*).
264. ēt Mĕnĕ-|-*lāūs ĕt* | īpsĕ dŏlī fābrĭcātŏr ĕ-|-*pēŏs*.
318. ēcc' aūtēm tēlīs Pān-|-*thŭs ĕ*-|-lāpsŭs ăchīvūm
319. *Pănthŭs* | ōthrўădēs ārcĭs Phœbīquĕ săcērdōs
322. Quō rēs sūmmă lŏcō Pān-|-*thū quām* | prēndĭmŭs ārcēm
(Panthūs, Panthū — *long, from the Greek* ΟΥ).
339. āddūnt sē sŏcĭōs Rhī-|-*peūs ĕt* | māxĭmŭs ārmīs
(Rhipeūs — *diphthong*).
369. Lūctŭs ŭbīquĕ pă-|-*vōr ĕt* | plūrĭmă mōrtĭs ĭmāgō
(pavōr — *cæsura*).
371. āndrŏgĕ-|-*ŭs ŏf*-|-fērt nōbīs sŏcĭ' āgmĭnă crēdēns
(Androgeūs, *cæsura*).
394. Hōc Rhī-|-*peūs hōc* | īpsĕ Dўmās ōmnīsquĕ jŭvēntūs
(Rhipeūs — *diphthong*).

411. Nōstrōr' ōbrŭī-|-*mūr ŏrī*-|-tūrquĕ mĭsērrĭmă cædēs
(obruimūr — *cæsura*).
419. Spūmĕŭs ātqu' īmō Nē-|-*reūs cĭĕt* | æquŏră fūndō
(Nereūs — *diphthong*).
426. Prōcūmbīt cădĭt ēt Rhī-|-*peūs jūs*-|-tĭssĭmūs ūnūs
(Rhipeūs — *diphthong*).
429. Cōnfīx' ā sŏcĭīs nēc tē tŭă plūrĭmă | *Pānthū*
(Panthū — *See verse* 322).
436. Jām grăvĭōr Pēlĭās ēt vūlnĕrĕ tārdŭs ŭ-|-*lȳssei*
(Ulyssei — *synæresis*).
442. Hærēnt | *pārĭĕtĭ*-|-būs scālæ pōstēsquĕ sŭb īpsōs
(pārjĕtĭbus, *or* pār-yĕtĭbus. *See Georgics*, 4, 297.)
492. Cūstōdēs sūffĕrrĕ vălēnt lăbăt | *ārĭĕtĕ* | crēbrō
(ārjĕtĕ, *or* ār-yĕtĕ. *See Georgics*, 4, 297.)
563. ēt dīrēptă dŏ-|-*mūs ēt* | pārvī cāsŭs Īūlī
(domūs — *cæsura*).
745. Quēm nōn īncūsāv' āmēns hŏmĭnūmquĕ dĕ-|-*ōrūm-qu'* Aūt quĭd ĭn . . . . . .
(qu' Aut — *synapheia, and elision*).
774. ōbstŭpŭ-|-*ī stĕtĕ*-|-rūntquĕ cŏm' ēt vōx faūcĭbŭs hæsīt
(stĕtĕrunt — *systole*).

ÆNEID, 3.

12. Cūm sŏcĭīs nātōquĕ Pĕnātĭbŭs ēt māgnīs dīs
(*spondaic*).
48. ōbstŭpŭī *stĕtĕ*runtque, &c. *as in Æneid*, 2, 774.
74. Nērĕĭdūm mā-|-*trī ēt* | Nēptū-|-*nō æ*-|-gæō
(matrī — *cæsura — preserved:* Neptunō — *the same: a spondaic verse*).
91. Līmĭnă-|-*quĕ laū*-|-rūsquĕ dĕī tōtŭsquĕ mŏvērī
(liminaquē — *cæsura*).
112. īdæūmquĕ nĕ-|-*mūs hīnc* | fīdă sĭlēntĭă săcrīs
(nemūs — *cæsura*).
122. īdŏmĕ-|-*nēă dŭ*-|-cēm dēsērtăquĕ līttŏră Crētæ
(Idomenēa — *the Ionic* E *long* — Eta *for* E-psilon).
135. Jāmquĕ fĕ-|-*rē sĭc*-|-cō sūbdūctæ līttŏrĕ pūppēs
(ferē — E *common*).
136. *Cōnnŭbĭ*-|-*īs — four syllables. See Æneid*, 1, 73.
211. *īnsŭlæ* | Īŏnĭ' īn māgnō quās dīră Cĕlænō
(insulæ — *the Æ preserved, and shortened before a vowel:* īŏnī' — *a dactyl*).
212. *Hārpyī*-|-æquĕ cŏlūnt ălĭæ Phīnēĭă pōstquām
(Hārpyiæ — Hārpyī, *a spondee: the* YI *a diphthong, as in the Greek* 'Αρπυῖα. *See, below, verses* 249 *and* 365.)

226. *Hărpyī'* | ēt māgnīs quătĭūnt clāngōrĭbŭs ālīs
(Hārpyī — *as in the preceding line*).
249. ēt pătrĭ' | *Hărpyĭ*-|-ās īnsōntēs | pēllĕrĕ rēgnō
(Harpyīās — Hārpyī, *a spondee. See verse* 212.)
354. *Aŭlă'* | īn mĕdĭō lībābānt pōcŭlă Bācchī
(aulaï — *antique diæresis of the diphthong Æ in the genitive* aulæ. *See Æneid*, 6, 747, *and* 9, 26.)
365. Sōlă nŏvūm dīctūquĕ nĕfās Hār-|-*pyĭă Cĕ*-|-læ̅nō
(Harpyīa — pyī, *a diphthong. See verse* 212.)
464. *Dōnă dĕ*-|-hīnc aūrō grăvĭ-|-*ă sēc*-|-tōqu' ĕlĕphāntō
(dĕhinc — *the* E *preserved from elision, and shortened before the* I : graviā — *cæsura*).
475. Cōnjŭgĭ' ānchī-|-*sā Vĕnĕ*-|-rīs dīgnātĕ sŭpērbō
(Anchisā — A *in the vocative* — *cæsura*).
504. ātqu' īdēm cā-|-*sūs ŭ*-|-nām făcĭēmŭs ŭtrāmquē
(casūs — *cæsura*).
517. ārmātūmq' aūrō cīrcūmspĭcĭt | *ōrī*-|-ōnā
(*spondaic*).
549. Cōrnŭă vēlātār' ōbvērtĭmŭs āntēnnārūm
(*spondaic*).
578. Fām' ēst ēncĕlădī sē-|-*m'ūstūm* | fūlmĭnĕ cōrpŭs
(semiustum, sem'ūstum — *elision*).
606. Sī pĕrĕ-|-*ō hŏmĭ*-|-nūm mănĭbŭs pĕrĭīssĕ jŭvābīt
(pereō — *cæsura* — *preserved*).
613. Sūm pătrĭ' ēx īthăcā cŏmēs īnfēlīcĭs ŭ-|-*lȳssēī*
(Ulyssei — *synæresis*).
681. *Cōnstĭtĕ*-|-rūnt sīlv' āltă Jŏvīs lūcūsvĕ Dĭānæ̅
(constitĕrunt — *systole*).
691. Līttŏr' ăchēmĕnĭdēs cŏmĕs īnfēlīcĭs ŭ-|-*lȳssēī*
(Ulyssei — *synæresis*).
702. īmmānīsquĕ Gĕ-|-*lā flŭvĭ*-|-ī cōgnōmĭnĕ dīctā
(Gelā — *cæsura*).

ÆNEID, 4.

64. Pēctŏrĭ-|-*būs ĭnhĭ*-|-āns spīrāntĭă cōnsŭlĭt ēxtā
(pectoribūs — *cæsura*).
126. *Cōnnŭbĭ*-|-*ō* — *four syllables. See Æneid*, 1, 73.
146. Crētēs-|-*quē Drȳŏ*-|-pēsquĕ frĕmūnt pīctīqu' ăgăthȳrsī
(Cretesquē — *cæsura*).
168. *Cōnnŭbĭ*-|-*īs* — *four syllables. See Æneid*, 1, 73.
222. Tūm sīc Mērcŭrĭ' āllŏquĭ-|-*tūr ăc* | tālĭă māndāt
(alloquitūr — *cæsura*).
235. Quīd strŭĭt aūt quā | *spē ĭnĭ*-|-mīc' īn gēntĕ mŏrātūr
(spē — *preserved from elision*).

469. Eūmĕnĭdūm vĕlūtī dēmēns vĭdĕt āgmĭnă | *Pēnthĕūs*
(Pentheūs — *diphthong*).
558. ōmnĭă Mĕrcŭrĭō sĭmĭlĭs vōcēmquĕ cŏ-|-*lōrēm-qu'* Et crines . . . . . .
(qu' Et — *synapheia, and elision*).
629. īmprĕcŏr ārm' ārmĭs pŭgnēnt īpsīquĕ nĕ-|-*pōtēs-qu'* Hæc . . . . . .
(qu' Hæc — *synapheia, and elision*).
667. Lāmēntīs gĕmĭtūqu' ĕt fœmĭnĕ-|-*ō ŭlŭ*-|-lātū
(fœmineō — *cæsura — preserved*).
686. *Sēm'ănĭ*-|-mēmquĕ sĭnū gērmān' āmplēxă fŏvēbāt
(semianimem, sēm'ănĭmem — *syncope*).

ÆNEID, 5.

116. Vēlō-|-cēm Mnē-|-*sthēūs ăgĭt* | ācrī rēmĭgĕ Prīstīn
117. Mōx ĭtă-|-lūs Mnē-|-*sthēūs gĕnŭs* | ā quō nōmĭnĕ Mēmmī
(Mnestheūs — EU, *diphthong*).
184. Sĕrgēstō Mnē-|-*sthēīquĕ Gӯ*-|-ān sŭpĕrārĕ mŏrāntēm
(Mnestheī — *synæresis*).
186. Nĕc tōtā tămĕn īllĕ prĭ-|-*ŏr prăĕ*-|-ūntĕ cărīnā
(prăĕunte — *the Æ shortened before the following vowel*).
189. Hōrtātūr Mnē-|-*sthēūs nūnc* | nūnc īnsūrgĭtĕ rēmīs
(Mnestheūs — *diphthong*).
261. Vīctŏr ăpūd răpĭdūm Sĭmŏēntă sŭb | *īlĭŏ* | āltō
(Iliŏ — *the O preserved from elision, and shortened before the following vowel*).
263. Vīx īllām fămŭlī Phē-|-*gēūs Săgă*-|-rīsquĕ fĕrēbānt
(Phegeūs — *diphthong*).
269. Pūnĭcĕīs ībānt ēvīnctī tēmpŏră | *tænīs*
(tæniis, tænīs — *crasis*).
284. ōllī sērvă dă-|-*tūr ŏpĕ*-|-r' haūd īgnāră Mĭnērvæ
(datūr — *cæsura*).
327. Jāmquĕ fĕ-|-*rē spătĭ'* | ēxtrēmō fēssīquĕ sŭb īpsām
(ferē. *See Æneid*, 3, 135.)
337. ēmĭcăt Eūrӯă-|-*lūs ēt* | mūnĕrĕ vīctŏr ămīcī
(Euryalūs — *cæsura*).
352. Dāt Sălĭō vīllīs ŏnĕrōs' ātqu' ūnguĭbŭs | *aūreīs*
(aureīs — *synæresis*).
422. ēt māgnōs mēmbrōr' ārtūs māgn' ōssă lă-|-*cērtōs-qu'* Exuit . . . . . .
(qu' Exuit — *synapheia, and elision*).
432. *Gĕnuă lă*-|-bānt vāstōs quătĭt ægĕr ănhēlĭtŭs ārtūs
(gĕn-wă, *or* gĕn-vă. *See Georgics*, 4, 297.)

521. ōstēntāns ārtēmquĕ pă-|-*tĕr ăr*-|-cūmquĕ sŏnāntēm
(patēr — *cæsura*).
537. ānchīsæ gĕnĭtōr' īn māgnō mūnĕrĕ | *Cīssēŭs*
(Cisseŭs — *diphthong*).
589. *Părĭĕtĭ*-|-būs tēxtūm cæcīs ĭtĕr āncĭpĭtēmquĕ
(pārjĕtĭbus, *or* pār-yĕtĭbus. *See Georgics*, 4, 297.)
663. Trānstră pĕr ēt rēmōs ēt pīctās | *ăbiĕtĕ* | pūppēs
(ābjĕtĕ, *or* āb-yĕtĕ. *See Georgics*, 4, 297.)
697. īmplēntūrquĕ sŭpēr pūppēs sē-|-*m'ūstă mă*-|-dēscūnt
(semiusta, sēm'ūstă — *elision*).
722. *Vīsă dĕ*-|-hĭnc cœlō făcĭēs dēlāpsă pārēntĭs
(dĕhinc — *the* E *preserved from elision, and shortened before the* I).
735. Cōncĭlĭ' ēlȳsĭūmquĕ cŏ-|-*lō hūc* | cāstă Sĭbȳllă
(colō — *cæsura* — *preserved*).
753. Rōbŏră nāvĭgĭīs āptānt rēmōsquĕ rŭ-|-*dēntēs-qu'* Exigui . . . . . .
(qu' Exigui — *synapheia, and elision*).
761. āc lūcūs lātē săcĕr āddĭtūr ānchī-|-sēō
(*spondaic*).
826. Nēsæē Spīōquĕ Thălīăquĕ Cȳmŏdŏcēquē
853. Nūsqu' āmīttē-|-*bāt ŏcŭ*-|-lōsquĕ sūb āstră tĕnēbāt
(amittebāt — *cæsura*).

ÆNEID, 6.

16. *īnsuē*-|-tūm pĕr ĭtēr gĕlĭdās ēnāvĭt ăd ārctōs
(insuētum — suē, *a single syllable — very rarely otherwise*).
33. Bīs pātrĭæ cĕcĭdērĕ mănūs quīn prōtĭnŭs | *ōmnĭă*
(omniă — *synæresis*).
119. Sī pŏtŭĭt mānēs ārcēssĕrĕ cōnjŭgĭs | *ōrphēŭs*
(Orpheŭs — *diphthong*).
126. Trōs ānchīsĭă-|-*dă făcĭ*-|-lĭs dēscēnsŭs ăvērn' ēst
(Anchisiadă. *See* Anchisă, *Æneid*, 3, 475.)
201. īnd' ŭbĭ vēnēr' ăd faū-|-*cēs grăv'ŏ*-|-lēntĭs ăvērnī
(grăv'ŏlentis — *elision*).
254. Pīnguĕ sŭ-|-*pĕr ŏlĕ'* | īnfūndēns ārdēntĭbŭs ēxtīs
(supĕr — *cæsura*).
280. *Fĕrreī*-|-qu' Eūmĕnĭdūm thălăm' ēt Dīscōrdĭă dēmēns
(ferreī — *synæresis*).
287. ēt cēntūmgĕmĭnŭs Brĭă-|-*reūs āc* | bēllŭă Lērnæ
(Briareūs — *diphthong*).
289. Gōrgŏnĕs | *Hărpȳĭ*-|-æqu' ēt fōrmă trĭcōrpŏrĭs ūmbræ.

190. *Aūreā* | pērcūssūm vīrgā vērsūmquĕ vĕnēnīs
(aureā — *synæresis*).
212. Dīxĕrăt ēt dīct' īlĭŏ-|-*neūs sic* | vōcĕ sĕcūtūs
(Ilioneūs — *diphthong*).
226. Sūbmŏvĕt ōcĕă-|-*nō ēt* | sī qu' ēxtēntă plăgārūm
(Oceanō — *cæsura* — *preserved*).
237. Præfĕrĭmūs mănĭbūs vīttās ăc vērbă prĕ-|-*cāntiā*
(precantiā — *synæresis, as in* omniā, *Æneid*, 6, 33).
249. Tālĭbūs īlĭŏ-|-*neī dīc*-|-tīs dēfīxă Lătīnūs
(Ilioneī — *synæresis*).
253. . . . . *cōnnŭbĭ*-|-*ō* — *four syllables. See Æneid*, 1, 73.
262. Dīvĭtĭs ūbĕr ăgrī Trōjæv' ōpŭlēntĭă | *deērĭt*
(deerit, dērit — *crasis*).
303. Prŏfŭĭt ōptātō cōndūntūr Tȳbrĭdĭs | *ālveō*
(alveō — *synæresis*).
333. . . . . *cōnnŭbĭ*-|-*īs. See Æneid*, 1, 73.
398. Sūstĭnĕt āc nātæ Tūrnīquĕ că-|-*nīt hȳmĕ*-|-næōs
(canīt — *cæsura*).
470. Sē sătĭs āmbōbūs Teūcrīsquĕ vĕnīrĕ Lă-|-*tīnīs*-
qu' Hæc ubi . . . . . .
(qu' Hæc — *synapheia, and elision*).
485. Nūtrībānt Tȳr-|-*rheūsquĕ pă*-|-tĕr cuī rēgĭă pārēnt
(Tyrrheūs — *diphthong*).
508. . . . . Tyrrheūs — *the same*.
524. Stīpĭtĭbūs dūrīs ăgĭtūr sūdĭ-|-*būsvĕ præ*-|-ūstīs
(prĕustis — *the Æ shortened before the following vowel*).
532. Nātōrūm Tȳr-|-*rheī fŭĕ*-|-rāt quī māxĭmŭs ălmō
(Tyrrheī — *synæresis*).
609. Cēnt' æ-|-*reī claū*-|-dūnt vēctēs ætērnăquĕ fērrī
(æreī — *synæresis*).
631. ārdĕă Crūstūmĕrīqu' ēt tūrrĭgĕ-|-*ræ ān*-|-tēmnæ
(turrigeræ — *cæsura* — *preserved* — *spondaic verse*).

ÆNEID, 8.

98. Quūm mūrōs ārcēmquĕ prŏ-|-*cūl āc* | rără dŏmōrūm
(procūl — *cæsura*).
165. āccēss' ēt cŭpĭdūs *Phĕnĕī* sūb mœnĭă dūxī
(Phĕnĕī — *three syllables* — *not a diphthong in the nominative* Phĕnĕ-ūs).
194. *Sēmihŏmĭ*-|-nīs Cācī făcĭēs quăm dīră tĕnēbāt
(sēm' hŏmĭnis — *elision*).
228. ēccĕ fŭrēns ănĭmīs ădĕrăt Tīrȳnthĭŭs | *ōmnēm*-
qu' Accessum . . . . . .
(qu' Accessum — *synapheia, and elision*).

249. Inclusumque cavo saxo [illegible]

292. Rege sub Eury-|-stheo fa-|-tis Junonis iniquæ
(Eurystheo — synæresis).

295. Nec te ullæ facies, non terruit ipse Typhœus
(Ty-phœ-us — phœ, a diphthong,
EU a diphthong. See Georgics, [illegible]).

337. Vix ea | dicta dedit [illegible]
(dehinc — the [illegible]).

363. [illegible] subiit — [illegible] | illum [illegible]
(subiit — cæsura).

372. Vulcanum alloquitur thalamoque hæc conjugis aureo
(aureo — synæresis).

383. Arma rogo genitrix nato. Te filia | Nerei
(Nerei — synæresis).

425. Brontesque Steropesque et nudus membra Pyracmon
(Brontesque — cæsura).

553. Pellis obit totum præfulgens unguibus aureis
(aureis — synæresis).

599. Inclusere cavi et nigra nemus | abiete cingunt
(abjete, or ab-yete. See Georgics, [illegible]).

ÆNEID, 9.

9. Sceptra Palatini sedemque pe-|-tit Evandri
(petit — the IT long, petiit, and by syncope,
spondaic).

26. Dives equum dives pic-|-tai | vestis et auri
(pictai — antique diæresis of the Æ).

32. Quum refluit campis et jam se condidit | alveo
(alveo — synæresis).

37. Ferte citi ferrum date | tela | scandite muros
(tela — diastole before the SC).

171. Tela gerunt instant Mne-|-stheus a-|-cerque Serestus
(Mnestheus — diphthong).

291. Hanc sine me spem ferre tu-|-i au-|-dentior ibo
(tui — cæsura — preserved).

306. . . . . Mnestheus — diphthong).

418. Dum trepi-|-dant iit | hasta Tago per tempus utrumque
(ivit, iit, a common syncope. — If read as a single syl-
lable, (which is by no means necessary,) [illegible]
crasis, and long of course.)

477. evolat infelix et fœmine-|-o ulu-|-latu
(fœmineo — cæsura — preserved).

480. Telorumque memor cœ-|-lum dehinc [illegible]
(d'hinc — elision).

501. īlĭŏ-|-*neī mŏnĭ*-|-t' ĕt mūltūm lăcrȳmāntĭs lŭlī
(Ilioneī — *synæresis*).
511. *ăssuē*-|-tī lōngō mūrōs dēfēndĕrĕ bēllō
(assuēti — *synæresis* — *rarely otherwise*).
569. īllĭŏ-|-*neūs săx'* | ātqu' īngēntī frāgmĭnĕ mōntĭs
(Ilioneūs — *diphthong*).
573. ōrtȳgĭūm Cæ-|-*neūs vic*-|-tōrēm Cæ̆nĕă Tūrnūs
(Cæneūs — EU, *diphthong*).
607. ăt pătĭēns ŏpĕrūm pārvōqu' *ăs*-|-*suētă jŭ*-|-vēntūs
(assuēta — *synæresis*).
610. Tērgă fătīgā-|-*mūs hăs*-|-tā nēc tārdă sĕnēctūs
(fatigamūs — *cæsura*).
618. Dīndȳm' ŭb' | *ăssuē*-|-tīs bĭfŏrēm dăt tībĭă cāntūm
(assuētis — *synæresis*).
647. āntīqu' īn Būtēn hīc Dārdănĭ-|-*ō ăn*-|-chīsæ̆
(Dardaniō — *cæsura* — *preserved* — *spondaic verse*).
650. ōmnĭă lōngǣvō sĭmĭlĭs vōcēmquĕ cŏ-|-*lōrēm*-
qu' Et crines . . . . . .
(qu' Et — *synapheia, and elision*).
653. Sĭt sătĭs ǣnĕă-|-*dā tē*-|-līs īmpūnĕ Nŭmānūm
(Æneadā — *as* Anchisā, *Æneid*, 3, 475).
674. *ăbiĕtĭ*-|-būs jŭvĕnēs pătrĭīs ēt mōntĭbŭs ǣquōs
(ābjĕtĭbus, *or* āb-yĕtĭbus. *See Georgics*, 4, 297.)
716. īnărĭmē Jŏvĭs īmpĕrĭīs īmpōstă Tȳ-|-*phō-eō*
(Typhō-eō — phō, *a distinct long syllable*).
767. ālcāndrūmqu' Hălĭūmquĕ Nŏēmŏnă-|-*quē Prȳtă*-|-nīm-
quē
(Noēmonaquē — *cæsura*).
779. }
781. } . . . . Mnēstheūs — *diphthong*.
812. }

ÆNEID, 10.

18. ō pătĕr | *ō hŏmĭ*-|-nūm dīvūmqu' ǣtērnă pŏtēstās
(ō hominum — *the interjection* O *never elided. It is here preserved long before the following vowel, though not always so in similar cases.*)
51. ēst ămă-|-*thūs ēst* | cēlsă mĭhī Păphŭs ătquĕ Cȳthērā.
(Amathūs — *naturally long* — *diphthong in the Greek*, Ἀμαθοῦς).
67. ītălĭām fātĭs pĕtĭ-|-*ĭt aŭ*-|-ctōrĭbŭs ēstō
(petiīt — *cæsura*).
116. Hīc fīnĭs fāndī sŏlĭō tūm Jūpĭtĕr | *aūreō*
aureō · - *synæresis*).

129. Nēc Clȳtĭō gĕnĭtōrĕ mĭnōr nēc frātrĕ Mĕ-|-*nēstheō*
(Mnestheō — *synæresis*).
136. īnclūsūm būx-|-*ō aūt* | ōrĭcĭā tĕrĕbīnthō
(buxō — *cæsura* — *preserved*).
141. Mæŏnĭā gĕnĕrōsĕ dŏ-|-*mō ŭbĭ* | pīnguĭă cūltā
(domō — *cæsura* — *preserved*).
143. āffŭĭt ēt Mnē-|-*stheūs quēm* | pūlsī prīstĭnă Tūrnī
(Mnestheūs — *diphthong*).
156. ēxtērnō cōmmīssă dŭ-|-*cī æ*-|-nēĭă pūppīs
(ducī — *cæsura* — *preserved*).
334. Tōrsĕrĭt īn Rŭtŭ-|-*lōs stĕtĕ*-|-rūnt qu' īn cōrpŏrĕ Grāiūm
(stetĕrunt — *systole*).
364. ārcădăs | *īnsuē*-|-tōs ăcĭēs īnfērrĕ pĕdēstrēs
(insuētos — *synæresis*).
378. *Deēst jăm* | tērră fŭgæ pĕlăgūs Trōjāmnĕ pĕtēmūs
(deest, dēst — *crasis*).
383. Pēr mĕdĭūm quā spīnă dĕ-|-*dīt hās*-|-tāmquĕ rĕcēptāt
(dedīt — *cæsura*).
394. Nām tĭbĭ Thȳmbrĕ că-|-*pūt Ev*-|-āndrĭūs ābstŭlĭt ēnsīs
(capūt — *cæsura*).
396. *Sēmiănĭ*-|-mēsquĕ mĭcānt dĭgĭtī fērrūmquĕ rĕtrāctānt
(sēm'ănĭmēs — *elision*).
402. Quām mĕdĭūs Rhœ-|-*teūs īn*-|-tērcĭpĭt ōptĭmĕ Teūthrā
(Rhœteūs — EU, *diphthong*).
404. Cædīt | *sēmiănĭ*-|-mīs Rŭtŭlōrūm cālcĭbŭs ārvā
(sēm'ănĭmis — *elision*).
433. Tēlă mănūsquĕ sĭ-|-*nīt hĭnc* | Pāllās īnstăt ĕt ūrgēt
(sinīt — *cæsura*).
487. ūn' eā-|-dēmquĕ vĭā sān-|-*guīs ănĭ*-|-mūsquĕ sĕquūntūr
(eādem — *synæresis:* ūn' eā — *spondee:* sanguīs — *cæsura*).
496. ēxănĭmēm răpĭēns īmmānĭă pōndĕră | *bāltei*
(balteī — *synæresis*).
720. Graīūs hōm' īnfēctōs līnquēns prŏfŭ-|-*gūs hȳmĕ*-|-næōs
(profugūs — *cæsura*).
764. Quūm pĕdĕs īncēdīt mĕdĭī pēr māxĭmă | *Nērei*
(Nereī — *synæresis*).
781. Stērnĭtŭr īnfēlīx ălĭēnō vūlnĕrĕ *cœlūm-qu'* Adspicit . . . . . .
(qu' Adspicit — *synapheia, and elision*).
867. Dīxĭt ĕt ēxcēptŭs tērgō cōn-|-*suētă lŏ*-|-cāvīt
(consuēta — *synæresis*).
872. ēt fŭrĭīs ăgĭtātŭs ă-|-*mōr ēt* | cōnscĭă vīrtŭs
(amōr — *cæsura*).

895. Clāmōr' īncēndūnt cœlūm Trōēsquĕ Lă-|-*tīni-*
qu' Advolat . . . . . .
qu' Advolat — *synapheia, and elision*).

ÆNEID, 11.

31. Sērvābāt sēnĭōr quī Pārrhăsĭ-|-*ō Ev*-|-āndrō
(Parrhasiō — *cæsura — preserved : a spondaic verse*).
69. Seū mōllīs vĭŏlæ seū lānguēn-|-*tīs hўă*-|-cīnthī
(languentīs — *cæsura*).
111. ōră-|-*tīs ĕquĭ*-|-d' ēt vīvīs cōncēdĕrĕ vēllēm
(oratīs — *cæsura*).
200. ārdēntēs spēctānt sŏcĭōs sē-|-*m'ūstăquĕ* | sērvānt
(sēm'ūsta — *elision*).
260. Sīdŭs ĕt Eūbŏĭcæ caūtēs ūltōrquĕ Că-|-*phēreūs*
(Caphereūs — *diphthong*).
262. ātrīdēs Prō-|-*teī Mĕnĕ*-|-lāūs ădūsquĕ cŏlūmnās
(Proteī — *synæresis*).
265. īdŏmĕ-|-*neī Lĭbў*-|-cōn' hăbĭtāntēs līttŏrĕ Lōcrōs
(Idomeneī — *synæresis*).
323. Cōnsīdānt sī tāntūs ă-|-*mōr ēt* | mœnĭă cōndānt
(amōr — *cæsura*).
383. *Proīndĕ tŏ*-|-n' ēlŏquĭō sŏlĭtūm tĭbĭ mēquĕ tĭmōrīs
(Proīnde — *synæresis*).
400. Dārdănĭō rēbūsquĕ tŭ-|-*īs proīn*-|-d' ōmnĭă māgnō
(proīnde — *synæresis*).
469. Cōncĭlĭ' īpsĕ pă-|-*tēr ēt* | māgn' īncēptă Lătīnūs
(patēr — *cæsura*).
609. Sūbstĭtĕrāt sŭbĭt' ērūmpūnt clāmōrĕ frĕ-|-*mēntēs-*
qu' Exhortantur . . . . . .
(qu' Exhortantur — *synapheia, and elision*).
612. } 615. . . . . Aconteūs — *diphthong.*
635. *Sēmiănĭ*-|-mēs vōlvūntūr ĕquī pūgn' āspĕră sūrgīt
(sēm'ănĭmes — *elision*).
659. Quālēs Thrēĭcĭæ quūm flūmĭnă | *Thērmō-*|-*dōntīs*
(*spondaic*).
667. ādvērsī lōngā trānsvērbĕrăt | *ābiĕtĕ* | pēctūs
(ābjĕtĕ, *or* āb-yĕtĕ. *See Georgics*, 4, 297.)
768. Fōrtĕ săcēr Cўbĕlæ Chlō-|-*reūs ō*-|-līmquĕ săcērdōs
(Chloreūs — *diphthong*).
890. *ăriĕtăt* | īn pōrtās ēt dūrōs | *ōbjĭcĕ* | pōstēs
(ārjĕtăt, *or* ār-yĕtăt. *See Georgics*, 4, 297.)

ÆNEID, 12.

13. Cōngrĕdĭōr fĕr săcră pă-|-*tĕr ĕt* | cōncĭpĕ fœdŭs
(patĕr — *cæsura*).

31. Prōmīss' ērĭpŭī gĕnĕ-|-*rō ăr*-|-m' īmpĭă sūmpsī
(generō — *cæsura* — *preserved*).

68. Sī quĭs ĕ-|-*bŭr aŭt* | mīxtă rŭbēnt ŭbĭ lĭlĭă mūltă
(ebūr — *cæsura*).

83. Pīlūmnō quōs īpsă dĕcŭs dĕdĭt | *ōrī*-|-*thyīă*
(*a spondaic verse* — ō-rī-thyī-ā, *four syllables*).

84. Quī cāndōrĕ nĭvēs ān-|-*teīrēnt* | cūrsĭbŭs aūrās
(ant'īrent — *elision*).

87. *īpsĕ dĕ*-|-hĭnc aūrō squālēnt' ālbōqu' ŏrĭchālcō
(dĕhĭnc — *the* E *preserved from elision, and shortened before the* I).

89. ēnsēm-|-*quē clўpĕ*-|-ūmqu' ēt rūbræ cōrnŭă crīstæ
(ensemquē — *cæsura*).

127. ēt gĕnŭs āssărăcī Mnē-|-*stheūs ĕt* | fōrtĭs ăsȳlās
(Mnestheūs — *diphthong*).

181. Fōntēs-|-*quē flŭvĭ*-|-ōsquĕ vŏcō quæqu' æthĕrĭs āltī
(fontesque — *cæsura*).

232. Fātālīsquĕ mă-|-*nūs īn*-|-fēns' ētrŭrĭă Tūrnō
(manūs — *cæsura*).

356. *Sēmiănĭ*-|-mī lāpsōquĕ sŭpērvĕnĭt ēt pĕdĕ cōllō
(sēm'ănĭmi — *elision*).

363. Chlōrēă-|-*quē Sȳbă*-|-rīmquĕ Dărētăquĕ Thērsĭlŏchūm-quē
(Chloreaquē — *cæsura*).

371. Nōn tŭlĭt īnstāntēm Phē-|-*geūs ănĭ*-|-mīsquĕ frĕmēntēm
(Phegeūs — *diphthong*).

384. īntĕrĕ' ǣnēān Mnē-|-*stheūs ĕt* | fīdŭs ăchātēs
(Mnestheūs — *diphthong*).

401. Pæō-|-*nĭ' īn mō*-|-rēm sĕnĭōr sūccīnctŭs ămīctū
(*After the elision of the* UM, *the remaining* NI' *coalesces with the following* IN, *to form, as it were, a single syllable by synæresis, as* Stellio et, *in Georgics*, 4, 243, *and* Consilium et, *in* Horace, Od. 3, 4, 41, *where the latter* I *must be sounded as* J *or* Y [jet, *or* yet] *in order to render the preceding short syllable long.*)

422. Quīppĕ dŏ-|-*lōr ōm*-|-nĭs stĕtĭt īmō vūlnĕrĕ sānguĭs
(dolōr — *cæsura*).

443. *ănthēūs*-|-*quē Mnē*-|-*stheūsquĕ rŭ*-|-ūnt ōmnīsquĕ rĕlīctīs
(Antheūsquē — EU, *diphthong :* quē — *cæsura, independently of the* MN : Mnestheūs — *diphthong*).

459\. . . . . . . Mnestheūs, *as in the preceding line.*
535\. īllě rŭēnt' Hȳl-|-*lō ănĭ*-|-mīsqu' īmmānĕ frĕmēntī (Hyllō — *cæsura — preserved*).
541\. Pēctŏră nēc mĭsĕrō clȳpĕī mŏră prōfŭĭt | *ærei* (ærei — *synæresis*).
549\. . . . . . . Mnestheūs — *diphthong.*
550\. ēt Mēssāpŭs ĕquūm dŏmĭ-|-*tŏr ĕt* | fŏrtĭs ăsȳlās (domitōr — *cæsura*).
648\. *An unmetrical line, which can only be scanned in one of the two following ways — both bad.*
Sānct' ād vōs ănĭm' ātqu' īs-|-*tĭūs* | īnscĭă cūlpæ — *making a diastole in the* ūs *of* istĭūs — *or*
Sānct' ād vōs ănĭ-|-*mā āt*-|-qu'īstĭŭs īnscĭă cūlpæ — *making the cæsura to preserve and lengthen the final* A *in* anima.
668\. ēt fŭrĭīs ăgĭtātŭs ă-|-*mōr ĕt* | cōnscĭă vīrtŭs (amōr — *cæsura*).
706\. Mœnĭă quīqu' īmōs pūlsābānt | *ărĭĕtĕ* | mūrōs (ārjĕtĕ, *or* ār-yĕtĕ. *See Georgics*, 4, 297.)
772\. Hīc hāst' ænĕæ stā-|-*bāt hūc* | īmpĕtŭs īllām (stabāt — *cæsura*).
821\. . . . . . . *cōnnŭbĭ*-|-*īs* — *four syllables. See Æneid*, 1, 73.
847\. *ūn' eō*-|-dēmquĕ tŭlīt pārtū părĭbūsquĕ rĕvīnxīt (eōdem — *synæresis:* ūn' eō — *spondee*).
883\. Tē sĭnĕ frātĕr ĕ-|-*rīt ō* | quæ sătĭs āltă dĕhīscāt (erīt — *cæsura*).
905\. *Gĕnuă lă*-|-bānt gĕlĭdūs cōncrēvīt frīgŏrĕ sānguīs (gēn-vă *or* gēn-wă. *See Georgics*, 4, 297.)

THE LIFE OF

PUBLIUS VIRGILIUS MARO.

This distinguished poet and accomplished scholar was born at Andes, a village near Mantua, on the fifteenth of October, in the six hundred and eighty-fourth year of Rome, and about seventy years before Christ. In the Life of Virgil, purporting to be written by Donatus, many extravagant and improbable stories are related, both respecting his birth, and the manner in which he became acquainted with Octavius, afterwards Augustus Cæsar. But as so much is known of him from authentic sources, there is no necessity for resorting to fiction.

His father was a man in humble life, and of plebeian family. It is commonly believed he was a potter. But by his industry and fidelity in the management of the business of one Magius, or Maius, who afterwards gave him his daughter, Maia, in marriage, he acquired property and respectability. This Maia was the mother of Virgil. She was descended from a patrician family of high respectability, and was nearly related to the proconsul Quinctilius Varus, whose army was destroyed in Germany by Arminius. Virgil was early sent to Cremona for his education; where he continued till he put on the manly gown (*toga virilis*), which took place when he was about seventeen years old. On that day the poet Lucretius died. Soon after this Virgil left Cremona, and went to Naples, in order to pursue his studies to greater advantage. Here, for a number of years, he gave himself to the study of the Greek and of his native language. He afterwards devoted himself to the study of mathematics and of physic; in which sciences he made great proficiency.

Virgil was about twenty-five years old when Julius Cæsar was assassinated. The troubles and confusion which followed this event exerted a powerful influence on his fortune. His farm was included in the lands at Mantua, distributed among the soldiers of Augustus, after the battle of Philippi; and Virgil nearly lost his life in disputing the possession of his fields with one of the soldiers. He escaped the vengeance of the lawless veteran only by swimming across a river. This may be considered the commencement of his fame; for he repaired to Rome, and, by the assistance of Pollio, Varus, and Gallus, was introduced to Mæcenas, who, delighted with his genius and modesty, recommended

him to Augustus. The emperor from that time became his patron and friend. He caused the poet's lands to be restored to him, as will be seen hereafter by the notes to the first Eclogue, which was written in grateful acknowledgement of this favour. The ten Bucolics were written in about three years. During the civil war, agriculture had been almost entirely neglected in Italy, and the country exhibited a most desolate and appalling spectacle. The necessaries of life were wanting; the people, in their misery, threw the blame on Cæsar, and the only way to save the state from ruin, seemed to be to turn the attention of the people to husbandry.

Mæcenas, knowing the talents, and the various and extensive learning of Virgil, applied to him at this crisis to aid in the accomplishment of this object. Virgil immediately began his Georgics. The result was the production of the most beautiful, finished, and useful work of the age; or perhaps of any age. The effect was complete. The barren plain became a fruitful field; the hills, before naked, were clad in the rich foliage of the vine and the olive; and the face of Italy once more assumed the look of health and of happiness. After a respite of several years, when turned of forty, Virgil began in earnest to write the Æneid; though from his allusion in the sixth Eclogue, *cum canerem reges*, &c., it would seem he had done something towards the plan of this poem much earlier.

It is thought that the Æneid was begun at the request of Augustus. Be this as it may, it is pretty evident, while the poet attempts to prove the Julian family lineally descended from the founder of Lavinium, that, in the virtuous and heroic Æneas, he means to describe the amiable qualities of his illustrious patron. In the sixth book he attempts to portray the virtues, and to lament the untimely fate, of Marcellus, the son of Octavia, half-sister of Augustus. This interesting youth was publicly acknowledged by his uncle as his intended successor to the imperial throne; but died deeply lamented at the age of eighteen. By much entreaty, Augustus prevailed on Virgil to repeat this part of his poem to him in the presence of Octavia. When he commenced the verse, "*O nate*," &c. Octavia burst into tears; and, as he went on, her agitation continued till he came to the affecting words, "*Tu Marcellus eris*," when she swooned: Augustus himself became much affected, and Virgil retired. On her recovery, Octavia ordered ten sestertia, about three hundred and fifty-nine dollars, to be paid to the poet for each verse referring to her son. Virgil had spent seven years on the six books then written. In about four years more he finished the twelve books, and intended to revise and correct the whole at his leisure, and then to devote the remainder of his days to philosophy. But he was not permitted to put the finishing hand to this immortal testimony of his genius. After labouring eleven years upon the Æneid, Virgil prepared to attend Augustus on his expedition in the East, intending the revision of his poem should be for a rel-

axation in the meanwhile. He was prevented by ill-health, but succeeded in meeting the emperor at Athens on his return. His health, however, continued to decline. He was taken ill at Megara, but insisted on being removed to Italy. He landed at Brundusium, where he died a few days after, on the twenty-second of September, in the fifty-first year of his age, and nineteen years before Christ. His body was conveyed to Naples at his own request, and interred within two miles of the city, on the road leading to Puteoli, where his tomb is to be seen at this day. He died very wealthy, and left the principal part of his fortune to Mæcenas, Tucca, and Augustus, the last of whom he appointed his executor. He enjoined it on his executor to burn the Æneid, as he had not been able to revise it. But in this Augustus saw fit to depart from his instructions; and committed the poem to Tucca and Varus, with directions to revise and erase whatever they saw fit, but expressly forbade their adding any thing, even to the unfinished verses. This is probably the reason that there are so many unfinished verses, especially towards the close. Virgil was slender, and rather tall, his complexion swarthy, and his constitution sickly. He was exceedingly temperate, and paid little attention to dress; was modest and bashful to the extreme; so much so that he often took shelter in shops, or any retreat at hand, to screen himself from the gaze of an admiring throng. His countrymen were fully sensible of his merits, and delighted to honour them. He did not reside much at Rome, being fond of retirement. But when he did appear there, he received the most flattering testimonials of respect. Even a crowded audience of a hundred thousand people rose to salute him as he entered the theatre, voluntarily bestowing the same honour on him, which they did on the emperor himself.

Virgil wrote the following distich, and placed it, in the night, over the palace gate of Augustus, not intending to be known as the author.

> Nocte pluit totâ, redeunt spectacula mane:
> Divisum imperium cum Jove Cæsar habet.

Augustus was highly gratified by the compliment contained in these lines, which so fully and so delicately expressed the blessings of his reign, by saying that he shared with Jove the empire of the world. Inquiries were made for the author by his order; but, as Virgil was too diffident to discover himself, the verses were claimed by Bathyllus, a very ordinary poet of the time, who received a splendid reward from Augustus. This was more than Virgil would allow. He accordingly wrote the distich again, and placed under it the following:

> Hos ego versiculos——

and the beginning of another verse in these words,

> Sic vos non vobis—— four times repeated.

Bathyllus was requested to complete the verses, but was unable to do it. Virgil then wrote them out thus:

Hos ego versiculos feci, tulit alter honores.
Sic vos non vobis nidificatis aves.
Sic vos non vobis vellera fertis oves.
Sic vos non vobis mellificatis apes.
Sic vos non vobis fertis aratra boves.

And thereby proved himself the author of the distich, to the no small annoyance of Bathyllus, who afterwards became the subject of much ridicule.

As Virgil was one of the most benevolent and virtuous men of the age, so he lived beloved, and died universally lamented. Just before his death, he is said to have written for himself this very modest and expressive epitaph:

Mantua me genuit: Calabri rapuêre: tenet nunc
Parthenope: cecini pascua, rura, duces.

Notwithstanding the pre-eminent natural endowments of Virgil, he unquestionably owed much to circumstances, and the age in which he lived. He flourished in the brightest era of Roman literature. Several distinguished scholars and men of genius had immediately preceded him, and he was cotemporary with Nepos, Sallust, Livy, Propertius, Tibullus, Ovid, Horace, and Phædrus. With several of these he lived in habits of personal intimacy and friendship.

The refinement and moral purity of his writings, no less than the elegance and exquisite polish of his style, render the works of Virgil, above all others of the age, suitable for the study and contemplation of youth.

NOTES.

*** In many instances, in the following notes, the authority is given by the letters, D. M. H. Voss., which stand respectively for Delphin: Martyn: Heyne: I. H. Voss.

ECLOGUE I.

After the battle of Philippi, which decided the fate of the republican party of Rome, and placed the empire in the power of the Triumviri, Mark Antony, Lepidus, and Cæsar Octavianus, afterwards Augustus, these three agreed to confiscate, for the benefit of their troops, all the landed estates of eighteen Roman colonies. Early in the 713th year of Rome, this oppressive plan was put in execution. Among these devoted colonies was Cremona; the inhabitants of which were charged with the crime of adherence to the party of Brutus and Cassius. This territory was found insufficient for the rapacity of the soldiery to whom it was assigned, and that of Mantua was added, though no such delinquency was imputed to its inhabitants.

Among the persons thus driven from their possessions, as has been stated in his life, was Virgil; who, having had his property restored by Augustus, is here represented, under the name of Tityrus, in quiet possession of it. Melibœus represents another Mantuan, who, after his expulsion, is driving his little flock before him, and approaching the spot where Tityrus is reclining. He commences the dialogue by expressing his astonishment that Tityrus is thus at his ease, exempt from the general calamity.

1. *Tityre:* Tityrus is a name borrowed from Theocritus; Idyl. iii. 2. It does not appear, however, that this name, or any of those that are usually prefixed as titles to the Eclogues, were so prefixed by Virgil himself.

2. *Meditaris:* 'practise:' from μελετάω. The interchange of the consonants *d* and *l* is not unfrequent, as in Ὀδυσσεύς, *Ulysses; δάκρυμα, lacryma*. This verb, in its application to a musical instrument, means 'to practise, to play the same tune, or part of the same tune, over and over.'—*Silvestrem musam:* 'woodland lay.'—*Avenâ:* the rude instruments of music, used by the shepherds of antiquity, were formed of various materials; among others, of wheat or oat stalks, or of reeds shortened to unequal lengths, and joined together side by side with wax. *Sic rustica quondam Fistula disparibus paulatim surgit avenis.* Ovid. Met. viii. 192. The most simple consisted of a single reed. That of Tityrus seems to have been a simple *pipe* of one straw, as it is called *calamo agresti* in the 10th verse.

4. *Lentus:* 'at your ease:' syncopated from the part. pass. of *lenio*.

5. *Amaryllida: Amaryllis* is a name also borrowed from Theocritus, Idyl. iii. 1. The belief that under this name a secret allusion was made to the city of Rome, Servius thinks to be without foundation; as alle-

gory, or hidden meaning, is rarely admitted in bucolic poetry. The pastoral appears more beautiful by considering Amaryllis simply as the shepherd's mistress, whose charms he is celebrating at his ease.—*Silvas*: governed by *per* understood.

6. *Melibœe*: formed from μέλει and βοῶν; a herdsman.—*Deus*: the poet calls Cæsar a god, for restoring his possessions to him. This is indeed extravagant adulation, but not unsuited to the times; as Oct. Cæsar and his colleagues in the Triumvirate had deified his uncle C. Julius Cæsar the preceding year.

9. *Errare*: that is, *pasci*; 'to graze at large.' In the same manner *to stray* is employed by Milton:

"In russet lawns and fallows gray,
Where the nibbling flocks do stray."

13. *Protenus*: *porrotenus*, Serv. 'forward.' In the same sense *protinus*, or, more correctly, *protenus*, is used in Æn. x. 340. *Protinus hasta fugit.*—*Æger*: 'grieving, afflicted.'—*Duco*: Melibœus, whilst employed in driving before him the other goats, was, with difficulty, 'leading' one of them by a cord.

15. *Silice in nudâ*: 'on the bare rock.' *Silex*, usually masc., is here fem.; and likewise Æn. viii. 233.

16. *Læva*: 'stupid, infatuated.' It is used in the same sense, Æn. ii. 54; also by Horace, A. P. 301.

17. *Tactas de cœlo*: 'struck with lightning.'

18. *Cornix*: in several MSS. this line is not found; in others, added in posterior writing. Professor Martyn thinks it an imitation of Ecl. ix. 15. by some interpolator. A similar occurrence appears from Cicero, De Divin. i. to have given the augurs room to prognosticate a favourable conclusion. *Quid habeat augur, cur a dextrâ, corvus, a sinistrâ, cornix, faciat ratum?*

19. *Da*: 'tell, explain.'—*Iste deus*: the pronouns *hic*, *iste*, and *ille* may be thus distinguished; *hic deus*, is this god of mine, or whom I mentioned; *iste deus*, is that god of yours; and *ille deus*, that god of his, theirs, or of any third person.

21. *Nostræ*: 'to Mantua.'

22. *Depellere*: for *pellere*, 'to drive.'

24. *Nôram*: 'I thought.'

26. *Viburna*: from *vieo*, 'to bind;' a shrub applied to that purpose. The difference which Tityrus had expected to find between Rome and Mantua, was that of extent. The resemblance, he thought, would be nearly that which is observed between a young animal and its dam: but he was deceived: the two cities differed in nature, as much as a cypress and an osier.

28. *Libertas*: the agriculture of Italy was then carried on, not by the hands of hired labourers, but of slaves: of this unhappy class, Tityrus is represented as one; not that Virgil or his father was really a slave; but he speaks of the oppression at home, in his own country, as a kind of slavery which disheartened him.—*Inertem*: 'feeble; past labour.' Slaves were seldom enabled to redeem themselves till they had attained an advanced period of life.

30. *Post*: here, and again, verse 68, used adverbially.

33. *Peculî*: this term was applied to the private property of slaves, which they were allowed to acquire and retain: of this, during his connexion with Galatea, he was careless, and cherished no hope of freedom. After her departure, with a more frugal mate probably, he attained his object.

35. *Ingratæ:* from which he returned without money. Though Tityrus carried to market the produce of his dairy, and his fat cattle, he never could return home full-handed.

37. *Amarylli:* Melibœus calls to mind the grief of Amaryllis, the cause of which he now perceives to have been the absence of Tityrus, and breaks out in this exclamation.

38. *Poma:* this name is given, in general, to fruit growing on trees.

40. *Vocabant:* the gods were sometimes invoked, as if at a distance, with loud prayers. Geo. i. 347. Durind the absence of Tityrus, these circumstances Melibœus had observed, and had been unable to account for them.—*Arbusta:* these were spots of ground in which elms and other trees were planted at distances from each other of about forty feet; the boughs of these were trimmed, and vines trained round them, named *arbustivæ vites.* Colum. de Arb. iv.

42. *Præsentes:* 'propitious; favouring; assisting personally.'

43. *Juvenem:* Cæsar Octavianus was then about twenty-two years of age. *Decreverat senatus ne quis eum puerum diceret, ne majestas tanti imperii minueretur.* Serv.

44. *Cui . . . . fumant:* 'to whom—in whose honour I have vowed twelve sacrifices yearly.' Tityrus speaks of the future as present, having already commenced these sacrifices (one probably each month) which he had vowed.

45. *Responsum . . . . dedit . . . . petenti:* this does not imply that any conversation had passed, or any application been made, personally, by Tityrus to Cæsar Octavianus. The response of a protecting divinity, verse 46, is given to the inquiry of his worshipper, solicitous as to his master's fate and his own. *In dubiis responsa petunt.* Æn. vii. 86. Voss.

46. *Submittite: jugo,* understood. D.

49. *Junco:* the poet gives no favourable description of this spot, either in point of health, beauty or fertility. The passage may be understood two ways; either as descriptive of Tityrus's farm (by which Virgil's is understood), or, more probably, that he had a farm sufficiently large and fertile, surrounded by the farms of others, whose upland he terms 'naked rock;' and that bordering on the lake, 'a reedy fen.' " Andes, where was situated Virgil's farm, is said traditionally to be the modern village Pietole, distant from Mantua three miles." Eustace's Classical Tour in Italy. i. 102.

50. *Graves . . . . fœtas:* 'heavy with young.' D.

52. *Flumina nota:* twelve miles below Mantua, the Mincius (Mincio) falls into the Po, (Eustace, i. 103.) and near the town forms a lake. Under the term *flumina,* the poet more probably refers to the small streams crossing his domain, than to these rivers. Ecl. v. 84. Geo. iv. 54. Voss.

53. *Frigus . . . . opacum:* 'coolness in the shade.'

54. *Hinc . . . . susurro:* the sentence may be thus placed: *Hinc sepes, a limite vicino, quæ semper depasta* est quod ad *florem salicti Hyblæis apibus, sæpè levi susurro suadebit tibi inire somnum.* A boundary hedge is planted with willows: to these the bees resort, whose gentle humming lulls to sleep. The epithet Hyblæan is applied to them on account of the superior quality of the honey produced in that district of Sicily.—*Florem depasta:* a Græcism; as, *os humerosque deo similis.* Æn. i. 589.—*Salicti:* contracted from *saliceti.* D.

57. *Frondator:* in order to assist the ripening of the grape, he is represented as clearing away the leaves, and pruning. See Geo. ii. 400. —*Ad auras:* 'to the breezes.'

58. *Tua cura*: 'your favourites;' *tua cura Lycoris*. Ecl. x. 22.

62. *Antè*: Tityrus expresses the extent of his obligation, which he never can forget.—*Pererratis .... finibus*: each people, passing their own boundary, shall occupy the other's country. This could only be effected by the previous conquest of the Romans, whose territory intervened. Tityrus, therefore, means to represent the impossibility of this occurrence.

63 .... 65. *Ararim .... Tigrim*: the names of rivers flowing in distant regions could not, as has been observed, be familiar to an Italian peasant: possibly, for this reason, his geography has been made purposely incorrect. Parthia proper, bounded N. by the Caspian, E. by Bactriana, S. by the deserts of Caramania, W. by Media, was separated by the latter country, and by part of Syria, from the Tigris. On the other hand, the Arar, now the Saone, is a river of Gaul, and joins the Rhone, near the present city of Lyons. To this it has been replied, that the Parthians might, and did, in fact, make inroads and conquests as far as the Tigris; and the Germans, as far as the Saone: though these rivers were not within their territory, respectively, yet they flowed in countries which each had conquered.

65. *Afros*: the preposition omitted, according to the Greek idiom. Melibœus proceeds to contrast his own and his fellow exiles' fate to that of Tityrus.

66. *Cretæ .... Oaxem*: Melibœus speaks of his expelled countrymen as destined to wander in countries at the extremities of the earth. Crete could hardly be reckoned among these: yet in that island, a town named Oaxis is twice mentioned by Herodotus, iv. and from that town, Apollonius Rhodius, and Varro, as cited by Servius, take epithets for the island; no sufficient proof, indeed, appears that any river there ever bore this appellation. Servius thinks the Oxus, a Bactrian river, is meant; and that *creta* signifies the 'chalk,' or 'white clay,' by which its stream was discoloured. *Ad flumen Oxum perventum est: hic, quia, limum vehit, turbidus semper et insalubris potu*. Quint. Curt. vii. 10. Though *rapidum cretæ* is an unusual idiom, the interpretation of Servius is adopted by Voss. No passage in the Eclogues has given birth to more debate, and it must remain in considerable doubt.

67. *Divisos .... Britannos*: 'quite disjoined from all the world.' A tradition existed that Britain was once joined to the continent.

68. *En unquam*: for *unquamne*, and Ecl. viii. 7: in both instances a wish on the part of the speaker is implied. D. *En unquam ille dies futurus esset, quo vacuam hostibus Italiam bonâ pace florentem visuri essent?* T. Liv. xxx. 21.

69. *Tuguri*: as *peculi*, verse 33.—*Cespite culmen*: the roofs of cottages were called *culmina*, because they were thatched with straw, *culmus*; and in some instances the rafters were covered with a thinly pared turf, to which the grassy roots gave adhesion.

70. *Post aliquot .... aristas*: Cerda, Heyne, Voss, and other commentators, understand *pòst*, for *posthac*, adverbially; 'hereafter;' as Geo. iii. 476. *videns, pòst, mea regna, mirabor aliquot aristas*: 'hereafter looking at my domain, now so flourishing, shall I observe but a few scattered ears?'

71. *Novalia*: this word is here employed for 'arable land' in general. Geo. i. 71. there found in the fem. See note.

72. *Barbarus*: Gauls and other foreigners, on whom the Romans bestowed this appellation, then bore arms in their service.

74. *Vites*: this exclamation is made in bitter irony.

79. *Cytisum*: the *medicago arborea*; with us, a green-house shrub,

bearing a full yellow flower in early spring, and producing leguminous seeds. It is a native of rocky places, and now flourishes in Greece and the Archipelago, as well as in southern Italy. Mem. de la Soc. d'Agric. Paris, 1787.

81. *Mitia:* 'ripe fruit;' *quæ non remordent quum mordentur.* Serv.

82. *Molles:* again Servius understands 'ripe;' but as chestnuts ripen, they certainly do not soften. Perhaps the poet means to distinguish them from the *castaneæ hirsutæ*. Ecl. vii. 53; or may mean 'roasted.' —*Pressi lactis:* 'curd pressed.'

83. *Culmina fumant:* in bestowing due praise on the circumstances selected by Virgil as descriptive of this evening landscape, Martyn, following Catrou, is guilty of a little anachronism. "The smoking of the cottage *chimneys* shows that the labourers have left off their work, and are preparing their suppers." Now Virgil speaks only of their roofs: if by "*chimneys*" is meant funnels elevated above these, for the conveyance of smoke, we have no proof that, in Virgil's days, the houses of the Romans had this useful appendage. Vitruvius must have noticed chimneys, nay, could not have avoided giving rules for their construction, had they been then in use; but he is completely silent on the subject. We learn from Winkelman, that in the ruins of Herculaneum no chimneys had been discovered. The subject is investigated with great industry and ingenuity by Beckman, Hist. of Inv. ii. 65—106. The first notice, which can be relied on, we find of chimneys in the modern sense, is in A. D. 134. Before this time a hole in the roof, with the aid of doors and windows, must have given exit to the smoke.

ECLOGUE II.

1. *Ardebat:* 'ardently loved.' Horace likewise uses this word in an active sense. Carm. iv. 9. 13.

2. *Delicias:* this word is employed to express the object of strong affection: *quid amores ac deliciæ tuæ Roscius.* Cic.

5. *Studio inani:* 'with unavailing passion.'

7. *Coges:* many MSS. have *cogis.* But in a similar phrase Theocritus uses the future, ἀπάγξασθαί με ποιήσεις.

8. *Captant:* in warm climates the flocks necessarily seek some shelter during the meridian heat. See Geo. iii. 331. As this is the moment of Corydon's exclamations, he contrasts his own violence with the peace around him.

9. *Lacertos:* Theocritus, Idyl. vii. 22. also marks by this circumstance the hour of noon. The lizard in question, known only in the warmer parts of Europe, is described as the most elegant of its species.

10. *Thestylis:* this name, as well as that of Corydon, is borrowed from Theocritus.—*Rapido .... æstu:* 'intense heat.' This epithet is found applied to the sun, to the sea, flame, &c.; its derivation from *rapio*, bespeaks violence in general.

11. *Serpyllum:* Ἕρπυλλον, from ἕρπω, 'to creep;' as ὗς, *sus;* ἕξ, *sex.* 'Mother of thyme,' or 'wild thyme.' M.

13. *Cicadis:* these insects differ essentially from our grasshoppers. As they are not known except in warm climates, they have not, indeed, any English name. Their habit, noticed in the text, of sitting on trees,

would alone make a distinction; but they are more round and short than our grasshoppers, and make a much louder noise, which begins when the sun grows hot, and continues till it sets. Their wings have silvery streaks, and are marked with brown; the inner pair of twice the length of the outer, and more variegated. M.

14. *Fuit*: for *fuisset*.

17. *Colori*: 'rely not too much on complexion; for the white privets fall neglected, while the purple hyacinths are gathered.'

18. *Ligustra*: *flos est candidus, sed vilissimus*. Serv. The Italian name for *privet*, guistrico, must induce the belief that the plant in the text was either the same, or allied to it.—*Vaccinia*: the identity of the *vaccinium* with the hyacinth of the poets, appears evident. In the Æolic dialect, the vowel υ was changed into ου; the diminutive ὑακίνθιον therefore became οὐακίνθιον, or οὐακίννιον: hence the Latin *vaccinium*. In the 10th Eclogue, verse 39, *et nigræ violæ sunt et vaccinia nigra*, is an imitation of Theocr. Idyl. x. 28. καὶ τὸ ἴον μέλαν ἐστί, καὶ ἁ γραπτὰ ὑάκινθος. Virgil himself, therefore, translated ὑάκινθος, by *vaccinium*.—*Nigra*: simply 'dark-coloured:' there are not in nature black flowers.

20. *Pecoris nivei*: white sheep were preferred by the Romans. Geo. iii. 386. seqq.

24. *Aracyntho*: Amphion and his brother Zetus were fostered by shepherds living on the mountain Cithæron, which is on the frontier of Attica and Bœotia. Pausan. i. 38. Aracynthus must have been a town in the same neighbourhood, and is indeed noticed by name by Stephanus Byzantinus. The epithet *Actæo*, Servius says, is received from its vicinity to the shore. He adds that Athens itself was originally named Ἀκτίς. *Amphion* is called *Dircæus*, either from his step-mother Dirce, or from a fountain to which she gave name. Serv.

26. *Mare*: however tranquil the surface of the sea, Servius denies that it can ever reflect a human image so as that the likeness can be discernible. This passage is again a close imitation of Theocr. Idyl. vi. 34–7.

28. *Tibi*: *libeat tibi habitare mecum sordida rura.*

29. *Figere cervos*: as this term is applied also to forked stakes, fixed for various purposes in the ground, Cæs. B. G. vii. 72., it has been so understood in this passage: but the more direct interpretation is preferable: *cervos venari et jaculari*. Serv.

30. *Viridi hibisco*: 'with a green switch:' this is the most obvious meaning. Sprengel, ii. 3. calls *hibiscus* the *althea officinalis*, a species of mallow. The epithet *viridis*, and the authority of Servius, lead some to suppose this to be a plant on which the kids browsed, though it seems as little fit for this purpose as for that to which it is applied, Ecl. x. 71. The Delphin considers *compellere hibisco* to mean, *ad hibiscum* (sc. *a lacte depulsos*), as, *it clamor cœlo*, Æn. v. 451. *Viridique famem solarer hibisco*. Calpurn. Ecl. iv. 32.

34. *Pæniteat*: see Ecl. x. 16.—*Trivisse labellum*: these pipes, when blowing, were moved on the lips.

36. *Cicutis*: 'hemlock' seems ill adapted to this purpose; but this term was also applied to the space between two knots in a reed. Serv. The elegance with which this passage is imitated by Pope, II. Pastoral, 89. seqq. is praised by Heyne.

38. *Secundum*: 'second owner.'

40. *Nec tutâ .... reperti*: i. e. *et reperti in valle non tutâ.*

41. *Capreoli*: the kids, to secure which had been attended with danger, and which were then suckled by ewes, had apparently been

caught wild. Ovid, Met. xiii. 834. seqq. imitates several passages in this Eclogue. The kids he converts into two bear-whelps: *Villosæ catulos in summis montibus ursæ Inveni.*

44. *Et faciet:* 'and she will obtain them.'—*Sordent:* 'are despised.' *Cunctane præ campo et Tiberino flumine sordent?* Hor. Epist. I. 11. 4.

46. *Nymphæ:* Nymphs presiding over streams were named *Naiads*, from νάειν: when dwelling in the sea, *Nereids*, from Nereus, their father: in mountains, *Oreads*, from Ὄρος: in woods *Dryads*, from δρῦς: attached to single trees, *Hamadryads*, from ἅμα and δρῦς: presiding over groves, *Napææ*, from νάπη: over meadows, *Limoniades*, from λειμών: over lakes, *Limniades*, from λίμνη. D.—*Calathis:* 'in baskets' widening from the bottom to the top. Plin. xxi. 5. describes a lily, *effigie calathi, resupinis per ambitum labris.* D.

47. *Pallentes violas:* 'stock gilly-flowers,' or 'wall-flowers.' Botanists agree that these are what had the name of *leucoium*, formed from λευκὸν ἴον. Pliny, translating the passage of Theophrastus, in which this flower is described, renders it *viola alba.* Under the term *pallor*, the Latins understood a yellow hue. Ovid, Met. IV. repeatedly applies it to box-wood; and even to gold.

48. *Anethi:* 'dill.' This plant does not, with us, grow wild: it is an annual plant, sown in gardens, resembling fennel, but of less size, with smaller flowers; and it is not so green. M. Theocritus, Idyl. vii. 63. joins it with wall-flowers and roses, to form a chaplet.

49. *Casiâ: daphne cneorum;* a species of *mezereon.* Sprengel.

50. *Pingit vaccinia calthâ:* 'sets off the hyacinths with the yellow marigold.'

51. *Mala:* Servius and later commentators infer, from the circumstance of the down, that these are 'quinces.' In a fragment of Petronius, evidently alluding to this eclogue, he adheres to the same interpretation:

> Sordent velleribus hirsuta Cydonia canis,
> Sordent hirsutæ munera castaneæ.
> Nolo nuces, Amarylli, tuas, nec cerea pruna.
> Rusticus hæc Corydon munera magna putet.

52. *Nuces:* all fruit contained in shells had this appellation; *nuces avellanæ, amygdalæ, juglandes, castaneæ;* as all soft fruit had that of *poma.* Serv.

53. *Cerea:* so named from the resemblance to wax of some species of plums:

> Prunaque .... novasque imitantia ceras. Ov. Met. xiii. 818.

Honos .... pomo: honoured by Alexis's acceptance of them: as chestnuts, by the preference given to them by Amaryllis. D.

54. *Lauri:* the plant to which we give the name of laurel, was not introduced into Europe till within these three centuries. Virgil in this passage, and Æn. vi. 658. speaks of the fragrance of the *laurus.* Lucretius of its crackling in the fire:

> Phœbi Delphica laurus
> Terribili sonitu flammâ crepitante crematur.

Neither of these circumstances applies to our laurel, termed, by botanists, *laurocerasus;* but both to the bay; which is also, to this day, frequent in the woods and hedges in Italy. In one instance, at least, Horace makes *laurus* of the 4th decl. *Depone sub lauru meâ.* Carm. ii. 7. 19., but the 2d is usual.—*Proxima myrte:* of the various myrtles,

Ray observed none but the common species, in Italy: it is there the underwood of some forests. The neighbourhood of the sea was often chosen as the site of temples dedicated to Venus: thickets of myrtle are still the common accompaniments of their ruins.—*Proxima*: either as next in position, or because held 'next in esteem:' probably for the latter reason.

56. *Rusticus es*: 'you are a clown:' accusing himself of stupidity in offering such gifts.

58. *Heu quid volui*: by naming Iolas, and making the comparison, he instantly perceives his folly as great as if he had exposed his flowers to a destructive blast of wind, or left his fountains to be troubled by unclean animals.

62. *Colat*: the Acropolis of Athens is here ascribed to Minerva, as its founder. During a succession of wars, of misery, and of confusion after its erection, the memory of its builders might be lost. Its obvious utility, its excellent contrivance and execution, beyond the arts and means of its posterior and more barbarous possessors, would induce them to attribute it to the goddess of war and wisdom herself. At a period subsequent to the Trojan war, civilization seems to have been long retrograde in Greece. Mitford's Greece, vol. i.

66. *Aratra .... suspensa*: in allusion to the inversion of the share when the plough is drawn homeward: it may then be said to hang on the ox-yoke. Hor. Epod. ii. 63–4.

67. *Umbras*: when wishing to leave on the mind a melancholy impression, Virgil loves to shroud his landscape in the veil of evening. In the last lines of the 1st, the 6th, and the 10th Eclogues, this may also be observed. Corydon's wailings commence at noon, and continue till the sun's approach to the horizon.

70. *Semiputata*: not simply unpruned, but begun, and left unfinished. —*Frondosa*: the shoots of the elms, which support the vine, not being thinned in time, abound with leaves, which overshadow the grapes. Among the laws of Numa, Servius cites as one: *Diis, ex imputatâ vite, ne libanto*. He informs us also of a superstitious opinion, that he who offered in sacrifice wine made from the fruit of unpruned vines, subjected himself to an attack of insanity. The object in view by this inhibition, and this caution, is obvious. Corydon here may mean to say that he had lost his senses, and expresses it by alluding proverbially to this opinion. Theocr. Idyl. xi. 72. Voss.

ECLOGUE III.

This Eclogue contains a dispute between two shepherds, of that sort which the critics call *Amœbœan*, from ἀμοιβαῖος, *mutual* or *alternate*. In this way of writing, persons are represented as speaking alternately; the latter always endeavouring to exceed, or at least equal, what has been said by the former, on the same or a similar subject, in the same measure; in which if he fails, he loses the victory.

Here Menalcas and Damœtas reproach each other, and then sing for a wager, making Palæmon judge between them. Menalcas begins the dialogue by casting some reflections on his rival Ægon, and his servant Damœtas; and at the 60th Verse the contest begins. M.

1. *Cujum*: this pronoun was anciently declined—*us*,—*a*,—*um*. *Virgo*

cuja est? Ter. Eun. ii. 3. 29. *Cujam vocem audio?* Plaut. Curcul. ii. 1. 14.

3. *Infelix.... pecus:* as, *ignavum fucos pecus.* Geo. iv. 168.

5. *Hic alienus custos:* 'this hireling:' Damœtas was hired by Ægon to attend his flock.

7. *Viris:* Damœtas, adverting to his own manly character, covertly imputes to his adversary the opposite.

8. *Te:* the verb understood is probably *viderunt:* in the 10th line it appears.—*Transversa:* for *transversè.*

11. *Malâ .... novellas:* cutting young vines is condemned as injurious. Geo. ii. 365–6. By using a blunt pruning hook, the injury must be greater; but Servius understands by *malâ*, the malicious intent: *ex affectu utentis.*—*Incidere* is not employed for regular pruning, but implies mischievous hacking. Menalcas here ironically takes on himself the offences with which he means to charge Damœtas.

15. *Mortuus esses:* the recrimination now becomes more personal: Menalcas is directly accused of a meanly spiteful act, committed under the influence of the basest passions.

16. *Fures:* this opprobrious term is employed for *servi;* on the ground that a disposition to theft accompanies the servile state; and in opposition to *domini.* 'What may be expected from their masters, when thievish servants show such presumption?' Menalcas here attacks his rival Ægon as well as Damœtas.

17. *Non ego te:* he now proceeds to charge Damœtas with an act of theft, which he committed within Menalcas's view.

18. *Lyciscâ:* a mongrel between the wolf and dog. Serv. Aristotle and Pliny both speak of this breed, which is not unknown in modern times.

20. *Carecta:* about Padua the peasants still give the name *careze* to a species of rush; according to Bauhin, the *juncus acutus paniculâ sparsâ:* our common hard rush. M. Menalcas, seeing Damœtas in the act of theft, calls out to Tityrus, who had the care of these goats, to collect them: Damœtas conceals himself among the rushes.

21. *Redderet:* 'ought he not to have given?' *reddo* is often used in the sense of *do.*

25. *Illum: vicisti!* understood.

27. *Stridenti .... carmen:* 'wast thou not wont, ignorant booby, to murder an execrable tune on a screaking straw, at the junction of two roads?'

31. *Quo pignore certes:* 'what bet you will make on the contest.'

34. *Alter: alteruter;* 'one or the other of them.' D.

36. *Pocula:* drinking cups were usually made in pairs; one for wine, the other for water. Voss.

38. *Torno:* 'the graving tool.'—*Facili:* expresses the skill of the sculptor. The vine is represented as winding over the ivy-berries scattered on the parent plant. The white ivy, which, Theophrastus says, bears fruit of the same colour, is at this day unknown. The passage, *hederâ formosior albâ*, Ecl. vii. 38., proves that it was a plant in esteem.

40. *Alter:* possibly Eudoxus of Gnidus, who is said by Columella, ix. 14., to have been the author of astronomical remarks, held in esteem by the husbandman. Voss.

41. *Radio:* the ancient mathematicians' rod, which is again alluded to in the beautiful passage, Æn. vi. 847–853.—*Gentibus;* 'for the use of the people.'

45. *Molli:* 'flexible.'—*Acantho:* 'bear's foot.' Virgil speaks of two

different plants under this name; the one, a species of *acacia*, Geo. ii. 119., the other, named in the text, is the *acanthus sativus*. M.

48. *Si ad:* an elision in the first syllable in a verse is very unusual. —*Laudes:* 'if you compare the cups with the heifer, their value will appear insignificant.'

49. *Nunquam:* Menalcas accepts the challenge; of course offers a wager of equal value to the heifer.

50. *Qui venit:* 'whoever it may be that is coming.'

51. *Efficiam, ne quemquam posthac voce lacessas.*

54. *Res est non parva:* 'the wager is not of trifling value.'

61. *Colit:* 'governs and protects.' Æn. vi. 726. seqq.

68. *Parta munera:* 'presents have been provided for my beloved.'

69. *Congessêre palumbes:* 'where the ring-doves were collecting materials for their nests.'—*Aëriæ:* 'building on lofty trees.'

71. *Aurea mala:* 'pomegranates.' M. These grow wild in Italy; *silvestri ex arbore.*

73. *Aures:* in order that they might be witnesses to her vows. Voss.

77. *Faciam:* sc. *sacra:* 'when with a heifer I shall offer sacrifice.' —*Pro frugibus:* 'for the prospering of my harvest.'

79. *Vale .... Iola:* the final syllable in the second verb is shortened, in the Greek manner, on account of the vowel following. Whatever may be the relation in which Iolas stands to Phyllis, Menalcas is here supposed to address him, and acquaint him of the mutual passion of Phyllis and himself.

82. *Depulsis:* sc. *a lacte;* Ecl. vii. 15.; 'weaned.'

85. *Lectori:* Damœtas here introduces a new subject; boasting of the patronage of C. Asinius Pollio.

86. *Nova carmina:* 'unrivalled poetry:' 'of singular merit;' as, *fidibus novis.* Hor. Carm. i. 26. 10. Pollio was a scholar, an orator, and a historian, as well as a poet.

87. *Arenam:* this description of a young bull again appears, Æn. ix. 629.

88. *Gaudet:* *venisse,* understood: 'may he arrive at the same excellence as a poet, to which he rejoices that you have arrived.'

89. *Amomum:* an Assyrian flower. Serv.: according to Dioscorides, of a golden hue, and of great fragrance: it was the produce of a shrub; but of this a sufficiently exact description has not been left, to determine its nature. M.

90. *Mævi:* of these poetasters, the names only have been preserved: in Virgil's opinion, Mævius seems the most despicable. What was the connecting circumstance between both, or either, and Pollio, consequently, between the preceding stanza and the present, has not been discovered. Voss conjectures that they may have criticised Pollio's tragedies.

91. *Jungat vulpes:* 'yoke foxes to the plough.'

95. *Vellera siccat:* having slipped in, but escaped, 'is drying his fleece.'

96. *Reice capellas:* 'drive back the goats.' The two first vowels in *reice* are contracted into a diphthong.

98. *Lac præceperit:* 'if, in consequence of exposure to extreme heat, their milk should be dried up:' *præceperit,* literally; 'should take away beforehand.'

100. *Ervo:* 'alas, how lean my bullock has grown, though fed upon the nutritious vetch!' This reading is preferred to *arvo.*

103. *Agnos:* that his lambs can have fallen away from the cause

assigned, Menalcas says, is impossible; but attributes it to the superstitious opinion of the effect of a malignant eye directed on them.

105. *Ulnas:* on this passage Servius cites Asconius Pedianus, as having heard Virgil himself say that he had designed to puzzle the critics, "*grammaticis crucem fixisse;*" and that it was an allusion to one Cælius, an extravagant man, who, after wasting his substance, left at his death just so much land, his own property, as his body covered. In this case, the riddle would turn on the mere pun of *Cæli* and *Cæli*. Servius himself prefers the simple solution, that the spot in question is a well, into which whoever descends, and looks upwards, will discover, of the sky, the breadth of the well at the top, and no more. Cerda has adopted a solution of the enigma, suggested by another learned Spaniard, Ciaconi, which meets the approbation of a distinguished scholar of our own age. In the centre of Rome, in the Comitium, was a pit held in great reverence, and opened only three days in the year: one of the names applied to the sky is *mundus;* this pit was also named *Mundus;* and the poet is thought to allude enigmatically to the three days in each year during which it remained uncovered. See Classical Journal, No. ix. 109.

106. *Inscripti nomina:* 'inscribed with the names of kings;' by a Greek construction. See Adam's Lat. Gr. R. vii. Obs. 3.—*Regum:* commentators here discover a double allusion, founded on the letters *AI, AI*, which, it was imagined, may be traced on the flower-leaves of the poet's hyacinth. These letters express the lamentation on the death of Hyacinthus; and are also the first letters of the name of Ajax. The Grecian leaders are by Homer styled kings.

110. *Amaros:* the judge, leaving the contest undecided, and complimenting the contending parties as each meriting a prize, seems to express an opinion, that a similar prize would be due to any other poet, who could paint with equal skill the pangs and terrors accompanying love reciprocated, or the miseries of that which is unsuccessful.

111. *Biberunt:* an allusion to irrigation: when a sufficient quantity of water has passed on the land, the leading channels are stopped.

ECLOGUE IV.

In the unhappy state of society consequent on the incessant civil wars of Rome, the common people looked for consolation to the speedy accomplishment of certain prophecies ascribed to the Sibyls, promising halcyon days to come. In the present Eclogue, the tales of the golden age, for which the poet is principally indebted to Hesiod, are adapted to these prophecies. Who was the child born, or to be born, during the consulate of C. Asinius Pollio and Cn. Calvitius Calvinus, A. U. C. 714, on whose birth the poet makes these miracles depend, is extremely doubtful. In that year Cæsar Octavianus married Scribonia; and in the following, Julia, his daughter, was born. These bright prognostications have been supposed to be applied to that child, under the expectation that its sex might be different. In that year also, Octavia, half sister of Octavianus, widow of M. Marcellus, and then expected soon to have a child, was married to Mark Antony. She was the pledge of peace between her brother and husband: her child, when born,

might be viewed as destined to high fortunes, and was indeed the Marcellus whose memory is immortalized in the 6th Æn. In bringing about the reconciliation between Antony and Octavianus, and this marriage, Pollio had been instrumental. A child of his own, born in that year, has been thought by many interpreters, particularly by Cerda, Taubman, the Delphin, and Voss, to be alluded to in this Eclogue; and yet the part which Pollio then acted, or was ever likely to act, seems too subordinate to admit the application of such lofty language.

1. *Sicelides:* pastoral poetry originated in Sicily, and was perfected by Theocritus. Σικελικὸν μέλος. Bion. Idyl. vii. 1. Σικελικαὶ Μοῖσαι. Mosch. Idyl. iii.—*Majora canamus:* the subjects he is now about to treat are of a nature more sublime.

2. *Myricæ:* 'tamarisks.'

3. *Dignæ:* 'let the pastoral be worthy of a consul's ear.'

5. *Magnus....ordo:* the oracular lines here commence: the poet proceeds to unfold and apply a prophecy of the Cumæan Sibyl. A series of ages, distinguished by the names of the metals, gold, silver, brass and iron, have now nearly elapsed; and another series of the same order is about to commence with the new golden age.

6. *Virgo:* the goddess of justice, Δίκη, or Astræa, who once dwelt on earth. Hes. Ἐργ. 256. Her return is one sign of the second golden age: in the first, Saturn had reigned.

10. *Casta, fave, Lucina:* only do thou, O chaste Lucina, favour the infant boy.' Lucina, or Diana, is called upon to be propitious, as her brother Apollo now reigns.

11. *Decus hoc ævi:* 'this glory of the age.'—*Inibit:* sc. *cursum;* 'will appear.' The verb in this sense has been retained only in its participle; *ineunte anno; ineunte mense; iniens ætas.*

12. *Magni:* 'renowned, illustrious.'

13. *Sceleris vestigia:* alluding, probably, to the civil wars. Under Pollio's consulate, the expiation of these crimes is promised, as well as the removal of future apprenensions.

18. *At tibi:* 'but for thee, O child, shall the earth pour forth her first offerings spontaneously.'

19. *Baccare:* 'the lady's glove.' This plant was deemed efficacious against enchantments. Ecl. vii. 28.

20. *Colocasia:* 'the Egyptian bean,' the extended cultivation of which, in Italy, the poet considers among the advantages of the approaching golden age.

21. *Ipsæ:* 'of their own accord, not driven.'

23. *Ipsa .... cunabula flores:* 'the cradle itself shall pour forth fragrant flowers for thee.'

31. *Fraudis:* 'a few traces of the ancient corrupt state will remain.'

32. *Thetim:* the name of a sea-goddess is used for the sea itself.

34. *Alter .... Tiphys:* Tiphys was the pilot whom Jason took when going to Colchis in the ship Argo.

39. *Tellus:* consequent on the birth of this child, a gradation of blessings is announced, increasing in importance: in his infancy, *fundent* cunabula *flores;* in his youth, the poet promises *aristas, uvas, mella;* but when grown up, *omnis feret omnia tellus.* D.

43. *Suavè:* for *suaviter.* Ecl. iii. 63.

44. *Luto:* *reseda luteola;* by Vitruvius named *luteum;* by Pliny, *lutea;* now in use to give a yellow dye, and called woold, or woad. M.

45. *Sandyx:* 'scarlet:' Pliny and Servius say that this is an herb: Martyn thinks it our red orpiment.

46. *Talia sæcla:* 'Ye so happy ages, run on [hasten forward to the

birth], sung the Destinies, harmonious in the established order of the fates.'

47. *Parcæ:* these divinities are introduced as concurring in their wishes with the immutable power who directs their operations; as addressing their spindles, and ordering their advance.

49. *Incrementum:* the poet, impatient for the happy consummation which he predicts, here apostrophizes the infant.

50. *Nutantem .... mundum:* Servius explains this line as representing the world bending under the weight of its present miseries: the Delphin, *præ lætitiâ commoventem*, with which Voss concurs.

53. *O mihi.... facta:* the Sibyl utters an anxious wish that her life may be protracted till the splendid era which she contemplates.

57. *Orphei:* the dative in the Greek form; to be scanned as a spondee.

60. *Risu;* 'the smile' of his mother. A child on whom, at his birth, his mother did not bestow that mark of affection, was accounted unfortunate. For no other reason, Vulcan, with whose deformity his mother was shocked when first she saw him, was thrown from heaven.

61. *Tulerunt:* the penult, usually long, is here short, as in the verbs of similar form; *miscuerunt*. Geo. ii. 129. *steterunt*. Æn. ii. 774. and iii. 48. *prodiderunt*. Lucret. iii. 86.

63. *Cubile est:* two peculiar honours followed an apotheosis; 1st, admission to the table of the gods; and 2d, the hand of a goddess in marriage.

ECLOGUE V.

Two shepherds, after mutual compliments, make choice of the fate of Daphnis as the subject of their song: his death is lamented by Mopsus; his apotheosis celebrated by Menalcas. What person Virgil had in view, under the name of Daphnis, has been the subject of much debate. A brother of his own, who died in early life, has been suggested by some interpreters: by others, the Sicilian shepherd, of the same name, whose death is lamented by Theocritus, Idyl. i.: Quintilius Varus, or Julius Cæsar, by the greater number. Considerable difficulty attends each hypothesis: it is possible that a mere imitation of Theocritus was intended, and not the expression of grief for any particular individual. If Virgil ever means to represent himself, it is here under the name of Menalcas: under that of Mopsus was meant, according to Servius, Æmilius Macer, a poet of Verona, and a friend of Virgil.

1. *Boni....versus:* 'since we have met, both skilful, you in playing on the slender reeds, and I in singing verses.'

4. *Tu major:* sc. *natu;* 'you are the eldest.'

5. *Motantibus:* 'shifting.'

7. *Labrusca:* 'the wild vine' is not distinct in species from the cultivated; differing only from want of care and pruning. It is called in the *Culex*, attributed to our poet, *labruscum*, in the neuter: *Densaque virgultis avidè labrusca petuntur*. Verse 52.

8. *Tibi certet:* for *tecum certet;* 'can vie with you.' This is ironical.

11. *Codri:* the names of Phyllis, Alcon, and Codrus, probably do not refer to any real persons, but were taken by the poet arbitrarily,

as occurring in supposed pastoral poetry which Menalcas retains in his memory, as formerly recited by Mopsus. Voss.

14. *Alterna:* used for the adverb, *alternatim:* he was employed alternately in singing and in inscribing his composition on the bark. D.

17. *Saliunca:* the *nardus celtica*, a species of valerian, was named 'Αλιούγγια. Pliny says that it grows on the mountains of Liguria, and in Istria; where, indeed, it is still found. The Tyrolians now give it the name of *seliunk*. M.

23. *Mater:* as Julius Cæsar fell at the age of fifty-six, and no mother survived him, it does not seem probable that he was the subject of this Eclogue. But by *mater*, Martyn and Voss would understand Venus; the Delphin, the city of Rome; others, Calpurnia.

24. *Non ulli....:* this is the order; *Non ulli pastores egêre pastos boves ad frigida flumina illis diebus, Daphni; nulla quadrupes neque libavit amnem*, &c. Though in Latin the use of two negatives, with a negative meaning, is not frequent, yet some instances of *nullus* and *neque*, in that sense, occur. See Adam's Lat. Gram. R. xxxix. Obs. 3.

28. *Loquuntur:* 'the savage mountains, and the woods, O Daphnis, declare that even the African lions mourned your death.'

29. *Curru:* for *currui:* the genitive of nouns of the 4th declension anciently ended in *uis*, and the dat. in *ui: uis* was afterwards contracted into *ûs*, and sometimes *ui* into *u*. D.

30. *Thiasos:* these were processions of persons singing and dancing in chorus, with loud musical instruments, in honour of some divinity. D.

31. *Hastas:* the *thyrsus* is here meant, which was formed by winding ivy and vine branches round a staff or spear. Each of the persons forming the chorus, celebrating a feast in honour of Bacchus, was the bearer of a thyrsùs.

37. *Nascuntur avenæ:* this line, with the substitution of *dominantur* for *nascuntur*, is repeated, Geo. i. 154. The poetry is there, as Pierius observes, of a more elevated character. The *wild oat*, here alluded to, differs in species from the cultivated oat: on particular soils it is a most troublesome weed.

38. *Narcisso:* some species of our daffodil is meant, probably that of a whitish colour, with a purple cup. M.

39. *Paliurus:* 'the thorn.'

40. *Fontibus umbras: facite nemora circa fontes;* because the souls of heroes dwell in fountains and groves. Serv. Among the Roman festivals were the *fontinalia*, when the fountains were crowned with garlands. That these were connected with any funeral ceremonies, does not appear. Heyne understands that the tomb was to be placed *near* a fountain; and Voss adds, that such a position was frequent; but of this no proof is offered; and the poet gives no intimation of it.

48. *Magistrum:* this instructer seems to be Daphnis himself. D.

52. *Amavit nos:* this line, and the lines which follow, seem to prove, decisively, that by Daphnis, Julius Cæsar could not be intended. A man of fifty-six would not be termed *puer:* no tradition or probability exists, that Virgil was known to the Roman dictator; and yet not merely acquaintance, but esteem, is to be supposed on the part of Daphnis for Menalcas. The 61st line, if applied to Julius Cæsar, would have appeared sneering and ironical.

56. *Candidus:* 'resplendent, glorious.' The death of Daphnis had been celebrated in twenty-five lines: the same number are dedicated to his apotheosis.

63. *Intonsi: sylvosi; incædui.* Serv.

66. *Phœbo:* the reading of this line Servius thus paraphrases; *Feci,*

inquit, aras quatuor; tibi, O Daphni, duas, et duas aras Apollini, quæ sint altaria. The gods, both *superi* and *inferi*, had altars, *aras*, consecrated to them: but the *superi* alone had *altaria*. The general term *ara*, from αἴρω, Voss says, was applied to the first erection of stone, earth, sods, or other materials. Upon the *ara* was occasionally placed, for the purpose of burnt-offerings, an additional erection, ἐπιβωμίς, termed *altare*, or, in the plural, *altaria*: in time this was applied to the whole altar.

67. *Lacte:* Theocr. Idyl. v. 53-4. To the beneficent Daphnis no bloody offerings are made.

71. *Calathis:* 'from cups.' *Calathus* is usually put for a basket; but here evidently for a drinking vessel.—*Ariusia vina:* 'Chian wine;' the produce of a district in the island of Chios, celebrated by Strabo as the best of Greek wines. This island, now called Scio, produces wine still in esteem.

75. *Lustrabimus:* the *ambarvalia* were celebrated in early spring. Geo. i. 339.

77. *Thymo....cicadæ:* the thyme of the ancients, *thymus capitatus*, differs from our plant of that name: it is more fragrant, and agreeable to the taste. M. The opinion maintained by Aristotle, that the *cicadæ* live on dew alone, is found in Hesiod, Sc. H. 395. and Theocr. Idyl. iv. 16.

80. *Damnabis....votis:* to this new divinity, vows might be addressed. On obtaining the object of their petitions, the persons who addressed them would be 'condemned,' i. e. bound, to the performance of the conditions into which they entered.

82. *Venientis:* 'rising.'

84. *Saxosas....valles:* the inhabitants of cold climates cannot be accurate judges of the pleasurable ideas associated, by those in warm climates, with the sound of falling waters.

85. *Antè:* before you make a present to me.

86. *Formosum:* referring to the 2d Eclogue.

87. *Cujum pecus:* referring to the 3d Eclogue. From these two lines it may be inferred that, under the name of Menalcas, the poet represents himself.

88. *Pedum:* 'a shepherd's crook.'

ECLOGUE VI.

Two satyrs and the nymph Ægle, surprising and binding Silenus when asleep, oblige him to perform a previous promise to recite some poetry. He describes, first, the foundation of the universe; then, some prodigies, in the midst of which are introduced the praises of Gallus.

1. *Prima:* the poet claims the merit of introducing into his own tongue the bucolic poetry, of which Theocritus, a native of Syracuse, offered the model.

3. *Aurem vellit:* 'pulled my ear;' a proverbial expression.

5. *Deductum:* 'to sing in humble strains;' a metaphor borrowed from spinning yarn into a slender thread: *tenui deducta poëmata filo.* Hor. Epist. ii. 1. 225.

6. *Super tibi erunt: super-erunt tibi;* 'will remain to you.' By *tmesis.*

7. *Vare:* who was the individual here addressed, Servius cannot determine: the Delphin and others say P. Quintilius Varus, consul, A. U. C. 741.

9. *Non injussa:* 'not disapproved' by the god of song: the poet has just told what he had been forbidden to attempt; he now intimates what was permitted to him.

11. *Nec Phœbo:* in this order; *nec est ulla pagina gratior Phœbo, quàm* illa *quæ præscripsit nomen Vari sibi.*

13. *Chromis et Mnasylus:* two young satyrs: that they were not men, appears by their acquaintance with Silenus, and their familiarity with the nymph. No intercourse between these superior beings and the human race was supposed to be permitted. Theocr. viii. 44. Voss.

16. *Procul tantùm:* 'his garlands, having only slipped from his head, were lying at a distance.' Voss interprets *tantùm* in the sense of *modò*, 'just now:' and this is more rational than Servius's construction, who makes it mean 'near at hand.' But the version given is preferred: 'having only slipped off;' not torn and scattered.

18. *Ambo:* the accusatives of *duo* and *ambo* have sometimes the same termination as the nominative; in the Greek form. See Adam's Gram.

21. *Naïadum:* this word is of four syllables. *Naïdes.* Ecl. x. 10.

27. *In numerum:* 'in cadence with the song.'

31. *Magnum inane:* 'the mighty void.' The origin of the world, according to the Epicurean system, and some incidents of fabulous history, till the heroic age, are sung by Silenus.

32. *Semina:* these elements of matter, *exordia rerum;* Lucret. v. 431. answer to the atoms of Epicurus

33. *Liquidi:* 'pure, ethereal.' Lucret. vi. 204. applies to fire the same epithet.

35. *Discludere:* 'to shut out the waters from the land.'—*Ponto:* the earth, acquiring solidity and elevation, threw off the incumbent water; which then formed the ocean.

41. *Pyrrhæ:* see Ovid. Met. i. or Lempriere's Class. Dictionary.

42. *Volucres:* the vultures or eagles, which perpetually gnawed the liver of Prometheus while chained to a rock, on Mount Caucasus.

43. *Nautæ:* 'the Argonauts.'

56. *Dictææ:* Pasiphaë calls on the Cretan Nymphs to close the glades, *saltus,* leading into the woods, to prevent the bull entering.

60. *Vaccæ:* 'perhaps, when enticed by the green herbage, or following the herds, some of the cows may lead him to the Gortynian stalls.'

61. *Puellam:* for the story of Atalanta, see Ovid's Met. x.; or Lempriere's Classical Dictionary.

62. *Circumdat:* he proceeds to relate in what manner the sisters of Phaëton were transformed; here it is said, into alders; Æn. x. 190. into poplars.

64. *Permessi:* a river in Bœotia.

65. *Sororum:* 'of the Muses.' The mountainous part of Bœotia was named Aonia. On Helicon arose the fountain Hippocrene, the waters, of which fall into the Permessus. Cornelius Gallus had then lately distinguished himself as a pastoral poet. This is expressed metaphorically by introducing him into the haunts of the Muses. To him was afterwards addressed the tenth Eclogue; as also a passage in the fourth book of the Georgics, which, on his disgrace with Augustus, Virgil was obliged to omit.

66. *Assurrexerit:* the author of the dialogue, *De Orat.* ascribed to Tacitus, says, that in the theatre at Rome, the same compliment was paid to Virgil himself: *Testis ipse populus, qui auditis in theatro versibus Virgilii, surrexit universus, et fortè præsentem spectantemque Virgilium veneratus est, sic quàm Augustum.* § 13. vol. iv. 157. London edition. 1812.

68. *Apio:* 'celery.' M.

70. *Ascræo seni:* Hesiod, whose birthplace was Ascræa, a town in Bœotia. *Musæ dant tibi,* O Galle, *hos calamos, en accipe* eos, *quos* dederunt *antè seni Ascræo.*

72. *Grynei:* Strabo, confirmed by Pausanias, fixes the situation of *Grynium* in Æŏlis, and plàces there a temple and grove dedicated to Apollo. Similar names seem to have been given to other places sacred to the same divinity. The Celtic name of the sun is *Grian.*

73. *Jactet Apollo:* Euphorion, a poet of Chalcis, had written a poem on the origin of oracles (Ecl. x. 50.), including that of Grynium. Gallus had imitated this poem in Latin verse. Serv.

74. *Scyllam Nisi:* this is a disputed passage: *Quid loquar, ut narraverit Scyllam Nisi* filiam, *quam fama secuta est succinctam* quod ad *candida inguina,* &c. Virgil is thus made to ascribe to the daughter of Nisus the transformation which Scylla, the daughter of Phorcus, underwent. Other poets, it is true, have in the same manner blended the two fables:

> Quid mirum in patrios, Scyllam, sævîsse capillos,
> Candidaque in sævos inguina versa canes. Propert. iv. 4.

But the story of Scylla, the daughter of Nisus, is elsewhere stated by Virgil, Geo. i. 404; it is therefore not probable that he would here confound her with another Scylla; unless, as Cerda supposes, both were fabled to be transformed into sea-dogs.

76. *Rates:* as told, Odys. μ. Dulichium, an island at the mouth of the Acheloüs, was, according to Homer, Il. β. 625. not subject to Ulysses, but to Meges.

79. *Philomela:* Ov. Met. vi. 433. seqq. See Lempriere.

83. *Eurotas:* a favourite river, both with Apollo and Diana. Æn. i. 498–9. Its banks abounded with bay-trees.

86. *Vesper:* the planet Venus, when going before the sun, is called Lucifer; following him, Hesperus or Vesper, the Evening-star.—*Olympo:* here used for the sky: delighted with the song of Silenus, the heavens themselves with reluctance see the evening close.

ECLOGUE VII.

In this Eclogue, a contest between Corydon and Thyrsis in amœbæan verse, and the victory of Corydon, are related by Melibœus. In the commencement of the Eclogue, the sixth and seventh Idyls of Theocritus are imitated.

1. *Argutâ:* Ecl. viii. 22. expresses probably the whistling of the vernal breeze among the boughs.—*Ilice:* 'the ever-green oak.'

2. *In unum:* sc. *locum;* 'together;' εἰς ἕνα χῶρον. Theocr. Idyl. vi. 1.

4. *Arcades:* the scene of the dialogue is laid near Mantua: the singers' skill entitles them to this appellation: or, as Voss suggests, they may be represented as really descended from natives of Arcadia.

6. *Myrtos:* the season seems to have been early spring; even in that genial climate, the myrtle may receive injury in the neighbourhood of mountains from nocturnal cold, against which Melibœus was taking precautions. M.

7. *Vir gregis:* 'hither my he-goat, the leader of the flock, had wandered.'

13. *Examina: examen* is derived from ἐξημμένος, part. perf. pass. of ἐξάπτω, *adnecto, appendo;* descriptive of a swarm of bees at rest.

14. *Alcippen nec Phyllida:* females attached to the two singers. Melibœus had no Alcippe, as the one, or Phyllis, as the other. Serv. The Delphin and Voss consider them as female slaves of Melibœus himself, employed in the care of his flock.

19. *Volebant:* for *jubebant:* 'the Muses directed them, or suggested to them, to sing in alternate verses.'

21. *Libethrides:* this name was given to the Muses, from a mountain or cave named Λείβηθρον, in Bœotia, which, as well as Helicon, was sacred to them.

22. *Proxima:* sc. *carmina;* 'next in excellence.'

23. *Omnes: aut si ego non possum.* Serv. As it cannot be the lot of all to excel, and therefore as I may fail.

24. *Pinu:* 'will here suspend my pipe,' &c.; or, 'I will renounce the art.' On giving up any art or pursuit, its appropriate instrument was hung up in some sacred place:

> Nunc arma, defunctumque bello
> Barbiton hic paries habebit. Hor. Carm. iii. 26.

The pine was sacred to Cybele, who turned Atys into that tree.

25. *Crescentem:* Thyrsis calls on the shepherds to instruct some young poet, meaning probably himself, to surpass Codrus, whose merit is not impugned; on the contrary, it is admitted, though indirectly, by his enemy.

27. *Baccare:* Ecl. iv. 19. Where praise immoderately exceeds the desert, the goddess Nemesis is supposed to take offence, and inflict punishment on the person praised. To avert this, a chaplet formed of *baccar* was supposed efficacious. The sense of the passage seems therefore to be, either, Crown me with laurel, and then Codrus will expire of envy; or with *baccar*, to counteract the ill effect of his sinister commendations.

28. *Mala lingua:* the fascinating effect of praises given with the design to injure.

29. *Delia:* 'O Diana, the little Micon presents this head of a bristly boar, and the branching horns of a long-lived stag, to thee in my behalf.'

30. *Vivacis:* alluding to the supposed longevity of this animal: compared with most other quadrupeds, its life is certainly long; in some instances, extending to thirty-five or forty years.

31. *Si proprium;* 'if this success be permanent.'—*Tota:* a 'whole statue;' not a bust.

33. *Liba:* cakes, compounded of meal, oil, and honey, used in sacrifices. In strictness, the verb *libare* and its derivatives are applicable only to liquids; but in time got into use in sacrificing in general.—*Priape:* victims were not offered to the inferior divinities. In an ep-

igram of Catullus, Priapus solicits a goat, but desires that the sacrifice may be in secret.

35. *Pro tempore*: 'proportioned to my present means.'

36. *Si fœtura*: 'if fruitfulness shall fully replenish my flock:'—*Esto*: for *eris*.

37. *Nerine Galatea*: Galatēa, the daughter of Nereus.

40. *Venito*: 'come, if you have any regard for your Corydon.'

41. *Sardois*: this herb is a species of crowfoot; *ranunculus palustris, apii folio, lanuginosus*. Dioscorides says, that, taken internally, it stupifies, and brings on convulsions, particularly a distortion of the mouth: hence the sardonic laugh.

42. *Rusco*: 'butcher's-broom.'—*Algâ*: 'sea-weed;' the valuable properties of which, in manufactures and in agriculture, were unknown to the ancients.

44. *Pudor*: impatient for the arrival of evening, he vents his ill humour on his cattle for their delay.

47. *Solstitium*: when used alone, this term signifies the summer solstice. *Defendit æstatem capellis*. Hor. Carm. i. 17. 3.

50. *Postes*: the continual exit of smoke at the door, blackening its posts with soot, disproves the existence of chimneys.

51. *Boreæ*: 'here we heed the cold of Boreas as much as the wolf heeds how numerous the flock may be which he attacks.'

53. *Stant et juniperi*: 'here are junipers and rough chestnuts; the fruits lie scattered,' &c. The shepherds now vie with each other in describing the presence and absence of their loves: Corydon says every thing would wither if Alexis were absent: Thyrsis says the whole country will revive at the approach of Phyllis.

57. *Vitio....aëris*: 'by the excessive heat.'

58. *Liber....umbras*: expresses poetically the injury which the vineyards were sustaining.

64. *Vincet corylos*: 'shall surpass the hazels.'

65. *Fraxinus*: each tree is here put in the singular; its situation in the plural, for the sake of giving extent to the horizon.

69. *Hæc memini*: here Melibœus resumes the narrative.

70. *Corydon est*: Servius suspects an ellipse: *victor; nobilis supra omnes*; 'from that time Corydon has been deemed by us worthy of his fame; really Corydon.' D. Such is the esteem in which he has ever since been held, that his name itself is a title of honour: Corydon and excellence are held synonymous. Voss.

ECLOGUE VIII.

This Eclogue is divided into two parts: in the first, Damon bewails the infidelity of his mistress: in the second, Alphesibœus describes, in imitation of Theocritus, the incantations by which a female, skilled in magic, brings back her lover.

1. *Pastorum*: 'We will relate the song of the shepherds Damon and Alphesibœus, whom the heifer, forgetting her grass, admired as they contended.'

2. *Juvenca*: one animal put for the herd, which always principally consisted of females. Geo. iii. 63.

3. *Lynces*: 'ounces.' Geo. iii. 264.

4. *Requiêrunt:* this verb. Servius considers as an active. *Cursus proprios retardaverunt.—Quo rapidos etiam requiescunt flumina cursus.* Ciris, 23. and Propert. ii. 22. 25. Martyn, Heyne, and Voss think *mutata-suos cursus* a Græcism.

6. *Tu mihi:* sc. *fare;* the person here addressed was C. Asinius Pollio, at the time, probably, when on his march, at the head of an army, into Illyricum, A. U. C. 714, or early in 715. M.—*Saxa Timavi:* the rocky country in which are the principal sources of this short river. It is in the present province of Friuli, and forms the boundary of modern Italy. On one side the inhabitants speak Sclavonian; on the other, the Venetian dialect. Holdsworth.

7. *En erit unquam:* the inquiry of the poet is accompanied by a wish, as Ecl. i. 68.

10. *Cothurno:* Pollio was a tragic writer: Hor. Carm. ii. 1. 9. Sat. i. 10. 42.; but that his productions had not, at this time, reached the stage, or the public, may be inferred from the poet's *en erit....quum liceat.*

11. *Principium....desinet:* Virgil may mean that Pollio was the first person who encouraged him to attempt poetry; or that the favour done him, by obtaining back his patrimony, had been the first occasion of his poetry, and that its last subject should be Pollio's praise.

16. *Tereti....olivæ:* at early dawn, Damon is found leaning on a staff formed of olive: *Onusque fuit dextræ silvestris oliva.* Ovid. Met. ii. 681. and Theocritus, vii. 18.

17. *Præque diem veniens:* the preposition and verb are here disjoined by tmesis; *præveniens diem age.*

18. *Conjugis:* by this appellation, here and in the 66th verse, it is not to be inferred that they were married, but that the speaker had hoped it. D. Thus, *quos ego sim toties jam dedignata maritos,* Æn. iv. 536; and *conjugio,* Æn. iii. 475.

20. *Profeci:* 'her plighted faith, and her calling the gods to witness, availed me not.' D.

21. *Mænalios:* Mænalus is a mountain in Arcadia, and sacred to Pan. Damon thus announces his poetry to be pastoral. In Theocritus and Bion are found examples of an intercalary verse of the same nature as the present. The number of lines intervening between each recurrence is not uniform.

22. *Argutumque nemus:* 'a whispering wood and vocal pines.'

24. *Inertes:* Pan made the reeds vocal by inventing the *fistula.*

26. *Mopso Nisa: honesta turpissimo, pulchra deformi.* Serv. Damon now enters on the subject of his grief.—*Speremus:* 'expect.'

27. *Gryphes:* or *gryphi;* 'griffins.' The griffin is a fabulous animal, represented in the form of its body as resembling a lion, with the skin of a panther, and the wings and beak of an eagle. Plin. x. 49.

28. *Ad pocula:* 'resort to the same drinking-places.'—*Dama:* in this and another passage, Geo. iii. 539, which are the only instances in which the gender of this word can be distinguished, Virgil makes it masculine.

29. *Faces:* 'prepare torches.' By the light of these the bride was conducted to her husband's home.

30. *Nuces:* among the ceremonies practised at Roman nuptials, scattering nuts was one: many reasons are assigned; not one that appears satisfactory.—*Hesperus Œtam:* the evening star rising behind this mountain in Thessaly.

32. *Digno:* spoken sarcastically: verse 26, he had commenced with indignation.

34. *Supercilium:* 'my shaggy eyebrow and long beard;' copied from the address of Polyphemus to Galatea. Theocr. Idyl, xi.

37. *Sepibus in nostris:* 'in our garden, surrounded by a hedge.'

38. *Cum matre:* placed between *vidi* and *legentem*, without a pronoun, a doubt has been raised, whether his mother or hers. In the Idyl just cited, from which Virgil has so freely borrowed, Galatea accompanies the Cyclops' mother, verse 26. Here, perhaps, Nisa's mother is intended. Damon's mother could not have needed his guidance. D.

39. *Alter ab undecimo:* Servius decides this to be his thirteenth year: *unus ab undecimo fit duodecimus; alter, tertius decimus.*

41. *Malus....error:* 'frenzy.' *Ὡς ἴδεν, ὡς ἐμάνη, ὡς ἐς βαθὺν ἄλλετ' ἔρωτα.* Theocr. Idyl, iii. 42.

44. *Aut Tmarus:* 'either Tmarus, or Rhodope, or the extreme Garamantes, brought you forth.'—*Edunt:* for *ediderunt, genuerunt.* H.

48. *Mater:* Medēa, the murderer of her own children by Jason. D. The poet seems inclined to divide the criminality: love was in part the impelling motive; but he is obliged to acknowledge that the mother herself was a monster of inhumanity.

52. *Nunc....Arion:* of all these prodigies and inconsistencies, none, Damon thinks, is greater than the union of Nisa and Mopsus. For an account of Arion, see Classical Dictionary.

56. *Delphinas:* accusatives plural, of Greek names which terminate the nom. pl. in *es*, are short. *Arcadas accensos monitu.* Æn. x. 397. Serv.

58. *Omnia....vivite, silvæ:* 'let all things become even a deep ocean; farewell, ye woods.' The world is now indifferent to him.

59. *Speculâ:* this signifies an eminence which commands the prospect of the country around.

60. *Extremum....munus:* 'accept my death as the last offering I can make.' Serv.

62. *Hæc Damon:* 'thus Damon sung; ye Muses, relate what Alphesibœus answered; we cannot all do all things.' The poet declares his inability to do justice to the answer of Alphesibœus, and calls on the Muses to do it; thereby intimating the superiority of his verses to those of Damon.

64. *Vittâ:* the female going to employ enchantment is represented ordering her assistant, Amaryllis, to bring out the lustral water, and the fillet to adorn the altar.

65. *Verbenasque:* no particular plant is meant under this name: any, brought from a consecrated spot, and applied in religious ceremonies: *virgulta religioni apta.* Serv.—*Mascula:* applied to *thura*, signifies, according to Dioscorides, 'the purest,' of the best quality.

66. *Avertere:* 'to inflame, to disturb with passion.'

67. *Carmina:* the apparatus was ready for incantation; nothing was wanting but the magic *formula.*

73. *Terna....duo:* she proceeds in her magical spell. 'First I surround thee with these three lists, distinguished with three colours, and lead this image three times about these altars.'—*Licia:* lists at the end of the web. D.

77. *Necte:* when pronouncing these words, she may be supposed employed in winding the tricoloured tape or list round the wax figure, at the same time pacing thrice round the altar.—*Colores:* three knots to be made of list, of each of the colours joined.

80. *Limus....liquescit:* here are evidently two images spoken of, one of mud, or clay, and the other of wax. Probably the former was

an image of herself, and the latter of Daphnis. As her own would harden, and his melt, in the same fire, so, she prays, may Daphnis melt in love for her, and she grow insensible to his passion; as intimated below; *Talis amor teneat; nec sit mihi cura mederi.* Verse 89.

87. *Ulva:* 'coarse sedge:' probably the plant named, in England, cat's tail; which abounds in Italy on the margin of standing waters. M.

88. *Perdita:* 'in despair.'—*Decedere nocti:* 'and heeds not to depart even late at night.' The dative for the ablative, time when.

91. *Exuvias:* every article which has been in use about the person, and then laid aside, as clothes, rings, &c. may bear this name. She now proceeds to a new exorcism, burying under her threshold the clothes, or other *exuviæ*, left by Daphnis.

92. *Debent hæc pignora:* i. e. *tenentur ipsum Daphnin adducere.* D.

95. *Ponto:* 'in Pontus,' a country in Asia Minor, abounding in drugs of extraordinary efficacy.

99. *Traducere messes:* 'and remove whole fields of corn to another place.'

101. *Rivo:* for *in rivum.*

106. *Cinis ipse:* the cinders again became inflamed: this omen was reckoned favourable. During Catiline's conspiracy, its occurrence was witnessed by Terentia. Plutarch, Cic. D.

ECLOGUE IX.

The soldier, to whom Virgil's patrimony had been assigned, did not acquiesce in his resumption of it, but attacked him, sword in hand. With difficulty the poet escaped, and proceeded to Rome in order to obtain redress. At this time the present Eclogue appears to have been written: it is wholly dramatical. Lycidas, one of the interlocutors, overtaking Mœris, the other, on the road to Mantua, carrying kids, inquires the object of his journey. This gives him an opportunity to recount the wrong done his master, Menalcas; some of whose poetical effusions are recited by each of the interlocutors. The situation of Menalcas, as it is represented in this Eclogue, and that of Virgil himself, have these points of similarity: 1st, The favour done: 2d, The subsequent violence: 3d, Varus, Virgil's friend, invoked: 4th, The divine honours applied to the memory of Julius Cæsar: to which may be added, 5th, the identity of the situation of the farm of Menalcas, and of that which appears to have been Virgil's—within a short walk of Mantua, and close to the water. In that situation, Virgil afterwards, Geo. iii. 13, 15, vows to erect a temple to his benefactor. The locality is described in this Eclogue with circumstances so minute, as to appear intended for a representation of the real landscape: on the acclivity of a hill; from the foot of the mountain to the water, and to a shattered beech, or row of those trees.

This Eclogue may be considered as wholly occasional, hastily prepared by interweaving fragments of other poems, and offered to Varus in the place of a supplication that the favour might be confirmed which had already been bestowed on the poet.

1. *Pedes: ducunt,* understood: ᾇ πόδες ἄγοιν. Theocritus, xiv. 42. 'Whither are you going? to the city, as the road leads?'

2. *Pervenimus:* 'we have lived to see:' *diu vivendo ad ista pervenimus.* Serv.—*Nostri .... agelli:* as *carmina nostra,* verse 12. Mœris, possessing the confidence of his master, speaks of his master's farm and poetry as if they were his own.

5. *Victi:* 'oppressed;' treated as the vanquished.

6. *Nec benè vertat:* 'and may ill fortune attend the gift.'—*Mittimus:* for *ferimus.*

7. *Subducere:* 'to decline, to slope into a plain.'

13. *Chaonias:* the Chaonians once inhabited, and gave their name to Epirus, in which was the Dodonæan grove: in this were two pigeons, which were famed for giving oracular responses: hence the epithet is applied to pigeons in general.

14. *Quâcunque .... lites:* sc. *ratione;* 'on any terms to cut short these new contentions.' That some compromise took place is evident: one of its conditions must have been the intruder's delay of taking possession. The kids are now going to him in Mantua.

15. *Sinistra .... cornix:* the warning of the crow foreboded great impending danger: in that sense it might be called a bad omen; but, as it was rightly interpreted, and afforded means to ward off the danger, in the event it was beneficial. In the opinion of the Greeks, good fortune was betokened by auspices on the right; in that of the Romans, by those on the left.

18. *Solatia:* 'we had nearly lost with you our consolation:' the poetry of Menalcas; some unfinished portions of which are recited.

20. *Spargeret .... induceret ....?* that is, who would sing with such truth and energy as to seem to bring the objects under the eye of the hearer. Taubman. *Induci* is employed with an ablative by Cæsar. *Scutis ex cortice factis, aut viminibus intextis, quæ subitò, ut temporis exiguitas postulabat, pellibus induxerant.* De Bell. G. ii. 33.

21. *Sublegi:* 'which I learned privately, listening in silence to you, when repeating them.'

22. *Quum te .... ferres:* 'when you were hastening;' alluding to the lively style in which the song was composed; addressed to Amaryllis, an ideal nymph. Voss. The three following lines, imitating Theocr. Idyl, iii. 3–5, which Mœris had learned from Menalcas, are part of that song.

26. *Immo hæc:* Mœris considers of more value than the preceding verses, those still incomplete, addressed to Varus, to whose superintendence the distribution of the confiscated lands had been committed. Three of the verses of it Mœris recites.

28. *Cremonæ:* this was the land first given to the soldiers; but, being insufficient, the neighbouring town of Mantua was added to it.

30. *Sic .... taxos:* 'so may your bees avoid the yew-trees of Corsica.'—*Cyrnus:* Corsica: yew-trees abounded there: honey made from them was bitter. Serv.

32. *Poëtam .... vatem:* a distinction is made, Ecl. vii. 25–28, and here, between these two titles. That of *vates* is apparently derived from φήτης, but, by some, is thought to be of Eastern etymology. No Hindoo Rajah is now without his *Bauts,* and their office resembles that of the Western bards. Forbes' Oriental Memoirs, iii. 225. Lycidas disclaims the higher title, but traces his right to that of poet to the gift of the Muses themselves.

36. *Anser:* Ovid and Propertius notice a contemporary poetaster of this name; to whom, as Servius thinks, Virgil means to allude.

37. *Id quidem ago:* 'I am endeavouring to do so;' that is, to collect some verses for you. M.

38. *Carmen:* another poem of Menalcas, out of which Mœris recites the address of the Cyclops to Galatea, imitated from Theocr. xi. 42.

39. *Quis....ludus:* 'what delight or amusement.'

44. *Quid....audieram:* 'what was it I heard you singing one clear evening by yourself?'

45. *Numeros:* 'the rhythm, or the tune.'

46. *Daphni:* the fourth portion of the poetry of Menalcas is recited: its subject is evidently the deification of Julius Cæsar.

47. *Dionæi:* the mother of Venus was Dione, according to Homer's Mythology, Il. ε. 371. Julius Cæsar, claiming descent from Iulus, son of Æneas and Venus, is thence called Dionæus.—*Astrum* is properly a constellation; here applied to a single luminous body, which appeared during seven successive evenings, whilst the games in honour of Julius Cæsar were celebrating. A. U. C. 710. By Horace, it was termed *Julium sidus*. Carm. I. 12. 47. A benign influence on agriculture and on the vintage is promised from the new star. Augustus took care to perpetuate its memory on medals and other memorials. Æn. viii. 681.

48. *Segetes:* 'the sown fields.'

50. *Nepotes:* under the favourable influence of this star, 'the grandchildren' of Daphnis are to gather the fruit of trees which he grafts: their property is therefore to be secure.

51. *Fert:* for *aufert*; Ecl. v. 34; viii. 106. Here Mœris breaks off abruptly, complaining of memory defective from age.—*Longos....condere soles:* 'past whole summer days.' *Condit quisque diem, collibus in suis*, Hor. Carm. IV. 5. 29.

53. *Oblita:* this participle is in a passive signification, and is followed by a dative; as, *nulla audita mihi neque visa*. Æn. i. 326. D.

54. *Lupi....vidêre:* οὐ φθεγξῇ; Λύκον εἶδες. Theocr. xiv. 22. A person, on whom a wolf first casts his eyes, is fabled to lose his voice: but the wolf, if first seen, loses his. Hence the proverbial expression, *lupus in fabulâ*, applied to a person coming unexpectedly into a company, of whose conversation he happens to be the subject, and interrupting it.

56. *Causando:* 'by making these excuses;' alleging these pretexts of a failing voice and memory. *Quamvis causando multa mereris.* Lucret. i. 399.—*Nostros....amores:* 'my gratification.'

57. *Tibi:* 'in your favour.'—*Æquor:* the lake into which the Mincius spreads near Mantua.

58. *Murmuris auræ:* for *aura murmurans;* the adjective or participle is often converted by the poets into the corresponding substantive: *populum latè regem*. Æn. i. 21.

60. *Bianoris:* Servius observes that this person, and Ocnus, the founder of Mantua, were one and the same. The sepulchres of the ancients were erected near high roads. Hence the formal inscriptions, *Sta viator: Abi viator*. D.

61. *Stringunt:* this verb is applied to the act of plucking, tearing off, or separating any thing *strictâ manu*. Geo. i. 305. D. The leaves gathered from elms were preserved for winter fodder. Plin. xviii. 68.

64. *Usque:* 'without ceasing, continually:' originally an adverb of place; transferred to time. Voss.

65. *Hoc fasce:* i. e. the kids which he was carrying.

66. *Plura:* *dicere*, understood.

67. *Ipse:* Menalcas.

ECLOGUE X.

Gallus: Cornelius Gallus, the poet's friend and patron, was an excellent poet, and distinguished military commander; the same that is mentioned in Ecl. vi. 64, seqq. He had been attached to a female, to whom he had addressed some amatory verses, in which she is called Lycoris. But Lycoris, quitting her lover Gallus, had accompanied to the neighbourhood of the Rhine another person, perhaps an officer in the army which crossed the Alps and the Rhine, under the command of Agrippa, A. U. C. 717. Apollo and the sylvan deities are represented as in vain attempting to console Gallus.

1. *Extremum.....laborem:* this, therefore, was the last, or intended, when written, to be the last, of the Eclogues.—*Arethusa:* a nymph, presiding over a Sicilian fountain of the same name, is invoked.

2. *Meo:* the familiarity of this address, and the request made by Gallus of Virgil, to employ his poetical talent on this subject, show that they were intimate friends.—*Legat ipsa:* 'which Lycoris may read' to her own shame. D.

5. *Doris:* the daughter of Oceanus and Tethys is here taken for the sea: so may not its bitter waters, the poet wishes, intermix with those of the fountain. These pass under the sea, according to the fable, from Elis to the island Ortygia, on which stood, in part, the city of Syracuse, where they emerge. Æn. iii. 694–6.

9. *Quæ nemora:* these lines, imitated from Theocr. i. 66, seqq., have become the model of Milton's similar invocation in Lycidas: "Where were ye, Nymphs," &c.

10. *Indigno:* 'unrequited.' Ecl. viii. 18.

11. *Pindi:* connected ridges of mountains, bearing, in Phocis, the name of Parnassus; on the frontier of Thessaly, Epirus, and Macedonia, the name of Pindus; in Bœotia, of Helicon and Cithæron, were all sacred to the Muses.

12. *Aonia.... Aganippe:* a fountain on Helicon in Bœotia, which is also named Aonia. Ecl. vi. 65.

15. *Mænalus....Lycæi:* these are mountains of Arcadia: it is not to be taken literally that Gallus either visited that country, or the mountains sacred to the Muses.

16. *Nostri nec pœnitet:* the sheep, approaching the poet and Gallus, are represented as taking part in his grief.

17. *Nec te pœniteat:* that Gallus need not blush at his assumed shepherd's state.

19. *Upilio: Opilio; οἰοπόλος,* 'a shepherd:' after his sheep, he also approaches.

20. *Uvidus:* in consequence of the wetness of the woods; in which the employment of Menalcas, the poet probably means, had been to herd the swine feeding on the acorns fallen in the preceding winter. That the scene is laid in the spring, appears, verse 25. Voss.

24. *Agresti....honore:* 'crowned with leaves of trees, large flowers, and reeds.' H.—*Silvanus:* properly an Italian divinity, Æn. viii. 600, distinguished from Pan, Geo. i. 17. and 20.

25. *Ferulas:* 'the fennel-giant.' M.

27. *Ebuli:* 'dwarf elder.'—*Minio:* 'cinnabar.' M.

31. *Ille:* Gallus, receiving from the gods no consolation, now addresses the Arcadians.—*Tamen:* though it be true that love is inexorable to tears, yet, as the Arcadians are skilled in song, he begs that his passion may become its subject.

38. *Seu quicumque furor:* 'or any other one had been my flame.'

42. *Hic gelidi:* these images recall to his memory Lycoris.

43. *Ipso .... ævo:* for his whole life. Geo. iii. 66; iv. 206. Voss.

46. *Sit:* for *liceat;* a Græcism.—*Tantum: utinam liceat non credere tantum;* 'I would that I might disbelieve a thing so unworthy. H.

50. *Chalcidico:* Euphorion was a native of Chalcis, in Eubœa: his poetry was in esteem in Rome, and, it seems, was translated or imitated by Gallus: how it was to be adapted to the strains of Theocritus, does not appear; perhaps imitated in a similar rustic style.

52. *Certum .... arboribus:* 'I am resolved to dwell in woods, among the dens of wild beasts, and inscribe my passion on the tender trees.'

54. *Crescent .... amores:* Heyne thinks these words mean, that the names inscribed by Gallus will increase with the growth of the trees.

55. *Mixtis lustrabo:* for *immixtus Nymphis.* Serv.

59. *Partho .... Cydonia:* the Parthians and Cretans were each celebrated for their skill in archery: from the first he borrows his bow; from the latter his arrows; in the quality of which each particularly excelled. Voss.

60. *Tanquam hæc sint:* the reflections which at first pleased Gallus he now rejects; 'as if these were remedies for my passion!' meaning that they are not. *Tanquam sit proprium quidquam.* Hor. Epist. II. 2. 171. Voss.

69. *Nos cedamus:* Gallus gives up the hope of diverting his passion by the charms of poetry, or by any other means, and quits Arcadia.

70. *Hæc sat erit:* the poet who personates a goatherd, verse 7, here breaks off.

72. *Pierides:* addressing the Muses, he requests that the offering made by him to Gallus, may receive from their favour an increased value.

74. *Subjicit:* 'shoots up,' Geo. ii. 19. *Ter flamma ad summum tecti subjecta reluxit.* Geo. iv. 385. *Sub,* in composition, signifies, sometimes, 'from under;' as in *suspicio.*

75. *Gravis:* 'injurious, unwholesome.'—*Cantantibus:* 'to those who exert themselves in singing,' and remain long in the shade.

GEORGICS. BOOK I.

The term *Georgica*, Georgics, is derived from γῆ and ἔργον; and signifies Agriculture, or Precepts on Agriculture.

1. *Quid faciat:* the first four verses unfold the plan of the work. The first book treats on agriculture in general; the second, on vines and trees; the third, on the management of cattle; the fourth, of bees.—*Quo sidere:* the observation of the heavenly bodies served the Roman husbandman the office of our calendar.

Vertere: sc. *aratro;* 'to plough.'—*Mæcenas:* at his request, Virgil undertook this work; Geo. iii. 41.

4. *Experientia:* sc. *habendis apibus;* in the preceding line, *cultus* had been applied to *habendo pecori.* Another term is now applied, and when the same subject recurs, Geo. iv. 316, it is repeated, to express the *experience* requisite to direct the management of bees.

5. *Mundi:* 'of the universe;' which the solar system was supposed to comprise.

6. *Lumina:* the divinities are invoked, whose influence on agriculture is the greatest: first, the sun and moon, who govern the seasons in their progress: then Bacchus and Ceres, who were jointly invoked in the same mysteries (Pind. Isthm. vii. 3–5), and who preside over the grape and corn; afterwards the Fauns and Dryads are invoked; and Neptune, to whose bounty man is indebted for the horse; and Aristæus, presiding over bees.

7. *Si: siquidem;* 'since.' Serv.

9. *Acheloia:* the Greek poets celebrate the Acheloüs, the largest of their rivers, Il. φ. 194, as the most ancient: it is here put for water in general.

11. *Ferte .... pedem:* 'approach.'

12. *Prima:* the adjective for the adverb, *primùm.*

14. *Cultor nemorum:* Aristæus, one of the first instructers of the Greeks in the useful arts: he received the name of the son of Apollo, probably as migrating from an Eastern nation more advanced in the arts. Geo. iv. 317.

15. *Ter centum:* this round number, as *centum,* Geo. iv. 383, is meant merely to express that the herd was very numerous.

17. *Mænala curæ:* if Mount Mænalus, on which Pan was worshipped, is valued by him, he is adjured to attend to the poet's invocation. D.

19. *Monstrator aratri:* Triptolemus, who had been instructed by Ceres in agriculture. On gems and ancient monuments, he is represented as a youth. D. and M.

20. *Silvane, cupressum:* this deity of the woods, Ecl. x. 24. is represented holding a young cypress tree plucked up by the roots. M.

21. *Deæque omnes:* after the special invocation of certain divinities, the poet proceeds, in conformity to the established ritual of the priests,

to invoke generally every divinity supposed to take an interest in farming. Of these, several, each of whom presided over some one peculiar operation in husbandry, are enumerated by Servius.

22. *Non ullo*: 'and you who take care of the new fruits which are produced unsown, without culture.'

24. *Tuque adeò*: 'and you also, O Cæsar.' The interpretation of this adverb given by Servius, and adopted by the Delphin, is *præcipue*; but, in this passage, and in verses 94 and 287, *adeò* seems to mean, 'also, besides.' To be construed in this order: *Tuque adeò, Cæsar, quem est incertum quæ concilia deorum sint habitura mox: velisne invisere urbes curamque* habere *terrarum, et maximus orbis accipiat te*, &c.

25. *Invisere*: this verb is applied to that protection which one of the gods had bestowed on a certain country or city: the poet supposes his new divinity may become one of those termed πολιοῦχοι.

28. *Maternâ .... myrto*: the myrtle was sacred to Venus, from whom Cæsar Octavianus claimed descent. Ecl. vii. 62.

30. *Thule*: this island is situated, according to Pythias, at the distance of six days' sail to the north from Britain, and near the frozen sea: probably, therefore, it was some part of Norway, then considered as an island, if not Iceland.

31. *Thetis*: she was the wife of Oceanus, and mother of the sea-nymphs.

32. *Tardis .... mensibus*: to the summer months, which are termed slow, because of the length of the days, and which the new constellation would close.

33. *Erigonen .... sequentes*: Virgo, in the zodiac, is Erigone. The Chaldean astronomers made but eleven signs. The projecting claws of the Scorpion held the balance. Ov. Met. ii. 195–7; these, retracted, the poet proposes shall afford space for the new sign. Serv. By *ardens*, and *justâ plus parte*, the poet represents the eagerness and impatience with which the Scorpion, *ipse*, 'of his own accord, has drawn back his claws, in order to give room, and more than sufficient room, to the new luminary.'

43. *Vere novo*: the subject of the first book is now taken up by describing the processes preceding sowing.

44. *Putris*: 'and the crumbling soil unbinds itself by the west wind.'

48. *Bis quæ .... sensit*: this passage is generally interpreted to mean four ploughings; two given in the winter or early spring, and two during the summer. No such wonderful result could be promised from this process in an ordinary fallow. More probably, that which the poet has in view, is the tillage where land, after bearing its crop, before it is subjected to another, has received the sun's influence during *two* of its revolutions, *twice* undergone the summer's heat. and *twice* the winter's cold; or, as it is technically called, had *two clean fallows*. In some rare instances, where the preceding husbandry has been foul, this practice may now be necessary, and a very productive crop may certainly be expected.

51. *Morem*: 'the variety of season,' resulting from climate.

52. *Habitus*: 'the peculiarities of soil.'

55. *Injussa virescunt .... gramina*: beautifully expressed for land, not sown with grass-seeds, becoming natural pasture.

56. *Tmolus*: this hill in Lydia was remarkable for the quality and quantity of its saffron.

58. *Chalybes*: a people inhabiting the south-east shore of the Cas-

pian, from whom were obtained the best manufactures in iron and steel.—*Nudi:* as labouring naked at the forge; *mittunt*, understood.

59. *Castorea:* its epithet *virosa* does not import 'poisonous,' but 'powerful, efficacious;' the odoriferous gland containing the castor is found in the beaver of both sexes. M.—*Eliadum palmas:* 'winning the prize of speed in the Olympic games.'

60. *Continuò .... locis:* this adverb implies uninterrupted continuance. Nature not only originally fixed, but has uniformly maintained, these laws. E. H. Barker, note on Cic. de Am. iii.

62. *Deucalion....orbem:* 'from the time when first Deucalion threw stones over his head into the unpeopled world.' See Ovid. Met. i. 350, seqq. Lempriere, *Deucalion* and *Pyrrha.*

66. *Pulverulenta:* 'and let the dusty summer bake the sods, thus turned up, by the full heat of the sun.'

68. *Arcturum .... suspendere:* according to Columella, Arcturus then rose on the fifth of September. Pliny, xviii. 26, refers to and approves the advice given in this passage. M.—*Tenui .... suspendere sulco:* 'to make the ploughing shallow.'

69. *Illic:* on rich soils.

70. *Hic:* on meager, thin soils.

71. *Alternis:* sc. *annis;* the poet here proceeds to treat on the rules for alternation, or, as it is termed, the course of crops; one of the most important, and most dffiicult, and, till of late years, the least considered points in husbandry.—*Tonsas novales:* 'your lands after the crops are taken off.'

72. *Segnem:* 'exhausted land,' or, as it is termed, 'out of heart.'—*Situ durescere:* 'by rest to acquire strength.' Voss.

73. *Mutato sidere:* 'in the following year.'

74. *Legumen:* the plant, thus paraphrastically described, is probably the bean.—*Quassante;* used intransitively; 'shaking itself;' the rustling of the pods when dry is alluded to: in heavy land of good quality, this succession of wheat and beans is still approved, and may be often repeated.

75. *Viciæ, tristisque lupini:* these were probably then cultivated as articles of human food.

79. *Facilis labor:* it is admitted that flax, oats, and poppies exhaust, *urit, urunt;* but, as these plants must be raised, they may be taken alternately with others.

81. *Effætos agros:* in this case, by means of dung and of ashes, the fertility of the land may be preserved.

83. *Nec nulla....terræ:* 'nor in the mean time does the land remain untilled and unproductive.' Voss.

85. *Flammis:* the rapidity of this verse, consisting of dactyls, expresses the swiftness of the flame spreading over the stubble.

93. *Penetrabile:* in an active sense, Æn. x. 481; as *dissociabili oceano.* Hor. Carm. i. 3. 22. Among the benefits received from burning the stubble, Pliny, xviii., reckons the destruction of the seeds of weeds. The saline substances contained in the ashes, probably, also forward vegetation.

94....99. Carefully pulverizing the soil, termed by Roman agriculturists *occatio*, is recommended. The term *rastrum* is always employed by Virgil for 'the harrow.'—*Crates:* 'hurdles;' afterwards drawn over the land. M.

97. *Terga:* 'the first ridges.'

98. *Verso .... aratro:* a description of cross ploughing.

100. *Serenas:* the effect of rain in the months next following the

sowing of wheat, and, in Italy, of barley, must be to render the young plants, as it is termed, winter-proud. On the other hand, the effect of summer showers must be beneficial.—*Solstitium:* when used alone, signifies the summer solstice.

102. *Nullo .... Mysia cultu:* 'and Mysia depends, for its fertility, not so much on cultivation, as on this peculiarity of climate: and, for this, Gargarus exults in its harvest.'

104. *Quid dicam .... de eo qui .... comminus:* Servius interprets this adverb, 'immediately, without remission;' and is followed by the Delphin, and other commentators. Heyne is silent. Perhaps the word is to be taken in its ordinary interpretation: after stating the processes for pulverizing the soil by means of larger tools, the poet recommends attacking the refractory clods, 'by hand;' armed with beetles and clubs, breaking to pieces the clods, and levelling them to the surface. In some counties in England, a similar mode is still in use.

105. *Ruit:* a short but satisfactory dissertation on the application of this verb in its active sense, appears in the Classical Journal, xv. 128. Our poet employs it to express even movement *upward*. Geo. ii. 308.—*Malè pinguis:* 'too rich and adhesive;' as *malè salsus*. Hor. Sat. I. 9. 65. *intempestivè et frustra compacta*. D.—*Arenæ:* used for soil in general. Geo. ii. 232.

110. *Temperat arva:* 'refreshes the parched fields.'

114. *Arenâ:* this alludes to a practice of laying sand on morassy ground. Voss.

115. *Incertis .... mensibus:* 'when the weather is most variable;' meaning, probably, the spring months.

119. *Experti:* 'yet after all these toils of man and beast in tillage.'—*Improbus:* 'greedy.' Æn. ii. 356.

120. *Intuba:* 'succory.'

123. *Movit agros:* 'he first obliged men to cultivate the earth.'

125 .... 146. A digression on the change, under the reign of Jupiter, from the golden to the silver age.

126. *Ne .... fas erat:* 'it was not customary.'

127. *In medium:* 'for the common benefit;' as the bees, Geo. iv. 157.—*Ipsa:* 'spontaneously; without culture.'

131. *Foliis:* the honey which had before been found on the leaves of trees, and the wine which had flowed in rivulets, ceased when Jupiter began to reign.—*Removit:* not 'extinguished;' but 'concealed.' This must point to some period in society, when, from great calamities, perhaps a combination of them, civilization had been retrograde: as the country became depopulated, wolves multiplied; the arts, nay, even the use of fire, were forgotten. The savage few, who remained, recounted and exaggerated their ancestors' wealth, till it seemed miraculous.

133. *Ut varias .... paulatim:* 'that experience, by reflecting, might gradually strike out various arts.'

137. *Numeros et nomina fecit:* 'numbered and gave names to.'

141. *Verberat amnem:* 'lashes the broad river with a casting net.'

142. *Trahit humida lina:* this probably alludes to the mode of fishing by a long line, with hooks baited and fixed to it at intervals: this is sunk by a weight at one end, and buoyed at the other; and after some hours again drawn up.

144. *Lignum:* this line, which has no immediate relation to the subject, Bryant and Heyne consider as an interpolation.

145. *Labor omnia vicit improbus:* 'persevering labour surmounted all difficulties.'

151. *Esset*: from *edo*.—*Rubigo*: 'mildew.'—*Segnis*: 'useless.'
153. *Lappæque tribulique*: 'burrs and prickly weeds.' M.
157. *Premes*: 'check; keep in order.' Geo. iv. 131.
159. *Concussâ .... quercu*: 'with acorns.'

160. *Arma*: the poet proceeds to enumerate the husbandman's tools. To separate the corn from the straw, the flail was not then usually employed: the sheaves were first strewed out, and over them was then dragged, repeatedly, a loaded sledge, *tribulum*, formed, at the bottom, of rough boards.

163. *Eleusinæ matris*: i. e. such as were invented by Ceres, who was worshipped at Eleusis in Attica.

164. *Tribulaque, traheæque*: these are also classed by Columella, ii. 21, with the *tribulum*, as different species of sledges.—*Iniquo pondere*: of a weight almost exceeding human strength to manage. So, *Injusto sub fasce*: Geo. iii. 347.

166. *Mystica vannus*: in the mysteries of Bacchus, the winnowing fan was borne in the procession.

169. *Continuò*: 'in the first place.' H. Were any poet of the present day to undertake the description of a plough in the same number of lines, the terms which he employed would not be intelligible out of his own province or county, without an engraving. We may, therefore, console ourselves if the attempts to throw light on these lines describing the plough, used in the Mantuan territory, in a distant age, have not been perfectly successful. *Buris* (*quasi* βοὸς οὐρὰ, Serv.) appears to be the curved hinder part of the plough, in some counties called the plough-tail, in others, the plough-handle, the extremity of which the ploughman grasps in his left hand. In Virgil's plough, Voss thinks that the *buris* bent downward in a short curve, and that the *dentalia binæ aures*, verse 172, are probably a double breast, or earth-board, forming an acute angle. *Dentalia*, the ground of the plough; that part of the frame on the anterior end of which the plough-share, *vomis*, is fitted. In Virgil's plough, and, indeed, in that in use at this day, in the neighbourhood of Mantua, this part of the plough, after receiving the share, divides into two parts, also set in an acute angle. The most obvious interpretation of *duplici .... dorso* would be, that this was a double-furrowed plough, or worked with two shares; but, considering the weight of the tool described, and the increased resistance, if such had been its construction, this solution of the difficulty does not seem probable, and, indeed, has never been proposed. *Cujus* [dorsi ?] *utrumque eminet latus* is the explanation of Servius; but which throws no light. Martyn speaks of two legs, one of which was fastened to the bottom of the tail, the other nailed to the beam: this is not clearly explained, but is adopted by Heyne apparently without comprehending it: in no sense could this be termed *duplex dorsum*. As the Italian plough-share appears to be more in a wedge form, and, therefore, in its movement to create greater friction than ours, it will require to be more strongly set. The *duplex dorsum* may, therefore, mean a *double back*, or *ground*, in which the share is fixed, not standing diagonally, as seems to be Martyn's meaning, nor perpendicularly, but, at some few inches' distance, one immediately above the other, *horizontally*. Though this seems the most simple, indeed, literal explication of the term in the text, it is by no means stated with confidence.

174. *Stivæ*: this appears to be the handle held by the ploughman's right hand, and by which the instrument is principally guided. The passage may be thus translated: "In the first place the pliant elm in the woods is forcibly bent into a plough-tail, and receives the form of

the crooked plough. To the lower end of this are joined a beam eight feet in length, two earth-boards, and share-beams with a double back. And the light lime-tree is cut down beforehand for the yoke, and the tall beech for the plough-staff, which may direct the machine from behind."—*Currus:* this term has led Servius, and, after him, other commentators, to represent Virgil's as a wheel-plough, not a swing-plough: this is not a probable supposition. Whilst such minute directions are given for collecting and preparing the other materials, that portion of them in the workmanship and form of which most difficulty would occur, the poet would hardly despatch in a single word. No trace of wheels appears in any of the ancient ploughs of which the forms are preserved on medals. Nothing is said of a *colter;* probably, therefore, none existed.

178. *Area:* 'the threshing-floor:' the grain was separated from the straw, not in barns, but in the open air.

187. *Nux plurima:* 'observe also when the walnut-tree shall put on its blossoms plentifully in the woods.'

192. *Nequidquam .... culmos:* 'in vain will your threshing-floor bruise the stalks, abounding in nothing but chaff.' M.

195. *Fallacibus:* appearing full, though empty.

198. *Ni vis humana:* 'unless a person picked out with the hand the largest every year.'

202. *Subigit:* 'rows against the stream.'

203. *Atque:* supply an ellipsis; *Non aliter quàm ille ruit ac retro sublapsus refertur, atque illum,* &c. Heyne, Voss, and Wakefield, concur in giving *atque* its ordinary meaning: '*and* the stream hurries him downward.'

204. *Præterea:* the poet proceeds to point out the due season for each rural work; recommending to farmers some attention to astronomy, as not less useful to them than to mariners.

206. *Quàm:* in this order; *quàm nautis, quibus, vectis per ventosa æquora in patriam, pontus et fauces ostiferi Abydi tentantur.*

207. *Abydi:* some remarkable constellations have been named for all the constellations; and here one place of peculiarly dangerous navigation is mentioned for navigation in general.

208. *Die:* the ancient genitive for *diei.*

210. *Hordea:* Bavius or Mævius, Servius says, expressed his disapprobation of the poet's thus pluralizing *hordeum,* in the following hexameter: *Hordea qui dixit, superest ut tritica dicat.* Supposing that in general the Latin idiom did not admit naming one species of grain plurally, yet, in this instance, the poet might be justified in the innovation. For the barley of the ancients, *hordeum,* differed in appearance, time of sowing, and in the manner of its cultivation, so much as to render the use of the plural number very proper when speaking of it. Thus *farra* is pluralized probably for a similar reason. Their *triticum,* or bearded wheat, appears to have been all of one species.

211. *Extremum .... imbrem:* whilst showery weather continues, and before frost sets in.—*Brumæ:* this is the time immediately before and after the shortest day; as *solstitium* is that immediately before and after the longest.

213. *Jamdudum:* 'immediately;' as, *jàm dudum sumite pœnas.* Æn. ii. 103.

215. *Medica:* 'O Medic plant;' so called because brought from Media. It is now called 'lucern,' or 'Burgundy trefoil,' by the English botanists. M.

216. *Annua cura:* 'and the annual care for the millet returns;' this

expression is used to distinguish the culture of the millet from that of the lucern, which will remain in the ground and flourish for twenty years, or more.

217. *Candidus*: 'bright, resplendent.'—*Auratis .... cornibus*: in the front of the bull appear two bright stars.

218. *Taurus*: the bull opening the year, signifies the sun entering into Taurus. Columella states that this was on the 17th of April; about which time the heavy clouds disperse, and vegetation advances: according to the same writer, the dog-star sets with the sun on the last day of that month.—*Averso cedens .... astro*: 'giving way to the backward sign,' i. e. the bull, which rises backward. This verse has received many different interpretations, and is represented by the ingenious Delille as the most difficult to comprehend in the Georgics.

219. *Farra*: a species of wheat called 'spelt.' M.

221. *Eoæ .... abscondantur*: 'the morning Pleiades:' i. e. when the Pleiades, daughters of Atlas, descend below our western horizon, at the same time that the sun rises. Columella fixes this about the 21st of October.

222. *Gnosia .... stella Coronæ*: 'Ariadne's crown:' so called from Gnosus, a city of Crete, where her father Minos reigned. This crown was presented to Ariadne as a marriage present by Venus, and translated by Bacchus into the heavens, and made a constellation.

225. *Maiæ*: one of the Pleiades.

226. *Vanis .... aristis*: 'empty ears.' The poet cautions against early sowing.

227. *Faselum*: 'kidney bean.'—*Vilem*: 'cheap.'

228. *Pelusiacæ*: this epithet is applied to lentils, on account of the good quality of those produced in the territory of Pelusium, a town near the most eastern of the seven mouths of the Nile.

229. *Bootes*: this constellation is near the tail of the Great Bear: its largest star, called Arcturus, verse 204, sets in the evening, according to Columella, xi. 2. 78, on the 29th of October.

232. *Duodena .... astra*: the twelve signs of the Zodiac.—*Mundi*: probably *astra mundi*, as *sidera mundi*. Æn. ix. 93.

234. *Torrida*: within this zone, the ancients could hardly have believed that there exist mountains covered by eternal snow. Among the objects of finance in New Spain, Humboldt, vi. 13, reckons 30,000 piastres, the net revenue to the crown from the farming of snow, collected and sold in the towns.

235. *Extremæ .... trahuntur*: 'the northern and southern frigid zones are extended.'

237. *Ægris*: 'unhappy:' the δειλοὶ βροτοὶ of Homer.

238. *Per ambas*: the Zodiac passes *between* the temperate zones, but traverses neither. It turns off obliquely, after touching either of the tropics.

240. *Mundus .... in austros*: 'the world, as it rises high towards Scythia and the Rhipæan hills, is compressed, declining towards the south winds of Libya.' The ancients believed that the earth was most elevated towards the poles. The contrary is now proved: viz. that our globe, like other planetary bodies similarly circumstanced, is highest under the equator. Its figure is that of an oblate spheroid, swelling towards the equatorial parts, and flattened or compressed towards the poles.

242. *Hic vertex*: 'the north pole.'—*Nobis*: 'to us,' inhabitants of the northern temperate zone.—*At illum sub pedibus*: the south pole.—*Ma-*

nesque profundi: 'but gloomy Styx and the infernal ghosts see the one under our feet.'

244. *Anguis:* the constellation 'of the Dragon,' which is represented as winding between the Great and the Little Bear.

246. *Metuentes .... tingi:* never setting.

247. *Illic:* at the south pole.—*Ut perhibent:* 'as they say;' this opinion of the total darkness there, Virgil does not give as his own, but as that of others.

250. *Afflavit anhelis:* poetically, for the breeze at sunrise. Æn. v. 739.

256. *Tempestivam .... pinum:* 'to fell the pine in due season for you.'

258. *Temporibusque .... annum:* 'and the year equally divided into four different seasons.'

260. *Properanda:* 'to be done in haste.'

261. *Maturare:* 'to do at leisure and in due season.'

262. *Lintres:* 'wooden troughs and bowls' in use in a farmer's house. *Aut mihi servabit plenis in lintribus uvas.* Tibull. i. 5. 23.

263. *Pecori:* cattle were branded: Geo. iii. 158.—*Numeros impressit:* this Servius understands to apply to tickets or tallies affixed to the several heaps of wheat, and distinguishing the quantities of each.

265. *Amerina .... retinacula:* 'Amerine bands;' so called from Ameria, a town in Italy, where the best willows were said to grow in abundance. M.

266. *Rubeâ .... virgâ:* 'with bramble twigs.' M.

267. *Torrete:* before the invention of wind and water-mills, when reducing the grain to flour was a domestic manufacture, this operation was facilitated by scorching slightly the grain; as in semi-barbarous countries is still practised: it is afterwards pounded, or ground between two stones, one fixed, the other revolving.

268. *Quippe etiam:* during unfavourable weather, the husbandman should not be idle; for even on holydays, work of many kinds may be done.

269. *Fas et jura:* 'divine and human laws.'—*Rivos deducere:* 'to drain the fields,' by clearing the channels; verse 114: *festis diebus veteres sordidatos detergere licet; novos facere, non licet.* Macrob. Sat. iii, 2.

270. *Sepem:* Columella is more rigid; citing the priests' authority as adverse to this practice.

272. *Salubri:* to immerse the sheep in water, in order to wash the wool, was unholy; but 'for the animals' health,' as Virgil puts it, was allowable.

275. *Incusum:* the stone used in domestic grinding. Serv. Of this the surface was slightly chiselled and furrowed, to catch and break the grain.

281. *Ter sunt .... Ossam:* the supernatural exertion is imitated by the labouring of the line, and the pauses made at each hiatus.

284. *Septima post decimam:* the poet probably means that 'the seventeenth is a lucky day.'

287. *Meliùs se nocte dedêre:* 'are better suited to the night:' *meliùs nostro obsequuntur labori.* Serv.

288. *Sole novo:* 'at sunrise.'—*Eous:* 'the morning-star.' Mowing is generally performed most easily when the dew is on the earth.

295. *Humorem:* this verse has a redundant syllable; which, on account of the vowel commencing the next verse, is, in scanning, cut off. This is called a hypermeter verse, and must be considered among

exceptions: in verse 293, immediately preceding, the ordinary rule is observed.

297. *Medio .... æstu*: 'in the heat of mid-day.'

299. *Sere nudus*: γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν, Hes. *Εργ*. 391. These operations should be performed while the weather is yet warm. —*Ignava*: 'a time of rest.'

303. *Pressæ*: 'heavily freighted.' Tibull. i. 3. 40.

304. This line is repeated Æn. iv. 418.

306. *Myrta*: the berries of laurel and of wild myrtle were employed to communicate flavour to some wines and to oil. From October to January was the season for making oil.

309. *Balearis*: the Baleares are two islands near Spain, now known by the names of Majorca and Minorca: the inhabitants of these islands were famous for their skill in the use of the sling; and derived their name from βαλλειν, to throw.

313. *Ruit*: *præcipitatur; in fine est.* Serv.: 'when spring closes.'

315. *Lactentia*: 'filling with milky juice:' *lactens, cui lac præbetur; lactans, quæ lac præbet.* Serv.

320. *Turbine nigro*: this comparison of the wind with the wind; of growing corn with chaff, has been criticised; yet the passage is probably to be understood as representing the growing corn uprooted by the tempest, and whirled aloft, as easily as light straw is by an ordinary whirlwind. Martyn, Heyne and Voss concur in this interpretation. Wakefield treats it as ridiculous, and considers the passage as part of the poet's description.

324. *Ex alto*: 'from the sea.'—*Ruit arduus æther*: 'the collected clouds discharge themselves.'

325. *Boumque labores*: 'the corn.' Ἔργα βοῶν. Hes. *Εργ*, 46. Il. π. 392; see Adam's Lat. Gram. Fig. Metonymy.

326. *Cava*: 'steep-banked.'

330. *Fugĕre feræ*: the tense deserves remark: so quick was their escape as to be momentary: 'they have fled.'

335. *Hoc .... serva*: this inimitable description of a tempest leads the poet to inculcate the diligent observation of the heavens, and also attention to religious rites, especially in the worship of Ceres.

337. *Cyllenius .... orbes*: 'to observe with what other planets Mercury is in conjunction.'

339. *Sacra refer Cereri*: 'repeat your offerings to powerful Ceres:' here follows a description of the *ambarvalia*. This was a joyful festival in honour of Ceres. The rustics went three times dancing round their fields of grain, crowned with oak leaves, singing hymns to Ceres, and entreating her to preserve their corn. Afterwards a sow, a sheep, and a bull were sacrificed, as the *hostiæ ambarvaliæ*; and the sacrifice was called *suovetauralia*: from *sus*, *ovis*, and *taurus*. The word *ambarvalia* is derived from *ambire arva*, 'to go round the fields.'

345. *Felix .... hostia*: 'of good omen;' by appeasing the deities, promising a fruitful harvest.—*Novas fruges*: 'the growing corn.'

354. *Caderent*: 'subside,' or 'die away.'

356. *Continuò*: 'immediately.'—*Ventis surgentibus*: warning is given of approaching storms of wind, by eleven prognostics. I. The agitation of the sea. II. Noise from the mountains. III. On the seashore. IV. In the woods. V. The flight of sea birds. VI. Their playing on the shore. VII. Flight of herons. VIII. Fall of luminous bodies. IX. Nocturnal streams of light. X. Straws rising and floating in the air. XI. Play of floating feathers. D.

357. *Aridus .... fragor*: 'a sound like that of dry trees falling.'

360. *Jam .... carinis:* 'already the billows scarcely refrain from the vessels.'

363. *Fulicæ:* sea birds, resembling ducks, but smaller. Serv. Probably widgeon, or teal.

370. *Boreæ....fulminat:* next are given twelve prognostics of rain. I. Thunder from the north. II. The clash of east and west winds. III. Flight of cranes into the valleys. IV. Heifers snuffing the wind. V. The circling flight of swallows round the water. VI. Croaking of frogs. VII. Ants busied with their eggs. VIII. The rainbow. IX. Hoarse noise of rooks. X. Diving of sea birds and swans. XI. A solitary bird pacing the sand. XII. Fungous excrescences on the wicks of lamps. D.

373. *Imprudentibus:* 'who have not been forewarned.'

378. *Veterem in limo:* alluding to the transformation of the frogs. Ovid, Met. vi. 316, seqq.

380. *Bibit:* the rainbow was thought to rest one of its ends on the sea, or on a river, whence it pumped the water, as through a siphon, upwards to the clouds.

383. *Asia....prata Caystri:* 'the Asian meadows of Cayster.' The *Asia palus* is a fenny country, which receives the waters of the river Cayster. The first syllable of *Asia*, an adjective, is always long: the first syllable of Asia, a quarter of the world, is always short. M.

384. *Rimantur:* in the mode in which aquatic birds suck their food in morassy ground.

387. *Studio .... lavandi:* they seem busily employed in washing themselves, but, *incassum*, 'to no purpose;' as they instantly plunge into the water, and flutter there again. Voss.

389. *Et sola .... spatiatur:* 'and solitary stalks along.' This line presents, perhaps, the most incontestable instance of alliteration in our poet.

392. *Scintillare:* the sputtering of the lamps, occasioned by the humidity of the atmosphere, may well predict rain. M.

394. *Signis:* nine prognostics of approaching fair weather are now enumerated. I. Brightness of the stars. II. Of the rising moon. III. Unclouded sky. IV. King-fishers not expanding their wings to the sun. V. Sows no longer carrying about wisps of straw in their mouths. VI. Tendency downward of the clouds. VII. Owls' silence at sunset. VIII. Falcon pursuing the lark. IX. Rooks' social, contented note. D.

396. *Nec fratris .... obnoxia:* 'nor the moon to rise dependent on her brother's rays.' The moon rises with such exceeding brightness, that one would think her light to be her own, rather than borrowed from the sun. Ruæus.

403. *Nequidquam .... cantus:* the meaning of this line has been much disputed; probably it is, that though in general the hooting of the owl betokens bad weather, yet, if heard at sunset under such circumstances, though a bird of ill omen, favourable weather may be expected. The Delphin explains it by *non emittit serotinos cantus.*

404. *Liquido:* 'clear, serene.'—*Nisus:* Ecl. vi. 74. For this fable, see Ov. Met. viii.; or Classical Dictionary.

416. *Rerum....major:* 'understanding superior to the fates;' which the fates obey. Those who are skilled in divination seem, by the certainty with which their predictions are fulfilled, to command futurity: so these birds may seem not merely to announce, but to have some influence over the weather. Voss.

418. *Mutavêre vias:* 'effected a change in the quality of the atmos-

phere.' In a similar way, *via* is employed, Geo. ii. 22; see also ii. 477. For *vias*, Markland conjectured, *vices*, which is the reading of one MS., and edited by Catrou.

423. *Ovantes:* 'rejoicing.' Æn. iii. 189.

427. *Ignes:* prognostics are next drawn from the celestial bodies. I. From the moon: 1. If darkened when new, she betokens rain: 2. If red, wind: 3. Serene in the fourth night, she promises fair weather for that month: *Pallida luna pluit, rubicunda flat, alba serenat.* II. From the sun: 1. If, in rising, spotted; or, 2. showing only the centre of his orb, rain is portended: 3. Hail, if his rays are parted; 4. if the dawn is pale: 5. In setting, if of a bluish colour, rain: 6. If red, wind: 7. If spotted, rain and wind: 8. If bright at rising and setting, clear weather, with a northerly wind. D.

428. *Aëra:* Varro, as quoted by Pliny, speaks of a black cloud covering the darkened part of the moon's orb; and adds, *nascens luna si cornu superiore obatro surget, pluvias decrescens dabit.* Virgil expresses in this line these presages. M.

430. *Ore:* for *in ore.*

442. *Medio .... orbe:* 'when the rising sun appears bordered by clouds, the centre alone remaining visible.'

443. *Urget:* in a neuter sense; as Geo. iii. 200; iv. 290; 'rushes forward.'—*Ab alto:* 'from the sea.'

446. *Diversi .... radii:* 'parted rays; darting to right and left.'

447. *Tithoni:* this line is repeated. Æn. iv. 585; ix. 460.

454. *Immiscerier:* by paragoge, for *immisceri.*

456. *Fervere:* the penult of other verbs of the second conjugation; *fulgere, stridere, affulgere, effervere,* are thus sometimes found short.

462. *Quid cogitet: quodcunque minabitur Eurus.* Hor. Carm. I. 28. 25.

466. *Miseratus .... Romam:* having just observed that the sun foretells wars and tumults, he takes occasion to mention the remarkable paleness of the sun after the death of Julius Cæsar. He then digresses into a beautiful account of the other prodigies which are said to have appeared at the same time. M.

470. *Obscœni:* 'ill-omened.'—*Importunæ:* 'foreboding ill.'

473. *Liquefacta .... saxa:* the lava which hardens into stone.

482. *Eridanus:* 'the Po' is the most considerable of the rivers of Italy.

489. *Paribus .... telis:* because Romans fought with Romans.

490. *Iterum .... Philippi:* thus Ovid, Met. xv. 823–4; Lucan. vii. 858; and Petronius de B. C. 110, speak of the battles of Pharsalia and Philippi as fought on, or near the same spot. Some interpreters join *iterum* to *concurrere;* others speak of two towns named Philippi; but, probably, the poet merely enlarges the bounds of Macedonia, and considers both these battles as fought within its territory.

491. *Indignum:* an unmerited punishment.

493. *Finibus illis:* 'in those countries.'

497. *Sepulcris:* in conformity to the opinion that man is in a progressive state of degeneracy. Hor. Carm. III. 6, 45.

498. *Indigetes:* ἐγχώριοι; 'deified men.' M.

499. *Palatia:* tradition stated that the foundations of Rome were laid by Romulus on the Palatine hill. There Augustus had his court, and the great men their residences. Hence the term *Palatium.* "This hill, the nursery of infant Rome, and finally the residence of imperial

grandeur, presents now two solitary villas and a convent, with their deserted gardens and vineyards. Its numerous temples, its palaces, its porticos, and its libraries, once the glory of Rome, are now heaps of ruins." Eustace's Tour, i. 378.

502. *Trojæ:* every signal calamity was ascribed to the anger of the gods, incensed by some crime of mortals. Horace, Epod. vii. 17, assumes that this crime was the fratricide of Romulus: Virgil, that it was the perjuries of the Trojans. This ἄγος, some pure and holy personage must expiate; and such, according to Virgil, is Cæsar Octavianus. The gods, desirous as they are of his society, are entreated to spare him to sinful mortals. The passage, Hor. Carm. I. 2, 25, may be viewed as composed in rivalship with the present.

509. *Hinc .... bellum:* this may have been written whilst Antony and Cæsar Octavianus were collecting troops, the one from the eastern, the other from the western part of the Roman dominions, and preparing for the approaching conflict.

510. *Vicinæ:* A. U. C. 718, some commotions broke out in Etruria.

512. *Quadrigæ:* a simile taken from the circus.

513. *Addunt:* each course of chariots in the circus from one of the starting places, *carceres*, to the goal, *meta*, and back, was termed *spatium*. This was seven times performed. *Cum septimo spatio palmæ appropinquant*. Senec. Ep. xxx. *Addere in spatia;* for *spatia addere in spatia*. Voss. i. e. 'go faster and faster, or, increase their speed.'

Jamque, ferè medium evecti, certamine campum,
In spatia addebant. Sil. Ital. xvi. 373.

To *addunt*, Servius subjoins *se.;* which Pierius recognises; and which is found in several MSS.

514. *Neque audit habenas:* 'obeys not the reins.'

GEORGICS. BOOK II.

1. *Hactenus .... cœli:* the poet begins this book with a brief recapitulation of the first: he then declares the subjects of the second book to be vines, olives, wild trees, and shrubs; and invokes Bacchus to his assistance. M.

3. *Virgulta:* the young forest trees, verse 346; these were planted for the future support of the vine. Geo. i. 2. Voss. For this reason trees and vines are treated of jointly in the present book. The same method of supporting vines continues to be practised in Italy.—*Tardè crescentis:* on account of the slow growth of the olive from the seed, it received the epithet of ὀψίγονος and ὀψίκαρπος. D.

4. *Pater o Lenæe:* the statues of the Grecian Bacchus are remarkable for their juvenility; yet the epithet *pater* seems generally applied to him. *Lenæus* is derived from ληνὸς, a wine-press; and hence used for Bacchus.

8. *Crura cothurnis:* the filthy custom of thus stamping the grapes yet continues in Spain, Portugal, and Italy. This passage, representing Bacchus and the poet jointly employed, Heyne characterizes as *suavissima imago*

9. *Creandis:* the several modes in which trees are produced are enumerated.

11. *Sponte suâ veniunt:* 'come up of their own accord, by unassisted nature.' Geo. i. 22.

12. *Siler:* 'the osier.' M. This plant is always described by ancient writers as growing in or near the water.—*Genistæ:* 'the Spanish broom.' M.

13. *Glaucâ . . . . salicta:* this is a beautiful description of the common willow: its leaves are of a bluish green, covered underneath with a white down.—*Salictum:* the place where the willows grow is used for *salices*, the trees themselves. M.

16. *Æsculus:* a species of oak, probably that called 'the bay-oak,' which puts forth leaves the largest of all the trees sacred to Jupiter.—*Graiis oracula quercus:* 'and the oaks, esteemed oracular by the Greeks.' M.

18. *Cerasis:* the cherry tree had been introduced into Italy by Lucullus, from Asia Minor; in his triumph over Mithridates, (or, more correctly, Mithradates, as the name appears in ancient medals and inscriptions. Dr. E. D. Clarke's Travels, i. 421,) one of these trees was carried in the procession. D.

20. *His:* 'by these.'

21. *Fruticum:* this name is given to shrubs, which do not rise with one single trunk, but break into a number of small suckers. D.

22. *Sunt alii:* having mentioned the several ways in which plants naturally propagate their species, he now proceeds to enumerate the methods employed by human industry, viz.: by suckers, sets, layers, cuttings, pieces of cleft wood, and grafting.—*Viâ:* 'in its progress;' by personifying 'Experience.' Voss. This is more poetical than Heyne's explanation, by *arte, ratione, industriâ, et experientiâ.*

23. *Corpore matrum:* 1st. By cutting off and planting suckers, removed from the root of the parent plant.—Verse 25. *Quadrifidasque . . . . vallos:* 2nd. By planting settings either with their ends slit across, or pointed.—Verse 26. *Propaginis arcus:* 3d. By layers. The Roman agricultural writers use the term *propagatio*, exclusively, in the sense of raising by layers, which is the mode most applicable to the vine.—Verse 29. *Cacumen:* 4th. By planting cuttings taken from the uppermost shoots.—Verse 31. *Ligno:* 5th. By dividing the trunk itself, and planting it in pieces, as practised with olives.—Verse 33. *In alterius:* 6th. By grafting.

34. *Prunis . . . . corna:* the cornel tree, which naturally produces a stony, useless fruit, bears by grafting red plums. Voss.

37. *Ismara Baccho:* this mountain in Thrace produced a wine of excellent quality. Homer, Odyss. ι. 196–7, speaks of a present, made by a priest to Ulysses, of some of this wine, with which he afterwards intoxicated Polyphemus.

38. *Taburnum:* in Campania, now called Taburno: the olives raised on this mountain were much esteemed.

41. *Pelagoque volans:* the poet had entreated Mæcenas to assist him, and now speaks metaphorically of his undertaking as a voyage. *Decurrere* is applied to sailing, Æn. v. 212; *volans* to a ship, Æn. v. 219. Reiske and Voss prefer *volens*, which is the reading of some MSS., and has been suggested by Wakefield.

43. *Non mihi . . . . ferrea vox:* repeated, Æn. vi. 625, 6.

45. *In manibus:* Æn. ix. 132, 'close at hand.' In the same sense, ἐνὶ χερσίν, Apollon. i. 1113.—*Non hic:* not in this place, by a tedious address and invocation.

49. *Natura subest*: the poet, shortly recapitulating the several modes in which trees are propagated, first speaks of those produced without human aid. 'The powers of nature,' he says, 'concur with the soil' in their growth.—*Tamen hæc*: 'yet these, if any one ingrafts them, or, in transplanting, places them in well-prepared trenches, will divest themselves of their wild nature, and, by frequent cultivation, readily adapt themselves to any discipline.'—*Scrobibus .... subactis*: 'trenches well dug, and properly prepared.'—*Mutata*: 'transplanted.'

52. *In quascumque voces artes*: 'in whatever mode you may require.'

54. *Vacuos .... digesta per agros*: 'distributed, planted out, in open ground.'

56. *Adimunt .... ferentem*: 'prevent them from bearing, and dry them up.'

60. *Uva*: here employed to express 'the vine.'

61. *Scilicet*: 'indeed.' Geo. i. 282.

63. *Propagine*: 'by layers;' see verse 26.

64. *Respondent*: 'succeed; answer;' according to our own idiom.—*Paphiæ*: myrtles were called 'Paphian,' from Paphos, a city of the island of Cyprus, where Venus was worshipped: the myrtle was sacred to that goddess. M.

65. *Plantis*: the poet uses *plantas*, verse 23, to express suckers; but in the present instance it is doubtful whether he means suckers or seedlings. Pliny, xvi. gives the term *plantæ* to young fir-trees; Columella, v. 6, to elms raised from seed: *plantis*, in the text, therefore, applies probably to seedlings, as well as to suckers.

66. *Arbos*: 'the poplar.' *Populus Alcidæ gratissima.* Ecl. vii. 61; Æn. viii. 276.

68. *Abies*; 'the yew-leaved fir;' used, Pliny says, for the masts and yards of vessels.

69. *Horrida*: so termed on account of its 'rugged' bark.

70. *Steriles*: 'unproductive of fruit.'—*Platani .... malos*: the *platanus*, or plane-tree of the ancients, is known to us by the common name of button-wood. Either we must suppose that the trees which the ancients knew were not the same which we know under these appellations, or that the poet has here taken a license which facts do not warrant. On the authority of Miller, the author of the Gardeners' Dictionary, Professor Martyn denies that any such grafting will now succeed. Unless the stock bears a fruit of the same kind, the graft will not take.

71. *Castaneæ fagus*: Scaliger reads *castaneas*, which Cerda and Cunningham adopt: according to this reading, *incanuit flore albo* are here understood; but the chestnut bears no white flower.

73. *Inserere .... imponere*: grafting and budding are here described. Several modes of grafting are now in use besides that alluded to by the poet, which resembles the mode termed *cleft grafting*. M.

75. *Angustus .... fit nodo sinus*: a small hollow is made by taking out the bud and the bark, in which another bud is enclosed, in the place of the native bud: at present a slit is made in the bark.

78. *Aut rursum*: 'or again.' The adverb thus employed resembles our own idiom, and the Greek αὖ καὶ πάλιν.

79. *Feraces plantæ*: 'cuttings of fruit-bearing trees.'

86. *Orchades, et radii*: 'the *orchades*,' or round olives; 'the *radii*,' or long olives; so called from their resemblance to a weaver's shuttle.—*Pausia*: 'and the *pausia*;' the poet mentions the bitter berry of this species of olive, because it is to be gathered before it is quite ripe,

for th[illegible] bitter or austere taste. But when it is quite ripe, it has a very pleasant flavour, according to Columella. M.

87. *Alcinoi silvae:* the gardens of Alcinous, in which were groves of fruit trees, are celebrated by Homer, Odyss. η.

90. *Methymnaeo .... palmite:* Methymna is a city of Lesbos, an island of the Ægean sea, famous for good wine.

91. *Mareotides:* this is thought to be an Egyptian wine; named by Horace, Carm. i. 37. 14.

93. *Passo psythia:* both these wines are made like raisin wine, of dried grapes: the latter is named, Geo. iv. 269.

96. *Rhætica:* the produce of the Tyrol, or its neighbourhood. *In Veronesi Rhætica* [*vina*], *Falernis tantùm posthabita a Virgilio.* Plin. xiv. 6. Suetonius informs us, Aug. 77, that this was a favourite wine with Augustus; and a court poet would commend, as far as he could, the taste of his patron.

97. *Aminææ:* from Aminæum in Thessaly, a grapè was transplanted into Italy, which afforded this wine. *Principatus datur Aminæis, propter firmitatem.* Plin. xiv. 2. D.

98. *Tmolus:* this is a mountain in Asia Minor, celebrated for the excellence of its wines.—*Rex ipse Phanæus:* from Phanæ, a promontory in the island of Chios. The wines of these two districts, famed as they were, each a king among wines, are said to yield the palm to the Aminæan:—*assurgère:* 'to do homage.' See Ecl. vi. 66.

99. *Argitisque minor:* 'and the smaller Argitis.' This name is supposed to be derived from Argos, a city and kingdom in the Morea, or ancient Peloponnesus. M.

100. *Tantùm fluere:* 'to yield juice so abundantly:' πολύοινος. H.

101. *Mensis ..... secundis:* at the second course, consisting of fruits and wine, libations were made to the gods.

115. *Gelonos:* a Scythian people, but settled in the immediate neighbourhood northward of Thrace, Geo. iii. 461. The Thracians themselves were sometimes tattooed: *Barbarum, et eum quidem compunctum* notis Thraciis, *jubebat anteire.* Cic. Off. ii. 7.

117. *Ebenum:* if Virgil meant that ebony was peculiar to India proper, Theophrastus, Plant. iv. 5, was perhaps his authority: but under the name of India, Ethiopia was included. Geo. iv. 293.—*Thurea virga:* the shrub which produces frankincense is unknown in Europe.

119. *Balsama:* 'balsam:' the resin, or gum of the *amyris opobalsamum.*—*Semper frondentis acanthi:* Martyn thinks it our *acacia;* yet from the description of the *acanthus,* cited by himself from Theophrastus, it differs in too many essential particulars from the *acacia,* to be thought the same tree. Sir J. E. Smith, on comparing all the passages in which this plant is named by Virgil, concludes that it is the holly, a common shrub in Italy: "Unless these passages refer to the holly, we find no mention made of it by Virgil." *Addenda* to Cyclopædia; Art. Acanthus. It is supposed, by most writers, that there are two species of *acanthus* mentioned by Virgil; one a shrub, and the other a tree.

120. *Lanâ:* Pliny, xix. 1, 2, speaks of the cotton-plant as growing in Upper Egypt.

121. *Vellera .... Seres:* the Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silkworm, and imagined it was a sort of down, gathered from the leaves of trees. M.

123. *Sinus orbis:* not 'bay;' which would have been *sinus oceani;* but the extreme 'curvature' of the eastern part of the globe, according

to the notion of the ancients. Voss.—*Aëra vincere summum*: 'to pass through the air enveloping their tops,' or 'to pass over their airy summits.'

127. *Felicis mali*: 'the citron;' so termed on account of its virtues as an antidote. M.—*Tardum* refers to its flavour remaining on the palate.—*Præsentius*: 'more instantly effectual.'

129. *Miscuerunt*: the penult made short, as in *steterunt*. This line is repeated, Geo. iii. 283.

130. *Auxilium .... venena*: Athenæus relates a remarkable story of the use of citrons against poison, which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death by the bite of serpents. As they were led to execution, a person, taking compassion on them, gave each a citron to eat. The consequence of this was, that though they were exposed to the bite of the most venomous serpents, they received no injury. The governor, being surprised at this extraordinary event, inquired of the soldier who guarded them, what they had eaten or drunk that day, and, being informed that they had only eaten a citron, he ordered that the next day one of them should eat a citron, and the other not. He who had not tasted the citron died presently after he was bitten: the other remained unhurt. M.

134. *Apprima*: the adjective for the adverb: as, *et pede terram crebra ferit*, Geo. iii. 499. Of this tree the poet's description is more circumstantial than of any other. Serv.

134. *Animas .... fovent illo*: 'the Medes correct with it bad breaths and foul mouths.'

136. *Sed neque*: after having spoken of the most remarkable plants of other countries, the poet here takes occasion to speak of his own native country in language no less beautiful than patriotic; enumerating the blessings which she enjoys, and the evils from which she is free. It is ever to be lamented, that the opportunity of consolidating, of giving freedom and independence to this beautiful region, which recently was so completely within the power of the allied sovereigns, did not accord with their policy.—*Silvæ ditissima*: 'abounding in trees:' *silvarum ditia regna*, Manilius, iv. 752.

137. *Hermus*: this river of Asia Minor receives the Pactolus, renowned for its golden sands. D.

138. *Indi*: as the Ganges has already been named, and as the poet here speaks plurally, he probably means to include the Ethiopians or Abyssinians.

139. *Panchaia*: a country in *Arabia Felix*, celebrated for producing frankincense.—*Pinguis*: 'fruitful.'—*Arenis*: 'soil' in general.

142. *Hastis*: the poet refers here to the fable of Jason and Medea. Ov. Met. vii.

146. *Hinc albi, Clitumne*: the river Clitumnus, in Italy, was supposed, by some peculiar virtue of its waters, to render the cattle white which were pastured near its banks: and, as white cattle were thought most acceptable to the gods, they were brought from thence for sacrifices. At any rate, white cattle were pastured on its banks, and washed in its stream, for sacrifices.

149. *Alienis mensibus*: at the time when in other countries winter reigns, in Italy it is summer: thus, *alienis partibus anni*, Lucret. i. 182; for the production of plants, at an unusual season.

150. *Bis pomis*: Pliny and Varro speak of an apple-tree, growing near Consentia in the south of Italy, which bore fruit twice a year.

152. *Aconita*: 'wolfsbane.' This poisonous plant, Servius admits,

grows in Italy; but the expression, that it 'does not deceive,' he says, perhaps means that its noxious properties were known: more probably it seldom deceives, as it is rarely met with.

153. *Tanto .... tractu:* 'of so great a length.'

157. *Subterlabentia:* 'flowing by,' or 'under their ancient walls.'

158. *Quod suprà .... quodque alluit infrà:* Italy is washed on the north side by the Adriatic sea, or Gulf of Venice, which is called *Mare Superum;* and on the south side by the Tuscan sea, called *Mare Inferum.*

163. *Refuso:* 'pouring in.' Voss. As, *tenebrosa palus, Acheronte refuso,* Æn. vi. 107. Heyne also prefers this construction, which the next verse favours.

164. *Tyrrhenusque .... Avernis:* 'and the Tuscan tide is let in by the straits of Avernus:' i. e. the water was let into the lake of Avernus from the Tuscan sea, by a passage communicating from the Lucrine lake, which is near to the sea, to the lake of Avernus, more within land. In the year of Rome 717, Octavianus Cæsar constructed a dike to defend the Lucrine lake from the sea, with a canal to enter the lake; and made also a communication between the Lucrine and the lake of Avernus. A harbour was formed of both, named *Portus Julius.* Sueton.

165. *Rivos:* 'vast quantities of silver and of copper, in veins.' Heyne says, *rivos* expresses abundance.

166. *Plurima:* Geo. i. 187, note.

168. *Assuetum malo:* 'accustomed to hardships.' Ecl. x. 61.—*Verutos:* 'armed with short spears.' Æn. vii. 665.

172. *Indum:* meaning the inhabitants of the East in general. After the fall of Antony, and the reduction of Egypt, Cæsar Octavianus, on his return by land through Syria and Asia Minor, A. U. C. 724–5, visited the frontier, and then received an embassy from Phraates, the sovereign of Parthia. Dio. li. 18. These lines refer, perhaps, to the transactions on this march.—*Imbellem* cannot well be interpreted 'unwarlike,' which would obscure the hero's glory; it rather expresses an enemy who would not venture on hostilities, 'disarmed' by his greatness, who came to solicit peace.—*Romanis arcibus:* the seven hills of Rome, verse 535; Æn. iv. 234; x. 12; metaphorically, for the Roman territory.

173. *Salve .... Ascræumque .... carmen:* addressing Italy as a divinity, for her, he says, he enters on a subject held in reverence from ancient times: he is the first of the Romans who imitates Hesiod, (a native of *Ascra,* in Bœotia,) and now presumes to lay open the sacred springs.

177. *Nunc locus .... quæ robora:* different modes are pointed out of distinguishing soils of different natures, adapted to different plants: 1st, that fit for olives, verse 179: 2d, for vines, verse 184: 3d, for pasture, verse 195: 4th, for wheat, verse 203: 5th, for all these purposes, verse 217: 6th, whether the soil be of a stiff or of a loose texture, verse 227: 7th, or impregnated with salt, verse 238: 8th, or fat and greasy, verse 248: 9th, or humid, verse 251: 10th, or heavy, light, or cold, verse 254. D.

180. *Tenuis ubi argilla:* 'a hungry clay,' or potter's earth, is here meant.

181. *Vivacis:* 'long-lived:' *Firmissimæ ad vivendum oleæ, ut quas durare annis ducentis inter auctores conveniat.* Plin. xvi. 44.

185. *Ubere:* metaphorically, for fruitfulness: *ubere glebæ,* Æn. i. 531, thus οὖθαρ ἀρούρης, Il. ι. 141. D.

189. *Filicem*: in the hilly parts of Italy fern abounds; its branching, strong roots impede the plough.

192. *Pateris .... et auro*: this expresses, by the figure called *hendiadys*, (ἐν διὰ δυοῖν,) the same with *aureis pateris*: 'golden bowls:' as, *molemque et montes*, Æn. i. 61. Serv.

193. *Pinguis Tyrrhenus*: Tuscan trumpeters attended sacrifices. Catull. xxxvi. 11, also calls these people corpulent: *obesus Etruscus*. The instrument was made of boxwood, bone, or ivory.

194. *Reddimus*: the technical term in sacrifice for offering. D.

196. *Urentes*: 'destroying where they bite.' *Morsus earum arbori exitialis; olivam lambendo quoque sterilem faciunt*. Plin. viii. 50. D.

204. *Putre solum*: 'which has a crumbling, loose soil, (for by ploughing we make the ground resemble this.')—*Imitamur arando*: to make the soil friable, is the object of ploughing.

207. *Iratus*: 'indignant,' because trees had so long occupied land that might have been productive if ploughed.

210. *Altum*: 'the air.'

211. *Enituit*: *nitere* is employed to express the ornament which land receives from cultivation. Geo. i. 153.

212. *Glarea*: 'a gravelly soil.' Virgil here begins to speak of sterile land.

213. *Casias*: Ecl. ii. 49, note: by *rorem*, as Servius thinks, *rosmarinum* is meant; either *marinus* or *maris* is usually added to express rosemary.

214. *Tophus*: 'rotten-stone.' M.

225. *Acerris*: the frequent inundations of the river Clanius had been fatal to Acerræ, situated on its banks.

232. *Arenas*: 'soil' of any kind, Geo. i. 105.

236. *Glebas cunctantes*: 'tough clods,' difficult to pulverize.—*Crassaque terga*: when ploughed, 'rising in stiff ridges.'

238. *Quæ perhibetur*: 'which is termed.'

240. *Nomina servat*: 'do not preserve their qualities.' In a soil thus abounding with salt, both vines and trees degenerate. D. This was probably a nitrous salt.

247. *Tentantûm sensu*: 'of those trying it by the taste.'

249. *Haud .... fatiscit*: 'when thrown from one hand into the other, it does not crumble to pieces.'

250. *Habendo*: *dum habetur*; 'by being handled,' in a passive signification. Ecl. viii. 71. D.; Geo. iii. 454; Æn. xii. 88.

254. *Tacitam*: 'without any description.' Æn. vi. 841.

256. *Sceleratum*: 'injurious, mischievous.'

258. *Pandunt vestigia*: 'afford proofs' of this chilly nature.—*Piceæ*: 'spruce fir.'—*Hederæ .... nigræ*: the berries of the common ivy when ripe are black. M.

259. *Terram*: rules for the cultivation of the vine are now laid down. —*Multò antè*: 'long before:' by the directions to expose the earth, when turned up, to the north wind and hoar frosts, which must be during winter; and by the verb *excoquere*, which refers rather to the operation of the sun during summer, the poet appears to recommend exposing the earth for a whole year.

267. *Arboribus*: 'the vines;' as verse 89.—*Prima seges*: 'the young plants, the cuttings.'—*Feratur*: 'transplanted:' 'but those who neglect no precaution, select beforehand a place where the cuttings for their vines may be planted in a soil similar to that of the vineyard.'

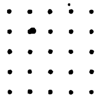
268. *Semina*: 'the young plants.'

271. *Axi:* 'to the north.' This is in the singular number, because the north pole only is exposed to the inhabitants of Italy, in north latitude.

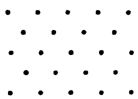
275. *Densa* for *densè*.—*In denso .... Bacchus:* 'in a closely planted rich soil, the produce of grapes is not less abundant.' D.

277. *Indulge ordinibus:* 'if you form a vineyard on an acclivity, make the rows wider:' *ordines effice largiores.* Serv.—*Nec seciùs:* 'nor less;' or, as Wakefield thinks, 'notwithstanding the inequality of the ground.'—*In unguem:* 'exactly;' a metaphor taken from the worker in marble; who with his nail tries the joints in his work. D.

278. *Arboribus .... quadret:* this passage has occasioned some difficulty. Several of the commentators think the poet is speaking of the *quincunx;* others, with better reason, that he means planting them in a square, thus:



The *quincunx* has its name from the numeral V; three trees being planted in that form ·.· make a single *quincunx;* and five a double one, or an X; thus,  This being often repeated, forms the following figure:



via signifies the spaces, or paths between the rows: *limes* is the cross-path, which, in the square figure, cuts the other at right angles. I take the order of the words to be thus: *nec seciùs omnis via quadret secto limite, arboribus positis in unguem:* 'and no less let every path, or space, square with the cross-path, the vines being placed exactly.' M.

283. *Dubius .... Mars:* 'whilst still in suspense, and the ranks unbroken.'

284. *Omnia .... viarum:* 'let the whole be divided with an equal number of paths each way:' i. e. that the whole vineyard may be divided into squares of equal size, and all the vines be at equal distances.

285. *Inanem:* 'that regards appearance only.'

288. *Fastigia:* 'depth;' by analogy with *altus,* used also in both senses.

289. *Ausim:* as this is a disputed point, Virgil merely states his own opinion. Columella, iii. 13, recommends trenching to two or three feet in depth.

290. *Altior:* 'more deeply.'

291. *Quæ .... in Tartara tendit:* is repeated of the oak, Æn. iv. 445, 446.

295. *Multa .... vincit:* *multos nepotes durando vincit, multa virorum secula volvens;* 'in duration it outlasts many descents of men: it survives whilst many generations roll by.' *Volvere casus,* Æn. i. 9.

296. *Tum:* Voss changes *tum* into *tam;* which, he observes, con-

nects this line with the
ted, Geo. i. 449, in man
299. *Flagella summa*
being imperfectly cons
300. *Aut summâ* . . . .
vine.' Cuttings from
lower branches.
308. *Nemus* : the tre
310. *Vertice* : 'from
314. *Infelix* : 'unpro
317. *Semine* : the 'c
and as *satio* is applied,
320. *Candida avis* . .
visits Italy in the spring
327. *Fœtus* : æther,
the earth, by Juno : th
is therefore represented
332. *Gramina* : Pieri
the original reading to
by Martyn, as the king
editors. Catrou observ
made none with more p
the earth's productions,
337. *Tenorem* : 'cour
and for a length of time
343. *Res* . . . . *teneræ* :
a spring temperature wa
have endured intense hea
exciperet, for *ivisset*, *excep*
the sense of *tenorem*, vers
346. *Premes virgulta* :
Lilia verbenasque premens,
349. *Tenuis* . . . . *halitus* :
air is requisite to the root.
351. *Ingentis pondere* : poet
sherds.'
355. *Ad capita* : 'to the plan
tes : instruments with two teeth
earth.
356. *Presso* . . . . *sub vomere* : in
357. *Luctantes* . . . . *juvencos* :
358. *Rasæ* . . . . *virgæ* : 'rods from
361. *Tabulata* : 'climb from stage
originally stories in a house, is applied
ally, on which the vine branches were t
364. *Laxis* . . . . *habenis* : a metaphor t
previously applied by Lucretius, v. in the
sc. *aërem*.
365. *Ipsa* : sc. *vites*.—*Uncis* . . . . *manibus*
thumb and finger.'
372. *Frons tenera* : 'the young plant' itself;
que laborum : 'unable to encounter such hardshi
373. *Super indignas hiemes* : 'besides the inju
merciful winters :' *injusto* is used in a similar sens
374. *Uri* : 'buffaloes.'—*Sequaces* : 'persecuting.'
379. *Admorso* . . . . *in stirpe* : *stirps*, when signifyi

tree or shrub, is masculine; when a lineage or family, feminine, *Æn.* i. 626; Geo. iv. 282.

380. *Non aliam .... utres*: 'for this crime alone is the goat sacrificed on all the altars to Bacchus, and the ancient plays come upon the stage: and the Athenians proposed rewards for genius about the villages and cross-ways; and, rejoicing amidst flowing bowls, danced upon the greasy skins, in the soft meadows.'

381. *Proscenia*: 'the stage;' this was a space between the orchestra and the *scena*, or back of the stage. The *proscenium* was more elevated than the *orchestra*, and lower than the *scena*. D.

382. *Præmiaque ingeniis*: this alludes to the ancient custom among the Greeks, of proposing a goat as a prize to him who should be judged to excel in satirical verse; to which Horace thus alludes:

Carmine qui tragico vilem certavit ob hircum. A. P. 220.

Hence this sort of poetry, as it assumed a graver character, obtained the name of *tragedy*; from τράγος, 'a goat,' and ᾠδή, 'a song.' M.

384. *Unctos .... utres*: these were bags made of goatskins, into which they put their wine. These bags were inflated with wind, and besmeared with grease; and then placed in the open field on days of festivity; when it was customary for the peasants to dance upon them, and hop upon one leg. As the skins were slippery, the dancers often fell, to the no small amusement of the spectators.

389. *Oscilla*: in the trees masks of bark were suspended; or, as some suppose, little images of Bacchus: as these were blown about, good fortune was foretold in the quarter to which they faced.—*Mollia*: *mobilia*.

396. *Verubus .... colurnis*: 'on hazel spits;' probably because the hazel is injurious to the vine. See verse 299. The goat furnishes the victim, the hazel the spit. D.

401. *Nemus*: 'the vines.' The leaves must be taken off, that the fruit may ripen.

406. *Relictam*: 'stripped of fruit and leaves;' *nudatam*. D.—*Saturni*: this deity was represented holding a pruning-hook.

410. *Metito*: this verb and its derivatives are applied to the gathering in of any produce.

411. *Bis .... herbæ*: 'twice in the year vines require to be cleared of superfluous leaves, and twice to be weeded.'

413. *Rusci*: 'butcher's broom;' probably used in binding the vines. M.

418. *Pulvisque movendus*: this operation was termed *pulveratio*, and was thought to help in ripening the grape. Plin.

419. *Metuendus Jupiter*: 'injuries from the air are still to be dreaded.'

420. *Contrà*: after stating the incessant labour attending the culture of the vine, the poet contrasts it with the comparatively trifling labour attending that of the olive.

423. *Satis*: 'to the young olive plants.' *Serere* is applied to planting, verse 275.—*Dente .... unco*: 'with the teeth of the *bidens*.'

425. *Hoc*: *propter hoc*; as τῷ, for διὰ τοῦτο.—*Nutritor*: this verb belongs to a class which, appearing both in active and passive forms, have in their passive forms occasionally an active signification.—*Placitam Paci*: 'the symbol of Peace.'

426. *Poma*: *pomum*, the fruit, is put for *pomus*, the tree; here taken for fruit-trees in general. Columella, under the term *arboribus pomiferis*, speaks of figs, pomegranates, mulberries, and other fruit. D. and

M.—*Truncos sensêre valentes*: 'as soon as the grafts have taken, on their vigorous stocks.'

429. *Fœtu .... gravescit*: 'are loaded with their produce;' as, *omnis parturit arbos*, Ecl. iii. 56; *et arborei fœtus*, Geo. i. 55. The poet now speaks of trees growing naturally.

430. *Aviaria*: the retired part of the wood, frequented by birds. Serv.

431. *Cytisi*: see Ecl. i. 79, note.

433. *Serere*: 'to plant.' In two valuable MSS. this line is not found: one of similar form appears, Æn. vi. 806.

438. *Arva*: 'productive ground.'

440. *Steriles .... silvæ .... dant .... fœtus*: this appears a contradiction, or at least, as it is termed, an oxymoron; but the epithet *steriles* is applied to these, as compared with fruit-bearing trees.

442. *Fœtus*: 'produce.' Æn. vi. 141.

443. *Cedrumque*: Martyn concludes that the tree here meant is not that which we know under the same name, but, rather, a species of juniper. Æn. vii. 13.

444. *Hinc*: 'from the woods.' Of the trees last named, spokes of wheels were not manufactured. Serv.—*Tympana*: solid wheels, resembling drums.

447. *Myrtus .... cornus*: the shafts of spears and darts were of myrtle, Æn. vii. 817; and of cornel, Æn. ix. 698.

456. *Rhœtumque Pholumque*: imitated from Odyss. φ. 293. seqq. According to Ovid, Met. xii. 301–6, these two centaurs were not killed, but escaped. As Pholus and Hylæus are again stated, Æn. viii. 294, to have fallen by the hand of Hercules, our poet appears to follow a different fable. Drunkenness is represented as the cause of the Centaurs' death: by excess in drinking, they were then incited to the crime, which brought death as its punishment.

458. *O fortunatos*: here follows a beautiful digression, often quoted and ofted imitated, in praise of a rural life.—*Nimiùm*: 'in the highest degree; beyond measure.'

459. *Armis*: this was written after the battle of Actium, verse 170, at a time when Italy began to recover from her bloody civil dissensions. As the peaceful husbandman is exposed to the horrors of war in a still greater degree than the citizen, the poet perhaps means here to make a comparison between the soldier's life and the husbandman's, much preferring the latter.

460. *Fundit*: 'pours in profusion.' Ecl. ix. 41.—*Humo*: *ex solo*; 'from the soil' when cultivated. H.—*Justissima*: returning with large increase that which is confided to her.

462. *Salutantûm*: amongst the Romans, a custom had been introduced, that the clients should attend their patrons' early levee.—*Vomit*: this verb is applied metaphorically to the exit of crowds; hence the passage to the amphitheatre is called *vomitorium*. D.

463. *Inhiant*: this verb does not always imply a panting after a thing, but sometimes merely the admiration of it: 'if they do not place their happiness in pillars adorned with tortoise-shell,' or 'in garments embroidered with gold, or in Corinthian brass.'

464. *Vestes*: signifies cloths or tapestry covering furniture, as well as wearing apparel.—*Illusas*: *in quibus artifex, ludens, auro aliqua depinxerat*. Serv.—*Ephyreta*: Corinth was called Ephyre, from the daughter of Epimetheus. The mixed metal, called Corinthian brass, was in great esteem.

465. *Assyrio .... veneno:* 'with Tyrian purple.' Assyria and Syria were frequently confounded.

466. *Corrumpitur:* 'tainted by the perfume of cassia,' a species of cinnamon.

469. *Tempe:* the shady valley through which the Peneus flows, in Thessaly; here used for cool valleys in general.

473. *Sacra .... patres:* 'religion observed, and old age reverenced.'

474. *Vestigia fecit:* 'made her last abode here:' before the goddess of justice finally quitted the earth, she made her abode some time in the mountains: her return was announced, Ecl. iv. 6.

478. *Lunæ .... labores:* 'eclipses of the moon.'

484. *Præcordia:* according to the theory of some philosophers, stupidity proceeded from a coldness in the blood; wisdom, from its heat. In old age, the blood is refrigerated; in infancy, it has not acquired a sufficient heat. Serv. *Empedocles animum esse censet, cordi suffusum sanguinem.* Cic. Tusc. Q. i. 9. The poet says, that if his talents are not sufficient to make him a philosopher, he may become a good and respectable farmer.

486. *O ubi:* the interjection is here emphatical, and does not coalesce, in scanning, with the following vowel.

487. *Bacchata:* 'revelled upon;' passive; Æn. iii. 125: as *oblita*, Ecl. ix. 53.

488. *Taygeta:* Taygetus, a mountain of Laconia, near which was a temple of Bacchus, to which females alone had admission. Pausan. iii. 20. *Qui:* for *quis*.

490. *Qui potuit:* 'who is enabled.' This verb and the following appear to be used aoristically.

495. *Populi fasces:* 'he cares not for public honours, nor the magistrates on whom they are conferred.' H. The *fasces* were bundles of birchen rods, with an axe in the midst of each, rising above the rods. These were carried before the Roman magistrates as ensigns of authority: *populi*, joined with *fasces*, shows that the authority emanated from the people.

496. *Fratres:* alluding, perhaps, to the contentions of the Parthian kings, Tiridates and Phraates, who appealed to Augustus, A.U.C. 724.

497. *Conjurato ... Istro:* the Dacians who dwell near the lower parts of the Danube, or *Ister*, were accustomed to fill their mouths with the water of this river, before they went forth to war, and to swear that they would not return to their own country till they had slain their enemies. Virgil therefore calls it the 'conspiring Ister,' because the Dacians in this manner conspired upon its banks.

499. *Doluit miserans:* Virgil's countryman is represented as free from all perturbation of mind, arising from pity or from envy; because he has not the opportunity of witnessing the extremes of wealth, or of misery.

502. *Tabularia:* in the *Atrium Libertatis*, at Rome, were preserved all the contracts and instruments in which the public interest was concerned. This repository was called *tabularium*. Liv. xliii. 16.

503. *Cæca:* 'beset with unseen dangers.'

506. *Sarrano:* Tyre was anciently named *Sarra;* from which the purple colour there prepared receives this epithet.

509. *Per cuneos:* in the Roman theatre the patricians and plebeians had different seats; the rows of seats extended from the centre to the circumference, and from their wedge-like form were called *cunei*.

513. *Incurvo .... aratro:* the husbandman, far removed from all these occupations and this trouble, supports his family and his country

by the plough. No season of the year passes without producing some return.

515. *Meritos*: 'deserving,' or 'useful.'

516. *Nec requies*: 'there is no intermission.'

517. *Cerealis mergite culmi*: 'sheaves of corn.'

519. *Sicyonia bacca*: Sicyon was a city of Achaia, not far from the Peloponnesian Isthmus, famous for olives; hence the olive is called the 'Sicyonian berry.' M.

527. *Ipse*: 'the farmer.'

529. *Magistris*: 'herdsmen.'

530. *Certamina ponit*: Æn. v. 66; for *certaminis præmia ponit*; as Æn. v. 292.

531. *Nudant*: sc. *socii*, or *agricolæ*.

536. *Dictæi regis*: 'Jupiter;' he is so called from *Dicte*, on which mountain he was educated.

541. *Sed nos*: this book, as the preceding, terminates with an allegory taken from racing.—*Spatiis*: Geo. i. 513, note.—*Æquor*: 'the field.' Æn. ii. 780. D.

542. *Tempus*: sc. *est*. See Adam's Lat. Gram. R. xxx. Obs. 1.

GEORGICS. BOOK III.

The poet, intending to make cattle the subject of this book, unfolds his design, by saying he will sing of Pales, the goddess of shepherds; of Apollo, who fed the herds of Admetus on the banks of the Amphrysus; and of the woods and rivers of Lycæus, a mountain of Arcadia, famous for sheep. He speaks lightly of the ordinary subjects of poetry, saying that they have all become threadbare; and intimates that he shall, by striking out a new path, endeavour to acquire glory for himself and his country. After paying a compliment to Cæsar, he enters upon his subject.

1. *Pales*: this goddess is invoked because she presides over shepherds and flocks. In honour of her, the feasts, called *Palilia*, were celebrated on the 20th of April, the day that Rome was founded by Romulus.

2. *Amphryso*: on the banks of the river Amphrysus, in Thessaly, Apollo fed the herds of Admetus.—*Lycæi*: the festivals in honour of Pan were celebrated on mount Lycæus, in Arcadia.

4. *Vulgata*: 'The usual themes of poetry have become threadbare.'—*Eurysthea durum*: 'the merciless Eurystheus.' At the instigation of Juno, Eurystheus, king of Mycæne, imposed on Hercules his twelve famous labours, which he hoped would prove fatal to him.

5. *Illaudati*: 'infamous;' in whom nothing could be praised.—*Busiridis aras*: Busiris, king of Egypt, is said to have sacrificed strangers to his gods; but Hercules overpowered him, and sacrificed, on the same altars, both him and his son.

6. *Cui non dictus Hylas*: Hylas was beloved by Hercules, and accompanied him in the Argonautic expedition; but, going to draw water from a well, near where the Argonauts had landed, he fell in and was drowned. This gave rise to the fable, that the Nymphs had carried him off for his beauty. His companions went in search of him, calling him aloud by name, along the shore. See Ecl. vi. 44.—*Delos*: this island, one of the Cyclades, is said to have been under water till wanted

by Latona, who brought forth upon it Apollo and Diana; after which it remained fixed.

7. *Hippodame .... Pelops:* for the interesting story of Hippodăme, the daughter of Œnomaus, and for that of Pelops, son of Tantalus, see Classical Dictionary.

9. *Victor:* 'successful in my object;' *effector propositi et voti.* Serv. The poet perhaps means to convey an allusion to the Olympic, and other Grecian games; among which were ἀγῶνες μουσικοί, 'poetical contests:' in one of these he is supposed to be a successful competitor.

11. *Aonio .... vertice:* Aonia was the mountainous part of Bœotia, in which was situated the celebrated mountain Helicon, sacred to the Muses. M.

12. *Primus:* 'the first of the Romans.'—*Idumæas .... palmas:* the games celebrated in different places had each their peculiar crown; but that of palm was common to all. Plut. Symp. viii. 4. The palm-tree flourished in Idumæa, the land of Edom: it is here employed for victory in general.

13. *Templum .... ponam:* the poet proposes to erect and consecrate a temple to Cæsar Octavianus, as his tutelar divinity; meaning, allegorically, the epic poem in which the glory of Cæsar and of his ancestors is celebrated, and on which the poet was then employed. Voss.

16. *In medio:* the statue of the god, to whom a temple was dedicated, was placed in the middle.

17. *Conspectus:* 'conspicuous;' *pictis conspectus in armis.* Æn. viii. 588.—*In ostro:* 'in purple.' Those who presided over public games wore the *prætexta,* which was bordered with that colour.

18. *Centum .... currus:* the poet proposes to have games instituted near the Mincius, where the temple is to be erected, similar to the Circensian games. Voss. It was customary in the Circensian games to send out twenty-five *missus,* or matches, a day; each match consisted of four chariots. Varro.

19. *Alpheum:* the Olympic games, in honour of Jupiter, were celebrated near the river Alphēus.—*Lucosque Molorchi:* Hercules had been kindly entertained by the shepherd Molorchus of Cleonæ; in gratitude for whose hospitality he slew the Cleonean, or Nemæan lion. In commemoration of this event, the Nemæan games were instituted to Hercules. Leaving these, their own games, the poet says all Greece will attend those to be instituted in honour of Cæsar.

21. *Tonsæ foliis .... olivæ:* 'the olive clipped and fashioned into a chaplet;' *tonsâ coronâ,* Æn. v. 556.

22. *Dona:* 'offerings;' as, Æn. v. 101.—*Jam nunc:* 'already;' the enthusiasm of the poet leads him to speak of these games as actually celebrating.—*Pompas:* processions carrying the images of the gods to the circus were termed *pompæ.*

24. *Versis .... frontibus:* 'as the scenes changed,' being turned around.

25. *Britanni:* on the *aulæum,* or 'curtain,' Britons are supposed to be depicted; as it was drawn up when the performance began, the human figures appeared to rise with it from the ground on which they were represented standing. H. Ovid. Met. iii. 111.

27. *Gangaridum:* the Gangarides are the Indians dwelling near the Ganges, here perhaps considered as the most distant inhabitants of the East, and as subject to the Parthian rule, subjected by Cæsar Octavianus, A. U. C. 734.—*Quirini:* among the names proposed to be borne by Cæsar, this was one. Serv.

28. *Hic:* Brunck and Voss read *hinc;* the poet proceeds in describ-

ing the subjects represented.—*Undantem* . . . . *Nilum*: alluding to the warlike preparations of Antony and Cleopatra, borne to the sea on that river; *quasi non undas sed bella portantem*. Serv.

29. *Columnas*: from the beaks of the ships then captured, Cæsar Octavianus constructed four columns, afterwards placed by Domitian in the capitol, and remaining when Servius wrote.

31. *Versisque sagittis*: 'and to his arrows shot behind him.'

32. *Duo* . . . . *trophæa*: i.e. one obtained from the extreme East, and the other from the extreme West. This is not to be considered as history, but what the poet prophesies will take place. H. Others think it refers to the victory over Cleopatra, A. U. C. 723; and over the Cantabrians, A. U. C. 729.

33. *Bisque* . . . . *gentes*: referring, possibly, to the submission which the Parthian king was compelled to yield in the East; and to the second successful expedition against the Cantabrians in the West, under Carisius and Furnius, A. U. C. 732. Voss. But more probably, as Heyne explains it, this is a continuation of the sentiment expressed in the preceding verse, and implies the universal dominion of Cæsar: by the submission of the East and West, we are to understand two triumphs; not that the same nations were twice triumphed over.

35. *Assaraci proles*: Cæsar's temple shall be adorned with the statues of his ancestors, who, the poet intimates, were descendants from the gods. Assaracus, according to Homer, was of the fourth generation from Jupiter.

37. *Invidia infelix*: this probably means, that those who envy the glories of Cæsar shall fear the punishments of the wicked.

38. *Angues*: Ixion was fastened to a wheel beset by serpents; Servius on Æn. vi. 601. See Classical Dictionary.

40. *Interea*: 'in the mean time,' before the erection of the proposed temple.

41. *Intactos*: 'untouched;' as yet no poet had attempted the subject of cattle.—*Haud mollia*: 'a task of difficulty.'

43. *Cithæron*: a Bœotian mountain, which fed numerous herds of cattle. The poet here concludes abruptly the address to Mæcenas, whom he represents as summoned by the countries themselves, distinguished for their breeds of animals.—*Ingenti clamore*: expresses the earnestness of their appeal. H.

48. *Tithoni*: as Tithonus, the son of Laomedon, was among the most distinguished of that family, from which Ænēas was descended, the poet names him as one of the first of the race, though not one of Cæsar's direct ancestors.—*Quot abest*: expresses merely an indefinitely long period of time: taken literally, the fame of Augustus has already much exceeded in duration the space of time elapsed between Tithonus and him, which was about a thousand years. M.

49. *Seu quis*: here the poet enters on the direct subject of his book, the breeding of cattle; and communicates his precepts and opinions under four heads; 1st. On the distinguishing marks of a good cow, verse 51; and of a horse, verse 75: 2d. On the choice of stallions, verse 95; and of mares, verse 129: 3d. On the care of mares in foal, verse 140: 4th. On the bringing up of calves, verse 157; and foals, 179. D.

51. *Præcipuè* . . . . *legat*: 'let him principally regard.'

52. *Turpe*: 'is disproportionately large.'—*Plurima cervix*: 'a fleshy, strong neck.' As cattle were at this period bred principally for the purpose of draft, strength was the first requisite. The description of a

good cow, here given, is not to be understood as referring to her giving of milk, but to her labour.

56. *Maculis* .... *et albo*: 'with white spots;' as, *pateris libamus et auro*. Geo. ii. 192. D.

63. *Gregibus*: the number of females in a herd, or flock, exceeding that of males; this term may be applied to the cows; as, *vir gregis, ipse caper*, Ecl. vii. 7.

64. *Pecuaria*: 'the pastures;' poetically, for the herd of cows.

75. *Continuò*: 'from the first.'

76. *Altiùs ingreditur*: 'carries himself high.'—*Mollia*: *mobilia reponit*; alluding to the alternate motion of the legs. M.

80. *Argutum*: 'neatly formed,' and quick in moving. Voss.

81. *Toris*: 'prominent, brawny muscles.'

82. *Spadices*: the application of our names of colours to the names used by the ancients must frequently be but conjectural. *Spadix* originally signifies a palm-branch plucked off with the fruit, which was shining red. Martyn therefore presumes that this colour was 'bright bay.' Servius gives *badii*, as a synonym: from that word is probably derived the term 'bay' itself, borrowed by us from the French. Horses of mixed colours, which we call *pyebald*, are called in French *pie-bai*, originally, perhaps, *pie-bade*.—*Glauci*: 'gray.' Servius had here compared the colour, *felineis oculis*; which Martyn cannot comprehend, and wonders whether Servius thought that the poet was speaking of a horse's eyes. Servius is perfectly intelligible, and elucidates the subject by a very just comparison between the ordinary colour of a cat's eyes, and of a gray horse.

83. *Gilvo*: 'sorrel;' or, according to Servius, a 'honey colour.' There are different shades in the colour of honey. Varro writes *gilvus, helvus*, both of which appear clearly connected in sound with the Teutonic *gelb*, yellow. Martyn translates it *dun*: more probably it was a shade of the colour termed sorrel.

87. *Duplex* .... *spina*: a fulness of flesh near the spine is meant, by which two ridges are formed, one on each side of the bone.

89. *Talis* .... *Cyllarus*: 'such was Cyllarus.' Servius thinks that Pollux is here put for Castor, by poetical license; Pollux being famous for fighting with the *cestus*, not for the management of horses. Most commentators consider this as a slip of the poet's memory; but these brothers are both represented as horsemen by Lucian and others. They were brought up at Amyclæ, a city of Laconia.

96. *Abde domo*: for *in domo*; Serv. 'Remove him from the pasture, home into concealment.'—*Nec turpi*: 'spare his not inglorious age.'

101. *Hinc alias artes*: 'then their other qualities.'—*Prolemque parentûm*: 'and the colts of these stallions, how they grieve at being vanquished, and how they rejoice at victory.'

106. *Verbere*: 'the lash.' Geo. i. 309.

118. *Uterque labor*: in chariot races, or in horse races, the labour is alike.—*Juvenemque magistri*: 'those who have the care of horses seek a young horse.'

120. *Quamvis sæpè fugâ*: that is, let the horse's qualifications have been ever so good; let him have come from the best countries in the world; let him be descended from the noblest race, yet he must still be in the flower of his age, or else good judges will never make choice of him either for riding or racing.

129. *Volentes*: 'the keepers intentionally reduce.'—*Armenta*: the mares and cows.

142. *Carpere prata fugâ*: 'to gallop over the meadows.'

146. *Silari:* Silărus is a river in Lucania, in Italy. *Alburnus* is a mountain near its banks.

147. *Plurimus .... volitans:* 'a winged insect, in great numbers:' *volitans*, used substantively. Serv.—*Asilo:* according to the Greek idiom, in the dative. See Adam's Lat. Gram. R. xxii. Obs. 3. This winged insect, which still retains in Italy the name of *asillo*, occasions to the cattle intolerable pain, by perforating their hides with its sting, and depositing in the wound an egg, which is there hatched. M.

151. *Sicci ripa:* marks the period of the year when the waters are low.

153. *Inachiæ .... juvencæ:* 'upon Io, the daughter of Inachus.' See Classical Dictionary.

158. *Notas .... gentis:* 'marks, distinguishing their breed,' and their several destinations.

162. *Cætera:* this refers to the line following: all the calves, with the exception of those destined to the yoke. M. and Voss.

168. *Aptos:* 'fastened together;' from ἅπτω, *necto*.

170. *Rotæ:* 'the cart wheels, without the body.'

175. *Vescas:* 'slender, small.'

176. *Sata:* 'blades of growing corn.'—*Fœtæ:* 'which have calved.'

180. *Alphea:* the Olympic games were celebrated near the river Alpheus; verse 19.

183. *Inque vicem:* 'by turns;' sometimes with a halter, sometimes without.

189. *Inscius ævi:* when the horse has attained the age which gives vigour and strength, he may be termed *conscius ætatis;* before he has attained that age, he is *inscius ætatis*, or *ævi;* 'not confident in his strength.'

192. *Sinuetque .... crurum:* 'let him bend alternately his legs.'

198. *Campique natantes:* 'the waving fields of corn.'

199. *Lenibus .... flabris:* on the surface of the ground, the blast is represented as less violent.

201. *Ille:* the wind.—*Fugâ:* 'in its rapid motion;' verse 142.

204. *Belgica .... esseda:* Cæsar, de B. Gall. iv. 29, 30, describing the use in war of these vehicles by the Britons, adds, *perturbatis nostris novitate pugnæ:* from this expression, as well as from his silence in every former campaign as to the *esseda*, it may be inferred that they were not in similar use among the Belgæ of the continent. But at this time the Belgæ occupied the whole British coast known to Cæsar; De B. Gall. v. 10; which therefore accounts for the epithet in the text. The Romans, who were not slow in adopting improvements from friend or foe, quickly copied the *essedum*, but do not appear to have employed it for the purposes of war.—*Molli:* 'flexible; practised.'

205. *Farragine:* various grains mixed; barley, oats, beans or lentils, and sometimes wheat. Colum. ii. 11.

208. *Lupatis:* 'strong curbs;' so called from *lupus*, because armed with iron teeth of unequal length, resembling the teeth of wolves. Hor Carm. I. 8. 6. M.

220–1. These lines, with some alteration, are repeated, Æn. xii. 720.—*Lavit:* this verb adopts as well the form of the third, as of the first conjugation. *Lavit*, in the text, cannot be in the perfect of the first, as the first syllable would in that case be long.

223. *Olympus:* 'the heavens.'

226. *Multa:* used adverbially for *multùm*.

230. *Pernox:* in the majority of MSS. and early editions, this ap-

pears *pernix*, which Servius derives from *perniter*, explaining it 'obstinate, persevering.'

231. *Carice pastus acutâ:* 'feeding on rough leaves and sharp rushes.'

232. *Irasci in cornua:* as if collecting his wrath into his horns. *Armenti modo dux vires in cornua sumo*, Ov. Met. viii. 882.

236. *Signa movet:* a metaphor taken from Roman military practices: when they proceeded to remove their camps, their standards, which had been fixed in the ground, were removed. D.

238. *Sinum trahit: facit; sinuatur.* On approaching the shore, each wave forms a curve, bending forward before it breaks.

251. *Odor attulit auras:* by hypallage, for *aura attulit odorem*.

254. *Montes:* 'immense stones.' Hyperbole.

258. *Quid juvenis:* lest it should be said that these are brute animals, and not governed by reason, the poet refers to the story of Leander, as an instance of the effect of this passion, equally extravagant in man. See Classical Dictionary.

261. *Porta .... cœli:* the doors of Jove's palace, in the highest part of the heavens, whence thunder issues. *Unde movet tonitrus, vibrataque fulmina jactat.* Ov. Met. ii. 308. D.

264. *Lynces .... variæ:* 'spotted ounces;' animals of the colour of a fox, with black spots.

268. *Potniades .... quadrigæ:* 'Bœotian mares;' from Potnia, a village in Bœotia, where Glaucus lived, whom they tore limb from limb.

273. *Ore:* to this fable even Aristotle has given some credit, as well as Columella, Varro, and Pliny.

278. *Boream:* 'the northeast.'—*Caurumque:* or 'the northwest.'

282. *Legêre novercæ:* in order to poison their step-children.

285. *Circumvectamur:* continuing the allusion to a voyage, coasting and examining.

286. *Curæ:* the poet now proceeds to describe the management of sheep and goats: 1st. Of the care of each during winter, verse 295 · 2d. During summer, verse 322: 3d. Of the wool, verse 384; 4th, and milk, verse 394. D.

287. *Agitare greges:* 'to treat of, to discuss the subject of sheep.' Wakefield. *Rebus agitatis, punire sontes.* Cic. Off. i. 24.

289. *Verbis ea vincere:* 'to elevate this subject by elegance of style.'

299. *Podagras:* probably 'the foot-rot.'—*Turpes:* 'offensive.'

303. *Olim:* here seems to point at an indefinite period of time, D.: as in English, *once:* 'when Aquarius once sets.'

304. *Extremo .... anno:* the poet must have considered the new year as commencing in March; Aquarius rises about the middle of January, and sets in the middle of February.

307. *Vellera mutentur:* 'although sheep are admitted to be profitable.' The wool of Miletus was in high esteem: it is here used for wool in general; and this important article in the value of sheep for the whole. *Mutentur* alludes to the ancient mode of barter, in use before the introduction of money.

308. *Densior hinc soboles:* 'a more numerous offspring.' Columella says, a goat of really good sort frequently brings forth two, and sometimes three kids at a time.

312. *Cinyphii:* the Cinyps was a river in the district of Africa, now subject to the regency of Tripoli. In the country to which this river gave name, was found the long-haired goat, now called the goat of An-

gora.—*Cinyphii* and *hirci* are in the genitive. Before *tondent*, the nominative *homines*, or *pastores*, is understood.

314. *Pascuntur* .... *silvas* : *per silvas*.

316. *Ipsæ* : 'of themselves; not driven.'

319. *Quò minor* .... *avertes* : 'the less need which goats, in other respects, have of aid from men, the more should you be careful to shield them from the winter's cold.'

323. *Utrumque gregem* : 'of sheep and goats.'

324. *Luciferi* : the planet Venus appearing in the morning. Ecl. viii. 17.

327. *Quarta* : the day was not reckoned by the ancients according to our mode from midnight, nor according to the modern Italian mode, from sunset of the preceding day, but from sunrise. Each day, whether long or short, was divided into twelve hours. At the solstice, the fourth hour would correspond to our ten o'clock. According to Pliny, in Italy the longest daylight was of fifteen hours' duration; in summer the fourth hour would therefore vary from a quarter after eight to half after nine, on our computation. Voss.

327. *Sitim* .... *collegerit* : 'has occasioned, or produced in the animals thirst.' *Adduxēre sitim tempora, Virgili.* Hor. Carm. iv. 12, 13.

338. *Acalanthida* : *Acanthis*, *acalanthis*, *carduelis* ; Italian, *cardello* ; French, *chardonneret* ; seem all to be names of similar derivation, applied to 'the goldfinch;' by early English writers, also called the thistlefinch. It is observed, that this bird frequents places where thistles abound, the seeds of which are its favourite food.

340. *Mapalia* : Numidian 'huts.' Sal. Jug. xxi. The poet here digresses, giving an account of African shepherds.

347. *Injusto* : 'under an oppressive load;' amounting, Vegetius says, to sixty pounds. As, *iniquo pondere rastri* ; and, *labor improbus*.

348. *Ante exspectatum* : 'before he was expected;' as verse 206, *ante domandum*.—*Hosti* .... *stat* : *obstat*. D.; 'faces the enemy.'

349. *At non quà* : 'quite otherwise than in Africa.' The poet here passes to northern Europe: his description of winter has always been particularly admired.

351. *Redit medium Rhodope* : the chain of mountains in Thrace bearing this name, extending to the east, joins the Hæmus, and then turns again north. D.

355. *Ulnas* : see Ecl. iii. 105.

359. *Rubro* .... *æquore* : in the Western sea, reddened by the rays of the setting sun. D.

362. *Patulis*, *nunc* : Voss thinks this epithet joined to *plaustris*, by placing the comma after *priùs*, is more significant, as representing their weight.

364. *Humida* : in its nature, and once fluid. Maupertuis says, that during his northern journey the spirit of wine was congealed in his thermometer.

365. *Vertēre* : *versæ sunt*, *verterunt se*.—*Lacunæ* : 'standing pools.' Geo. i. 117. 'Water in the ponds was wholly changed into solid ice.'

372. *Puniceæ* : a cord was drawn, to which feathers, variously coloured, were attached. This was named *formido* ; the deer were alarmed and conducted by it towards the net. D. Æn. xii. 750.

374. *Rudentes* : this term, here applied to stags, is also applied to lions, Æn. vii. 16; to Cacus, Æn. viii. 248. The first syllable, made short by Virgil, is made long by Persius. *Arcadiæ pecuaria rudere credas*, Sat. iii. 9.

380. *Fermento* .... *sorbis* : 'imitate the juice of the grape with beer

and cider.' This is the interpretation of Ruæus and Dr. Trapp; though it is rather difficult to determine precisely what is meant by *fermento*. The other liquor was expressed from acid berries and fruits.

381. *Septem . . . . trioni:* separated by tmesis. Seven stars near the north pole receive this name collectively.

385. *Tribulique:* Geo. i. 153.—*Pabula læta:* the wool of sheep, fed on poor pasture, is still observed to be of finer staple than that of the same breed on rich pasture.

391. *Munere:* 'by the tempting appearance;' *peregrina munera*, 'foreign ornaments,' Propert. i. El. ii. 4. Voss.

392. *Luna:* alluding to a fable preserved by Macrobius, v. 22, of Selene or Luna following Pan transformed into a white ram; as Europa did Jupiter, transformed into a white bull.

394. *At cui lactis amor:* 'but whoever turns his attention to milk.'

395. *Salsas . . . . herbas:* 'marsh herbs.'

405. *Catulos:* these, Martyn thinks, were a breed of 'small hounds.' —*Molossum:* and this, 'a mastiff.'

406. *Sero pingui:* 'nutritious whey,' which Columella, vii. 12, speaks of as dog's food.

408. *Iberos:* in Spain, cattle-stealing was said to be frequent; the poet therefore gives the name of Spaniards to all thieves of this description.

409. *Onagros:* no other authority occurs for believing that the wild ass was ever found in Italy. As they are animals of great speed, they are perhaps introduced merely to express the excellence of the dogs. Voss.

415. *Galbaneo:* Galbanum is a gum issuing from the root of a ferulaceous plant, growing in Syria and Arabia. Its brownish yellow colour was afterwards imitated in the Roman cloth, and became fashionable. *Galbanos habet mores.* Mart. i. 97–9.—*Graves:* 'offensive to the smell;' or, 'dangerous.'—*Chelydros:* Geo. ii. 214.

416. *Sæpè:* the poet now proceeds to treat on the evils to which domestic animals are subject: 1st. On serpents, verse 414: 2d. Cutaneous eruptions, and their remedies, verse 440: 3d. Fever, verse 457: 4th. An epidemical destructive malady, which once raged near the Alps, verse 474.

420. *Fovit humum:* 'keeps close to the ground.' *Castra fovere*, Æn. ix. 57.—*Capè saxa:* the rapidity of the verse expresses the instant necessity for exertion.

425. *Anguis:* a vivid description is here given of the Chersydrus, an amphibious serpent, so called from χερσος, 'earth,' and ὕδωρ, 'water.' M.

428. *Rumpuntur:* for *rumpunt se.*

436. *Dorso nemoris:* 'near the margin of a wood.'

439. *Micat ore:* poetically for *ora micant.* This verse is repeated, Æn. ii. 475.

448. *Tristi:* 'bitter.' Geo. i. 75.—*Amurcâ:* 'the scum of oil.'

449. *Spumas . . . . argenti:* 'litharge;' a metalline substance, formed from the spume of lead, used in purifying silver.

450. *Idæas pices:* trees affording pitch abounded on Mount Ida. *Pix arida*, pitch; *pix liquida*, tar: the latter probably is meant.—*Pingues unguine ceras:* wax softened with grease to make an ointment.

451. *Scillam:* 'the squill:' the large bulbous root of a plant which grows on the sea-shore.

452. *Præsens fortuna laborum:* 'ready remedy for their sufferings or malady.' Voss.

454. *Tegendo:* in a passive signification; as, *habendo.* Geo. ii. 250.

462. *Getarum:* the Getæ or Dacians dwelt near the Danube. M.

467. *Sera nocti:* Pierius says it is *serâ nocte*, in the ancient manuscripts, in which sense we must consider it as used for the ablative of time.

468. *Culpam .... compesce:* that evil, which would contaminate the flock, you must prevent, by killing the sheep.

470. *Turbo .... pestes:* 'the whirlwind, which brings on the storm and rushes on the main, is not so frequent as the evils which beset cattle are numerous.'

471. *Pestes:* under this term other dangers are included besides those arising from disease.

472. *Æstiva: pascua*, understood. Verses 322-3.

473. *Spemque gregemque:* poetically, for 'the lambs with their mothers.'

475. *Iapydis:* some read *Iapygis*, but *Iapydis* is certainly the true reading; for Iapydia was in the Venetian territory, through which the river Timavus flows. M.

476. *Pòst tanto:* 'after the lapse of so long a period since the calamity befell this country [the neighbourhood of Saltzburg, part of Bavaria and Friuli], whoever sees its present state of desertion may judge.'—*Regna:* possessions formerly flourishing. Ecl. i. 70.

478. *Morbo cæli:* 'by a corruption in the air.'

479. *Tempestas:* 'pestilence.'—*Autumni .... æstu:* 'and the air, inflamed, raged with all the heat of autumn.'

481. *Tabo:* 'poisonous miasmata.' *Tabum* is a diminutive, from *tabes;* derived from τάκω, Doric, for τήκω. D.

482. *Nec via .... simplex:* 'the mortal symptoms were not always the same,' being complicated with a variety of distressing circumstances. There seems no necessity for departing from the ordinary signification of *simplex*, as almost all the commentators, from Servius, have done. Geo. ii. 73.

483. *Sitis:* 'a parching heat contracted their miserable limbs.'

485. *Trahebat:* 'dissolved all their bones.'

487. *Lanea dum .... infula vittâ:* 'while the priest is binding the woollen bandage about its head with a white ribbon.' The *infulæ* were broad woollen bandages tied about the head of the victim, and that of the priest also, by ribbons, *vittæ.* Adam's Antiq.

490. *Inde:* from the victim.

498. *Studiorum atque immemor herbæ:* 'forgetful of the race, as well as of his feeding.' Voss.

500. *Crebra:* put adverbially.—*Incertus:* 'bursting into sweats by fits.'—*Morituris frigidus:* 'which became cold when the animals were near dying.'

508. *Obsessas:* 'ulcerated.' H.

511. *Mox:* in a more advanced stage of the disease, administering wine was found injurious. Dryden.

512. *Morte sub ægrâ:* 'on the approach of death.' *Sub* often expresses proximity of place or time. Geo. i. 211. Voss.

513. *Errorem:* 'fury, derangement,' Ecl. viii. 41. Deprecating evils from ourselves on our enemies is frequent in ancient writers. Hor. Carm. i. 21. 13. Christianity inculcates more elevated sentiments.

517. *Extremos .... aratra:* the pause in the first verse; the spondees of which the second is composed expressing the melancholy an-

63. *Trita melisphylla:* 'bruised balm.' The hive destined to receive the bees is still frequently rubbed with this plant.—*Cerinthæ:* 'honey-wort.' M.—*Ignobile gramen:* 'a common plant.'

64. *Matris:* of Cybele, mother of the gods. At her sacrifices, cymbals were always used.

65. *Medicatis sedibus:* 'the places thus prepared with fragrant herbs.'

69. *Trepidantia:* 'beating with ardour for the conflict.'

75. *Prætoria:* metaphorically, for the royal cell; the queen's abode.

77. *Ergo:* this particle is sometimes employed when a subject, which has been interrupted, is again taken up: here it connects with *Sin .... exierint*, verse 67.

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85. *Aut hos:* the repetition in the beginning of a line of the words which concluded the preceding is termed an *anadiplosis;* in the present instance, it gives additional energy.

87. *Pulveris exigui:* the bees mistake this, probably, for rain, to which they have a great dislike.

89. *Ne prodigus obsit:* 'lest, prodigal of the honey, he do injury.'

91. *Alter erit:* the poet here begins to describe the various kinds of bees; and, in the first place, says there are two kinds of kings; 'the one will be bright with spots glittering like gold.'—*Squalentibus:* Servius derives this from *squamis*, and explains it by *splendentibus*.

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103. *Incerta .... ludunt:* 'fly about, and sport in the air, apparently without object.'

104. *Contemnuntque:* 'disdain to finish their labours.'—*Frigida* 'cooled,' because abandoned by the bees.

111. *Priapi:* this divinity, worshipped at Lampsacus on the Hellespont, was the guardian of gardens. In them, and under his protection, the poet recommends that bees should be placed. The advantage to bees of gardens leads the poet incidentally to speak of them, but in terms so pleasing, as must occasion regret that he did not enlarge on this subject.

112. *Ipse .... cui talia curæ:* 'let the man, who has the care of bees, himself bring thyme and pines from the high mountains, and set them out extensively around the hives.'

118. *Pingues:* 'rich, productive.' Geo. i. 192.

119. *Biferique rosaria Pæsti:* the roses which grew near Pæstum, in Lucania, were said to blow twice in the year in spring and in autumn.

120. *Intyba:* 'endive.'

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125. *Œbaliæ .... arcis:* by 'the towers of the Œbalian citadel,' the poet means Tarentum: for Œbalia is Laconia, from whence a colony, under the guidance of Phalantus, came to Calabria, and augmented Tarentum. M. The Tarentine territory, watered by the Galæsus, was remarkable for fertility.

127. *Corycium:* Corycus, Κώρυκος, was the name of a hill on which saffron was cultivated, and also of a town in Cilicia. Pompey had transported into Calabria, A. U. C. 687, part of its inhabitants; of whom this person was, perhaps, one.—*Relicti:* 'which had been despised and abandoned.'

128. *Juvencis:* 'for the labour of oxen;' i. e. for corn.

interesting account of the internal economy of bees, derived from a series of observations the most curious and satisfactory, the student is referred to the work of the ingenious and persevering F. Huber on this subject.

1. *Protenus:* 'next, further,' Ecl. i. 13, note.—*Aërii:* an opinion was entertained by the ancients that honey was derived from the dews of heaven.

3. *Admiranda:* 'I shall exhibit views of these little insects deserving your admiration.'

6. *Quem:* for *aliquem.*

7. *Numina læva sinunt:* sc. *hæc dicere cum gloriâ;* 'if favouring divinities permit;' *læva* is here interpreted in this sense by Servius; but by A. Gellius, in the opposite. Omens from the left were certainly deemed favourable by the Romans. *Intonuit lævùm* is taken as a good omen, Æn. ii. 693, and ix. 631. Thus Dryden appears to have understood these two lines:

> Slight is the subject, but the praise not small,
> If heaven assist, and Phœbus hear my call.

13. *Picti .... terga:* a Græcism. 'Lizards with party-coloured backs.'

14. *Pinguibus a stabulis:* 'from the rich hives.'—*Meropes:* this bird, named also the *apiaster*, or bee-eater, rarely, if ever, visits the northern regions of Europe. A flight of them is said to have been seen in 1793, near Mattishall, in Norfolk. An African bird of this species guides the Hottentot to the honey.

15. *Procne:* see Ovid, Met. vi. 669; or Classical Dictionary. Some species of swallows have red marks, it is said, on the breast.

21. *Reges:* Virgil is mistaken in the sex of the sovereign of the bees, which is now known to be a female. See Huber.

22. *Vere suo:* the bees swarm in Italy from about the 11th of May till the longest day. Colum. ix. 14.

31. *Thymbræ:* 'savory,' which resembles thyme in smell.

37. *Neque .... nequidquam:* 'not without design.'

38. *Cerâ:* this is properly the material of which the honeycombs are formed. The *gluten*, verse 40, by which they are held together, is a different substance, called the *propolis;* this substance Virgil has still in view, when using the terms *cera, fuco, floribus,* and *gluten*. *Fucus* was a species of sea-weed anciently used in dyeing, and also in colouring the human skin: hence the term was applied to every species of factitious colour. By *floribus*, the poet intimates that from their juices the bee extracts the *gluten*, which is of a brown hue. *Fuco et floribus*, as *pateris et auro*.

43. *Fovêre larem:* 'lived;' remained willingly and constantly. Geo. iii. 420. *Castra fovere*, Æn. ix. 57.

45. *Tu tamen:* careful as the bees themselves are to secure their abode, yet do not you neglect to give them additional protection.

47. *Rubentes .... cancros:* crab-shells burnt were employed for some medicinal purposes; in the fire they become red: the smell of them when burning was thought injurious to bees.

50. *Offensa resultat imago:* 'where the sound is repelled;' 'where there is an echo.' *Cujus recinet jocosa nomen imago.* Hor. Carm. i. 12.

54. *Purpureos:* any bright colour was expressed by *purpureus.*—*Metunt:* poetically, for 'collect from.'

59. *Liquidam:* 'clear.' Geo. i. 404.

62. *Jussos .... sapores:* 'the high-flavoured herbs recommended.'

63. *Trita melisphylla:* 'bruised balm.' The hive destined to receive the bees is still frequently rubbed with this plant.—*Cerinthæ:* 'honeywort.' M.—*Ignobile gramen:* 'a common plant.'

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128. *Juvencis:* 'for the labour of oxen;' i. e. for corn.

129. *Nec pecori . . . . Baccho :* the poet intends to show the Romans, that a piece of land, fit neither for corn, which is the subject of his first book, nor for vines, of which he treats in his second, nor for cattle, of which he treats in his third, may, by the example of this foreigner, be cultivated to advantage. M.—*Seges* · 'the land.' Ecl. ix. 48.

130. *In dumis :* this probably means in a garden fenced with brush ; the lilies and vervains were for the bees.—*Rarum . . . . olus :* cabbages, or some other eatable plants, set out at a great distance from each other, on account of the barrenness of the soil.

131. *Premens :* 'planting.' Geo. ii. 346.—*Vescumque papaver :* the white poppy, called *vescum*, or 'esculent,' because its small seeds were eaten by the ancients.

137. *Ille comam . . . . hyacinthi :* 'he already was plucking the soft hyacinth.' That is, in the midst of winter; *comam* is used for the flower. H.

144. *Seras . . . . ulmos :* 'elms of considerable growth and size.' The elm certainly bears transplantation at a later period than most other trees.—*In versum distulit :* 'transplanted in rows.'

146. *Umbras :* the skill of his old acquaintance is here probably meant to be commended; not only the elms were *seræ*, or old, but the pear tree was of hard substance: the wild plums already bore fruit; and the plane trees were of sufficient size to shade persons sitting under them. His skill and success in removing trees of an advanced age proved him, therefore, to be an experienced planter.

147. *Spatiis . . . . iniquis :* 'narrow limits.'

149. *Naturas :* the habits and peculiarities conferred by Jove on bees.

150. *Pro quâ mercede . . . . secutæ :* 'for which recompense or reward, following the Curetes.' This alludes to the fable of Cybele's concealment of Jove, when an infant, in a cave of the Dictæan mountain in Crete, when his father Saturn sought to kill and devour him. The clangour of the cymbals and arms of the Curetes drowned the noise of the infant: his food was goat's milk and honey. The art of making or collecting honey, some commentators observe, must have been possessed by bees before they could have supplied Jupiter with it, as food ; they could not, therefore, have derived the art from his bounty. But the reward to which the poet alludes may be their social principle, the habits of subordination, pursuit of a common object, and division of labour, which distinguish them from solitary bees, and render them what Aristotle describes them to be, ζῶα πολιτικά.

158. *Victu :* for *victui*.

160. *Narcissi :* the tears of Narcissus, who wept to death, are fabled to be contained in the calyx of the daffodil. Milton, in his Lycidas, alludes to these :

> Bid daffodillies fill their cups with tears,
> To strew the laureat hearse where Lycid lies.

162. *Suspendunt ceras :* this is literally true ; for bees work first from above.

165. *Sorti :* in the Delphin, and some other editions, this is considered as the ablative in the ancient form ; as, *igni*, in Geo. i. 267. Heyne and Voss think it the dative : *sorti cadere*, i. e. *in sortem*.

170. *Ac veluti :* the labour of the bees in their several departments, in concert, is compared to that of the Cyclops. This comparison of animals of an inferior nature to those of a superior is justified by Pope, in his P. S. to the Odyssey.—*Lentis :* 'malleable,' from heating.

175. *In numerum*: 'in regular cadence;' as if harmoniously.

177. *Cecropias*: from Cecrops, king of Attica. The honey of Hymettus, in that district, was of superior quality.

178. *Munere*: 'each in his distinct office.'—*Grandævis oppida curæ*: 'the aged have the care of their towns.'

179. *Munire favos*: a curious remark has been made, that the cells containing honey in daily consumption remain open, whilst those which are stored for winter consumption are closed with wax. Delille.—*Dædala*: the wings of Dædalus were made with wax. See Classical Dictionary.

183. *Ferrugineos hyacinthos*: 'deep-coloured hyacinths.' It is probable that the various epithets, *suavè rubens*, *purpureus*, and *ferrugineus*, applied to the hyacinth, mean a sort of crimson, the colour of human blood; the hyacinth being feigned by the poets to have sprung from the blood of Hyacinthus, and afterwards from that of Ajax. M. Ecl. ii. 18, note; iii. 106, note.

186. *Vesper*: the evening star.

194. *Lapillos* .... *tollunt*: a species of bee, which builds against walls, constructing its abode of sand and gravel, when observed in the act of carrying these materials, has been erroneously supposed to take up the load as ballast. Delille.

197. *Illum adeò* .... *morem*: 'but you will above all wonder at this peculiarity of bees.'

200. *Verùm ipse* .... *ore legunt*: this subject is now better understood; more careful observations have proved that the queen bee is the mother of the hive, and the only female belonging to it. Within eight weeks she deposites from ten to twelve thousand eggs; and in a year from thirty to forty thousand. Voss. For a more particular account, see 'Huber on Bees.'

211. *Hydaspes*: this river, named by Horace, Carm. i. 22, was in India, and flowed into the Indus. The mountains, which supplied part of its waters to the Hydaspes, were perhaps under the rule of the Persians.

212. *Observant*: 'reverence.'

219. *Signis*: 'judging from these appearances.'

220. *Divinæ mentis*: the hypothesis of an *anima mundi*, or active principle pervading all nature, a portion of which gives life to every being, and which reverts on the death of that being to its source, was first received by the Greeks from Pythagoras, and was adopted by the Platonists and Stoics, Æn. vi. Of this divine nature, and the mode of its distribution, various opinions were, as may be supposed, entertained. Aristotle, speaking of wasps and hornets, says that they possess it not, as bees do: *οὐ γὰρ ἔχουσιν οὐδὲν θεῖον, ὥσπερ τὸ γένος τῶν μελιττῶν.*

221. *Dixêre*: Virgil here guards against the inference that he is among the supporters of this hypothesis.

224. *Tenues* .... *vitas*: 'of a subtile, ethereal nature.'

226. *Morti*: that nothing perishes, but resolves, and is restored to its pristine elements. Serv.

228. *Augustam*: or *angustam*. The poet had represented the hive as containing the palace of a king, and had celebrated the devoted loyalty of his subjects; hence the former reading, adopted by Heyne and Voss, appears preferable.

229. *Relines*: 'you shall open;' a metaphor taken from opening an *amphora*, closed by pitch.—*Priùs haustu* .... *sequaces*: this is a passage very difficult of construction, and of which there are various read-

ings. Servius, using *spargens* for *sparsus*, paraphrases it thus; *spargendo aquam imitare pluviam*. But Davidson, by substituting *sparsis*, makes the whole intelligible: [*apibus*] *priùs sparsis haustu aquarum, fove ore manuque prætende sequaces fumos*. 'Having first sprinkled the bees with water, blow up with your mouth and hold before you smoking substances.' This is the best construction to be given to the passage; but I am by no means sure that it is right. In adopting *orè*, I have departed from Heyne, who has *ora*.

231. *Bis gravidos* .... *fœtus*: 'twice in the year they collect the abundant produce.' D. Commentators agree that by *fœtus*, honey is meant, not young bees.

232. *Taygete* .... *Plias*: one of the Pleiades, Geo. i. 138. They rise, according to Columella, about the 21st of April, and set about the 21st of October. They are called, likewise, Atlantides, Geo. i. 221. The daughters of Atlas, by Pleione, were seven; viz. Alcyŏne, Merŏpe, Celæno, Electra, Sterŏpe, Taygĕte, and Maia.

233. *Pede* .... *repulit*: alluding to the motion of a person ascending.—*Spretos*: added poetically, as if disdaining the ocean from which it rises.

234. *Piscis aquosi*: the Dolphin is probably meant, which constellation rises about the 27th of December, sooner after the setting of the Pleiades than any other fish delineated on the celestial sphere. M. Voss thinks the poet has an allusion to the rainy season, with which the winter commences.

238. *Affixæ*: in a middle sense, for *se affigentes*.

241. *Suffire*: the intention of this fumigation was to drive off the enemies of the bees.—*Inanes*: lest their empty cells should give harbour to these enemies.

243. *Stellio*: a small spotted lizard, called *ignotus*, on account of his habits of concealment; 'the skulking swift.' M.

246. *Minervæ*: for the fable of Arachne, see Ovid. Met. v.; or Classical Dictionary.

250. *Foros*: this term, applied to partitions in the hold of a vessel, and to those in the theatres answering to our boxes, is transferred to the cells in a honeycomb.—*Floribus* .... *texent*: 'construct from flowers.'

260. *Tractim*: 'with a drawling hum. M.

261. *Frigidus*: imitated from the Iliad, ξ. 395.

264. *Galbaneos* .... *odores*: Dioscorides says *galbanum* is the juice of a species of *ferula*, growing in Syria; that it has a powerful smell, and drives away serpents with its fume. M. Geo. iii. 415, note.

266. *Fessas*: 'sick, diseased.' This participle of *fatiscor* is to be understood with different ellipsés; sometimes these are supplied; *valetudinibus fessos*, Tacit. Hist. iii. 2.

269. *Defruta*: 'wine boiled down to half its quantity,' Plin. 14. 9; Geo. i. 295.—*Psythiâ* .... *racemos*: 'raisins from the Psythian vine.' Geo. ii. 93.

270. *Thymum*: mount Hymettus, in Attica, where Cecrops once reigned, abounds in thyme. Centaury was so called from the Centaur Chiron, who, by its application, healed a wound inflicted accidentally by one of the arrows of Hercules.

271. *Amello*: according to the Greek idiom; as, *cui nomen asilo*, Geo. iii. 147; and Æn. i. 267; ix. 593. This flower Linnæus thinks to be the *aster amellus*, Italian star-wort.

273. *Ingentem* .... *silvam*: 'numerous stems.'—*Uno* .... *de cas-*

pite: 'from one fibrous root;' i. e. thickly matted together, so as to form a kind of turf. M.

274. *Aureus ipse*: 'the disk of the flower is yellow.'—*In foliis*: 'the radiating petals.'

275. *Violæ . . . . nigræ*: the play of light, under such circumstances, may be remarked in a piece of purple silk, when a little crumpled.

276. *Nexis . . . . torquibus*: 'in festoons.'

277. *Tonsis in vallibus*: 'in pastured valleys;' *non silvosis*. Serv. *Nivei tondent dumeta juvenci*, Geo. i. 15.

278. *Mellæ*: this name is common to several rivers; one in the north of Italy, and near the Mantuan territory, is mentioned by Catullus, 66.

279. *Odorato . . . . Baccho*: 'in fragrant wine;' εὐώδη, Theocritus, xiv. 16.

285. *Insincerus*: 'corrupted; in a state of putrefaction.'

287. *Gens fortunata*: the epithet is applied to the people, on account of the productiveness of their country.—*Canopi*: this city was built on the western mouth of the Nile, and termed Pellæan from its vicinity to Alexandria, the illustrious founder of which was a native of Pella in Macedonia. In this passage the Egyptian Delta is poetically described. Canopus is the west angle of that triangular region; Pelusium is the east angle, being nearest to Persia; and the south angle is the point where the Nile is divided to form the Delta. M.

289. *Faselis*: the small boats used during the inundations of the Nile.

290. *Persidis*: not of Persia itself, but of the region once subject to the Persian monarch.—*Urget*: 'presses on.'

291. *Nigrâ . . . . arenâ*: 'mud.'

293. *Amnis devexus ab Indis*: the river Nile rises from the Mountains of the Moon in Æthiopia; all of which country was called India by the Romans. This passage has been the subject of much criticism, and is variously explained. The most natural construction seems to be this: *Quâque amnis devexus usque ab coloratis Indis urget vicinia pharetratæ Persidis, et nigrâ arenâ fœcundat viridem Ægyptum, et ruens discurrit in septem diversa ora*. Here *vicinia* is considered as in the accusative plural, from *vicinium*.

296. *Imbrice*: probably a kind of 'tiled roof.'

299. *Vitulus*: the opinion that bees may be produced from a putrefied carcass seems to have been general, Judges xiv. 8. Varro says, that they had the name βουγονοι from this circumstance, Ovid. Met. xv. 361, seqq.

305. *Hoc geritur*: 'this is done when the zephyrs first begin to stir the waters;' i. e. early in February, according to Pliny.

307. *Hirundo*: the swallow visits Italy at an earlier period in the year than with us. Columella, xi. 2, 22, says about the 20th or 23d of February.

310. *Trunca pedum*: 'without feet;' hence some etymologists derive *apes; quasi* ἄποδες: others, from the ancient verb ἄπω, ἅπτω. D.

315. *Quis deus*: Donatus, in his Life of Virgil, says that the whole episode of Aristæus was introduced here by the poet, in place of a passage in praise of Gallus, which had been expunged by the command of Augustus. No trace of this passage has been preserved; Voss thinks it more probable that the omission was merely of an incidental compliment to Gallus, prefixed to the passage, verse 281, relating to Egypt, the government of which had been confided to Gallus.—*Extudit*: 'invented;' a metaphor taken from fashioning with a hammer, Æn. viii. 665.

316. *Ingressus:* 'its origin.' Here follows the **fable of Aristæus**, the son of Cyrene, by Apollo, according to Virgil. **His lamentation to his mother commences at the 321st verse.**

317. *Peneïa Tempe:* quitting the valley of Tempe, in Thessaly, through which the river Peneus flowed, he stood at the head of that stream; his mother Cyrene, celebrated by Pindar, ix. Pyth. was daughter of Peneus, the deity presiding over it.

323. *Thymbræus:* Apollo had this epithet from Thymbra, a town of Troas, where he had a temple of much celebrity.

327. *Quem mihi .... extuderat:* 'which my watchful care of fields and flocks had with difficulty gained for me, after trying every expedient.'

335. *Hyali .... colore:* 'a sea-green,' or 'glass colour;' from ὕαλος, which signifies 'glass.' M.

344. *Et tandem .... Arethusa sagittis:* 'and Arethusa, the swift huntress, having at length laid her arrows aside.' According to the fable, Arethusa was the daughter of Nereus and Doris, and one of Diana's companions. Being pursued by the river god Alphēus, she was changed into a fountain by Diana. M.

347. *Aque chao .... amores:* 'and was enumerating the frequent amours of the gods down from chaos.'

362. *Accepit .... misit: accipere* is applied to a place into which we enter; *mittere* to that through which we pass. H.

364. *Lacus clausos:* not the waters forming the Peneus alone, but apparently an immense subterraneous reservoir of all the rivers on earth.

373. *Purpureum:* ἐς δ' ἅλα πορφυρέην, Il. π. 391. This epithet probably means dark-coloured, when applied to the ocean. *Mare illud quidem nunc, Favonio nascente, purpureum videtur, nunc flavum.* Cic. Tusc. Quæst. iv. 33.

375. *Inanes:* 'occasioned by a slight cause.'

377. *Tonsis .... villis:* repeated, Æn. i. 702. Whether the material of these towels was woollen or coarse linen, by taking off the nap, they became more fit for use.

382. *Oceanum:* represented by Homer, ξ. 246, as the father of all the gods; as water is by Thales, as the origin of all things.

383. *Centum:* used for a considerable indefinite number; *centum complexa nepotes,* Æn. vi. 786.

384. *Nectare:* Voss supposes that the goddess is represented drinking not wine, but nectar; as, *Calypso,* Odyss. ε. 199.

385. *Subjecta:* in a middle sense, for *subjiciens se;* 'rising.'

386. *Omine quo:* the flame thrice rising to the roof gave a favourable omen.

387. *Carpathio:* Carpathus, now called Scarpanto, is an island in the Mediterranean, over against Egypt, from which the neighbouring sea was called Carpathian. M. A similar fable, Odyss. δ. 364–384, is there imitated. Menelāus there attacks Proteus in the island of Pharos.

388. *Piscibus:* the chariot of Proteus is represented as drawn by animals, in their fore parts shaped like horses, and in their hinder parts like fishes.

389. *Metitur:* 'travels over.'

391. *Pallenen:* to this peninsula of Macedon, Aristæus had not far to travel from the sources of the Peneus.

393. *Trahantur:* in a middle sense, 'which bring on one another.'

395. *Turpes:* 'huge and ugly.' *Turpe caput,* Geo. iii. 52.

397. *Expediat* .... *secundet*: 'that he may explain the cause of this malady, and point out the means of cure.'

400. *Circum hæc* .... *inanes*: 'against these his tricks will be found unavailing.'

407. *Atra*: for *sæva*. Serv.

416. *Perduxit*: 'anointed.' M.

418. *Habilis*: 'fitting him for exertion;' for the fabled virtues of ambrosia in communicating vigour, see Il. τ. 347–353.

423. *Aversum a lumine*: 'in a dark recess.'

425. *Sirius*: the dog-star, which rises about the time of the sun's entering into Leo, towards the end of July. *Stella vesani Leonis*, Hor. Carm. iii. 29. 19.

426. *Medium* .... *orbem*: 'had reached his mid-course in the heaven.'

431. *Rorem* .... *amarum*: 'the drops of sea water.'

441. *Miracula rerum*: 'wonderful shapes.'

445. *Nam quis*: for *quisnam*.

453. *Non te nullius*: 'the anger of some divinity persecutes you.'

454. *Miserabilis* .... *haud quâquam ob meritum*: 'Orpheus, unhappy not in consequence of any demerit of his own.'

457. *Per flumina*: 'on the banks of the river.'

460. *Supremos*: for *summos*.

464. *Cavâ testudine*: 'his lyre;' it is so called because the ancient lyres were really made of the shells of tortoises.

479. *Inamabilis*: 'horrid;' as *illaudatus*, 'detestable,' Geo. iii. 5; and *inutile*, 'mischievous,' Cic. Off. i. 10.

484. *Vento*: on the appearance of Orpheus, such was the surprise and such the effect of his music, as to produce a momentary cessation even of the punishments inflicted on the damned. The wind relaxed by which the wheel was carried round, on which Ixion was fixed. *Deest* cum, *et hoc dicit*: *Cum vento suo rota constitit*. Serv. Or stood to the wind; that which had been the cause of its revolving was now stilled. Voss.—*Rota* .... *orbis*: 'the revolution of the wheel.'

486. *Veniebat*: 'was coming.'

489. *Manes*: 'if the infernal divinities know how to pardon.'

500. *Diversa*: 'in an opposite direction.'

511. *Philomela*: Odyss. τ. 518–524.—*Sub umbrâ*: the darkness under the foliage of the poplar may be expressed by *umbra*, even by night, when the nightingale sings.

519. *Lustrabat*: 'wandered over,' Ecl. x. 55.

520. *Spretæ* .... *matres*: the Ciconian matrons, who thought themselves despised by this constant grief and attachment to the memory of Eurydice. Voss.

529. *Vortice*: 'under the whirling water.'

530. *Non Cyrene*: sc. *reliquit*.

533. *Illa*: sc. Eurydice.

535. *Tende*: 'offer, present.' Æn. ii. 674.

535. *Napæas*: the Napææ were the nymphs of the groves, from νάπη, a grove. M.

538. *Eximios*: the appropriate term for cattle 'selected' for sacrifice. Cerda.

547. *Revises*: Voss changes the position of this and the preceding line, and for *revises* has *revisens*. According to the present arrangement, to Eurydice are made the offerings of a calf or heifer, and of a black sheep; to Orpheus, of poppies only.

548. *Facessit*: 'executes quickly.' In the narration, the words in

which the directions were given are repeated, with slight alterations, in the manner of Homer.

556. *Stridere . . . . effervere:* the penult of two verbs of the second conjugation made short. Geo. i. 456.

558. *Lentis uvam:* 'from the bending boughs, the swarms were hanging, like bunches of grapes;' βοτρυδὸν, Il. β. 89.

561. *Fulminat:* A. U. C. 734, the year preceding Virgil's death, Cæsar Octavianus was in Asia. The Euphrates was then the boundary of the Parthian dominion.

562. *Olympo:* 'to Olympus;' as *it clamor cælo.*

564. *Parthenope:* 'Naples;' where Virgil was residing when he gave the last corrections to this work.—*Oti:* apart from war and public affairs; every other occupation received from the Romans the name of *otium.*—*Ignobilis:* 'inglorious.'

565. *Juventâ:* the Eclogues had been begun by Virgil when about twenty-six years of age.

ÆNEID. BOOK I.

It can hardly be supposed that any youth will commence the study of the Æneid who has not previously acquired some knowledge of the history of the siege of Troy, and of the circumstances which led to that event.*

It will be remembered that all the states of Greece united in one common cause to avenge the insult offered to Menelāus, king of Sparta, by Paris, the son of Priam, king of Troy. Paris had been hospitably entertained at the court of Menelāus, but abused this hospitality by eloping with Helen, the wife of his host, whose affections he had treacherously gained, and whom he carried with him to Troy. After a siege of ten years, the city was taken and destroyed by the Greeks. A few of the Trojans, who escaped, under the guidance of Æneas, son of Anchises and Venus, sailed from Asia in quest of a new settlement. With an account of these, after they had survived many toils and dangers, in the seventh year of their wanderings, the poet opens the subject of his poem, verse 34. In the words of Mr. Addison, 'Æneas makes his first appearance in the Tyrrhene seas, and within sight of Italy, because the action proposed to be celebrated was that of his settling himself in Latium.

'But because it was necessary for the reader to know what had happened to him in the taking of Troy, and in the preceding parts of his voyage, Virgil makes his hero relate it, by way of episode, in the second and third books of the Æneid; the contents of both which books come before those of the first book, in the thread of the story; though, for preserving the unity of action, they follow them in the disposition of the poem.'

The four verses, which in some manuscripts appear prefixed to the Æneid, are considered by the best commentators as spurious, and inconsistent with the dignity of the Epic Muse.

1. *Arma virumque*: 'the wars consequent on the arrival of Æneas in Italy, and the hero himself.'—*Primus*: the first who came from Troy to Lavinium; not the first Trojan who came to Italy; for Antenor arrived in Italy before Æneas, verse 242.

* But to prevent confusion, and in order to understand fully the history of the Trojan war, the student is advised to make himself acquainted, once for all, with the stories of the following persons, by consulting the Classical Dictionary. This is the more important, as continual reference is made throughout the classics to this event, and to the characters concerned in it.

Agamemnon, Menelaus, Achilles, Patroclus, Ajax Telamonis, Ajax Oilei, Ulysses, Diomedes, Nestor, Pyrrhus, Philoctetes, Palamedes, Idomeneus, Helena, Iphigenia, Teucer of Crete, Dardanus, Erichthonius; Tros and his two sons, Ilus and Assaracus; Laomedon; Priam, under whom Troy was burned; Hector, Paris, Helenus, Deiphobus, Dolon, Rhesus, Sarpedon, Capys, Anchises, Æneas, Ascanius, Hesione, Hecuba, Cassandra, Polyxena, Andromache.

2. *Fato:* not from ambition, or any personal motive; but under the influence of an overruling power.—*Lavinia* .... *littora:* on which the town of Lavinium was afterwards founded.

3. *Multùm* .... *alto:* this expresses the subject of the first six books of the Æneid, embracing his sufferings by sea. D.

4. *Memorem* .... *iram:* 'the unrelenting wrath;' by metonymy.

5. *Multa* .... *bello:* this expresses the subject of the six concluding books, describing his labours and difficulties on shore. D.—*Urbem:* i. e. Lavinium, into which Æneas introduced the religious rites of his country.

6. *Latio:* for *in Latium;* as, *It clamor cœlo,* v. 451.—*Unde Latinum* .... *Romæ:* after the death of Æneas, his son Ascanius left Lavinium and built Alba, which he made the seat of his kingdom. It was here that Romulus the founder of Rome was born; and hence it is said, that the Alban fathers and the walls of Rome sprung from Lavinium.

8. *Quo numine læso:* 'what divinity being offended.' D. Considerable doubt attends the interpretation of these words. Servius proposes, first, *quo,* i. e. *in quo,* 'for what cause;' *numine læso,* 'some divinity being offended;' second, or 'what divinity being offended;' or, third, as the divinities, and in particular Juno, had many distinct attributes and offices, the poet may inquire in which of her characters she is offended. Subsequent commentators suggest no other interpretation. Heyne adopts the first, the Delphin the second.

9. *Tot volvere casus:* 'to struggle with so many calamities.' *Volvere casus, velut molem quandam.* Serv. This seems preferable to *volvi casibus,* by hypallage, as the Delphin explains it.

10. *Tot adire labóres:* 'to brave so many hardships.' *Adire* expresses the fortitude with which the hero bore his trials. And so Æn. v. 379, *audet adire virum.*

13. *Carthago, Italiam contra:* by referring to the map, it will be seen that ancient Carthage was situated on the African shore, nearly opposite to the mouth of the Tiber in Italy. By following the dotted line on the map from Carthage, the various wanderings of Æneas in his voyage may be retraced to the harbour near Antandros, where his fleet was prepared, after his flight from the ruins of Troy; and from Carthage, likewise, the remainder of his voyage to Italy may be followed.

16. *Posthabitâ* .... *Samo:* 'even Samos being held in less esteem.' So great was Juno's regard to Carthage, that she preferred it to the island Samos, where she had been educated and married, and where she still had a magnificent temple, with a statue representing her as a bride.

18. *Si quâ:* sc. *ratione* understood.—*Fata sinant:* Juno and the deities in general were subordinate to fate, which was represented as immutable and eternal. D.

19. *Sed enim: sed* appears to refer to the preceding sentence, *hoc regnum dea gentibus esse* .... *tendit: enim* refers to *audierat,* which follows. Juno had designed Carthage to be the ruling power; but the fates interposed.—*Enim* .... *audierat:* 'for she had heard that a race would come of Trojan descent, which would at some future day overthrow the power of Carthage.'—*Olim:* 'hereafter,' 'at some future day.'

21. *Regem:* for *regnantem.*

23. *Id metuens* .... *Saturnia:* sc. *audierat,* according to the greater number of commentators; but Heyne, with others, considers the four

verses, *Necdum .... honores*, as a parenthesis, and makes *Saturnia* the nominative to *arcebat*.

24. *Prima:* she as 'principal agent.'

26. *Repóstum:* Lucretius and Horace have also in the same manner syncopated this participle.

27. *Judicium Paridis:* the decision of Paris in awarding the golden apple to Venus. See Class. Dictionary.

28. *Rapti Ganymedis honores:* and 'the honours of Ganymedes, which had been taken from her daughter.' Ganymedes, a boy of great beauty, and a favourite of Jupiter, had been taken up into heaven, and made cup-bearer to the gods in the place of Hebe, the daughter of Juno, who was thereby turned out of office. *Rapti* may refer to *honores*, or it may agree with *Ganymedis*, who was caught up to heaven by an eagle.

29. *Super:* for *insuper;* 'as well as for the reasons just stated.'

30. *Reliquias Danaûm:* 'who had escaped the Greeks.'

33. *Tantæ molis erat:* 'so much difficulty attended.'

35. *Vela dabant:* here, as in the Odyssey, the reader finds the narration commence as if in the middle. Æneas makes his first appearance here. The preceding parts of the voyage are related by way of episode, in the second and third books.

35. *Spumas salis:* 'the foam of the sea.'—*Ære:* 'with coppered beaks.' Æn. v. 198.—*Ruebant:* an active verb; 'were dashing through.'

37. *Mene incepto desistere:* sc. *decet.* Adam's Latin Grammar, R. xxx. Obs. 2.

40. *Argivûm:* 'of the Locrians.' D.

41. *Unius:* for the penult of genitives of this form, *ipsius, illius*, &c. see Adam's Lat. Gram. Prosody, R. i. Ex. 3.

41. *Ajacis:* there were two of the name of Ajax; this one was the son of Oïleus, king of the Locrians; the other was the son of Telamon, king of Salamis. D.—*Oïlei:* sc. *filius.*

46. *Incedo:* 'move majestic.'

52. *Æoliam:* not the country in Asia Minor of that name; but one of the islands called Vulcanian, on the coast of Sicily. D.

61. *Molemque et montes:* that is, *molem montium;* as, *pateris et auro*, Geo. ii. 192.

62. *Fœdere certo:* 'by fixed laws.'

77. *Explorare:* to consider.—*Capessere fas est: nefas non implere quæ jusseris.* Serv.

80. *Potentem:* 'the ruler.' *Sic te, diva potens Cypri.* Hor. Carm. i. 3.

92. *Frigore:* 'with terror.' Under similar circumstances Ulysses, Odys. ε. 297, has the same sensations; and even Achilles, Il. φ. 270, is represented ἀνιάζων. Weeping and fear, it seems, were not thought unbecoming a hero of antiquity; still it may be the ignoble species of death by drowning, joined with the danger of remaining unburied, which in this instance may be supposed to excite peculiar horror.

96. *Oppetere:* sc. *mortem;* 'to die.'

102. *Jactanti:* 'whilst uttering these words;' Ὡς ἄρα μιν εἰποντ', Odyss. ε. 313.

104. *Avertit: for avertit se*, or *avertitur.*

106. *Hi .... pendent, his unda .... aperit:* this Heyne applies to the pitching of the vessel of Æneas; that those in the bow, for instance, were at the top of the wave; whilst the stern nearly touched the bottom. But the description may also apply to the crews of different vessels.

109. *Saxa .... Aras:* 'these detached rocks, in the midst of the

sea, the Italians call the Altars.' Heyne suspects this line to be spurious. For the order of the words, see Fig. Synchesis, in Adam's Lat. Gram.

110. *Dorsum immane:* νῶτα θαλάσσης. Some of the rocks might surmount the waves considerably, whilst others were *latentia*.

111. *Brevia:* 'shoals.'

114. *A vertice pontus:* 'a towering wave.' *Tempestas a vertice*, Geo. ii. 310.

116. *Ast illam .... vortex:* 'but the eddying water whirls the vessel round three times in the same place, and the furious whirlpool swallows it in the deep abyss.'

119. *Gaza:* 'wealth;' a Persian word, used not for the precious metals exclusively, but for any thing valuable.

123. *Inimicum:* 'fatal.'—*Imbrem:* Ennius had before applied this term to 'salt water.' *Ratibusque fremebat imber Neptuni.* Serv.

126. *Stagna:* properly, standing waters; here, 'the depths of the ocean,' undisturbed but in the most violent storms.—*Graviter commotus .... placidum caput:* how are these epithets to be reconciled? Though enraged with the winds, Neptune was to the Trojans peaceful and propitious. Serv.

135. *Quos ego:* sc. *castigam*, or some such word; an aposiopesis of a similar nature, Ecl. iii. 25. Neptune's wrath, and the necessity for immediate action, may here be supposed to interrupt his threats.

139. *Sorte:* 'by lot.'

155. *Aperto:* 'serene.'

156. *Curru:* in the dative, for *currui*. Ecl. v. 29.

162. *Hinc atque hinc:* this is on the continent, not in the small island; the description is principally borrowed from the Odyssey.

164. *Silvis scena coruscis:* 'the embowering canopy of the wood.'

170. *Septem:* Æneas left Troy, or rather Antandros, with twenty vessels; see verse 381. One had just been lost; verse 117. Twelve had been separated from the fleet, and scattered by the storm, but afterwards returned in safety, verse 390. Seven, therefore, were all that remained with Æneas.

173. *Sale tabentes:* 'drenched in salt water.'

177. *Tum Cererem:* 'corn;' by metonymy.—*Arma:* the implements of any art are so termed. *Agrestibus arma*, Geo. i. 160.—*Cerealia:* those necessary for converting grain into meal, and then into bread. D.

179. *Torrere:* previous to grinding corn, it was commonly scorched by our own ancestors; hence the term *bran*, from *brennen*, to burn; the burnt part.

183. *Arma:* the shields and other armour were placed at the stern. *Præfigere puppibus arma*, Æn. x. 80. D.

196. *Trinacrio: deinde, bonus quæ vina cadis onerârat Acestes, dividit.* D. The Trojan fleet had been driven into Drepanum in Sicily, Æn. iii. 707. In that neighbourhood Acestes had established himself. Æneas was received by him a second time, Æn. v. 36, seqq.

198. *Antè malorum:* 'of former evils;' a Greek construction: τῶν πρὶν κακῶν ὄντων, understood.

201. *Accêstis:* for *accessistis ad*. So *extinxêm*, for *extinxissem*, Æn. iv. 606. *Direxti:* for *direxisti*, Æn. vi. 57. D.

207. *Durate:* 'persevere.'

211. *Viscera:* 'the flesh.' This word does not always mean the intestines; but frequently the flesh between the skin and the bones; thus *visceratio*, Cic. Off. i. means the distribution of flesh. It sometimes means the whole carcass when flayed, Æn. vi. 253.

213. *Ahena:* it does not appear that, in the heroic times, flesh was ever prepared by boiling. This water may have been heated for the purpose of ablutions, as customary before meals. Serv. Compare Æn. vi. 218, 219.

215. *Implentur .... Bacchi:* according to the Greek idiom; by which verbs of filling govern a genitive. D.

219. *Extrema pati:* 'whether they had perished.'—*Exaudire vocatos:* among the funeral ceremonies of the Romans, the dead were loudly called by name; hence the phrase, *conclamatum est*, to signify that all is over, no hope remains.

220. *Oronti:* the genitive, contracted from *Orontei;* as, *Achillei*, used in the second and third declension.

233. *Ob Italiam:* 'on account of Italy;' because there they seek an establishment, gods and men combine against them, and they are every where repelled.

234. *Hinc:* from these Trojans.—*Volventibus annis:* this verb, in its active form, has sometimes an intransitive signification; *volventia plaustra*, Geo. i. 163; *volvenda dies en attulit ultro*, Æn. ix. 7.

235. *Revocato a sanguine Teucri:* 'from the re-established family of Teucer.'

237. *Quæ te .... vertit?* 'what new plan has changed your mind?'

238. *Hoc equidem .... rependens:* 'with this promise, indeed, I was consoling myself for the fall and melancholy destruction of Troy, balancing with these adverse fates the more auspicious ones to come.'

244. *Fontem superare Timavi:* 'to sail along the shore at the mouth of the Timavus.'—*Fontem Timavi:* 'poetically, for the river itself.

248. *Armaque fixit:* 'consecrated in peace.' Those, to whom arms ceased to be useful, suspended them in some temple. *Armis Herculis ad postem fixis*, Hor. Ep. I. i. 4. Serv.

250. *Nos:* identifying herself with her son, she shows the tender interest she takes in his welfare.—*Annuis arcem:* 'to whom you have promised deification;' verse 259.

251. *Unius:* 'of Juno alone.'

254. *Olli:* for *illi;* see Adam's Lat. Gram. Fig. of Diction; Antithesis.—*Subridens:* 'smiling.'

255. *Cœlum tempestatesque:* for *tempestates cœli;* as *molemque et montes*, are used for *montium molem*.

256. *Oscula libavit:* 'lightly touched the lips of his daughter;' i. e. 'gently kissed.'—*Fatur;* under the semblance of a prophecy, the poet displays the future greatness of Rome, and the splendour of the reign of Augustus.

257. *Metu:* the ancient dative for *metui*. D.

259. *Feres:* in order that she may view with more satisfaction the deification of Æneas, Jupiter represents it as her own act.

260. *Neque me sententia vertit:* 'nor is my purpose altered;' verse 237.

261. *Quando .... remordet:* 'since this apprehension distresses you.'

264. *Mores:* 'laws.' Serv.

265. *Dum:* for *donec*. Serv.

267. *Cui nunc cognomen Iulo:* this circumstance is mentioned to show the origin of the Julian family, and the important occasion for changing its founder's name from Ilus to Iülus, or Julius. Davidson.

268. *Additur:* the authenticity of this line is suspected; or, at least, of the words within the parenthesis.

269. *Magnos .... orbes:* 'long;' compared with the revolutions of the moon.

273. *Regina*: 'of royal parentage.'

274. *Ilia*: Rhea Silvia, so called because of Trojan descent.

275. *Tegmine lætus*: 'dressed in the skin of a wolf;' not of the identical she-wolf which suckled him, but of an animal of the same species.

276. *Excipiet gentem*: 'will receive the rule of that nation.'

279. *Sine fine*: in medals and inscriptions, Rome is styled *æterna urbs*.

280. *Metu*: from the dread she entertains of the impending destruction of Carthage; *id metuens*, verse 23.

282. *Togatum*: the Romans were distinguished by the flowing *toga*, as the Greeks were by the *pallium*. The poet here distinguishes his countrymen as excelling in the arts of peace.

290. *Secura*: 'without opposition.'—*Vocabitur* .... *votis*: 'to him also shall vows and invocations be addressed.' *Votis jam nunc assuesce vocari*, Geo. i. 42.

291. *Positis* .... *bellis*: the temple of Janus was closed A.U.C. 725.

292. *Cana fides*: to *fides*, as if a divinity, the epithets *cana*, *antiqua*, or *prisca*, were given on account of the reputation for good faith which the Romans attributed to their ancestors. Peace, justice, religion, and good faith, are promised, by Jupiter, to shed their blessings on the period when the poet's patron bears rule.

297. *Maiâ genitum*: 'Mercury.'

309. *Exacta*: 'the result of his search.

310. *Convexo*: for *concavo*; 'in a hollow,' or 'recess:' these words are by poets used promiscuously for a curve; *tædet cœli convexa tueri*, Æn. iv. 451.

316. *Spartanæ*: by the institutions of Lycurgus, females were trained to manly exercises, in particular to riding and hunting.—*Threissa* .... *Harpalyce*: 'the Thracian Harpalyce.' This was a famous Amazon, who is said to have bravely rescued her father from the Getæ, by whom he was taken prisoner in war. D.

320. *Genu*: in the accusative, according to the Greek idiom.—*Nodo*: this word is used for a girdle of any kind. H.

327. *Quam te memorem*: 'how may I address you?' i. e. by what name.

329. *An Phœbi soror*: Diana, the goddess of hunting.

330. *Sis felix*: 'be propitious.' Ecl. v. 65.—*Quæcumque*: 'whatever divinity you may be.'

338. *Agenoris*: Agenor was one of the ancestors of Dido; some say, her great-grandfather.

339. *Fines Libyci*: *sunt* understood; 'the country itself, on the boundary, is Libyan.' Geo. i. 493.

343. *Sychæus*: in proper names poets sometimes assume a license of making a syllable long or short. Serv. The first syllable, long here, is short in verses 348, 720.

346. *Ominibus*: 'first nuptial rites.' Auspices were taken on the marriages of the Romans: *veniet cum signatoribus auspex*, Juv. x. 336.

347. *Immanior*: the comparative, according to a Greek idiom, for the superlative. Adam's Lat. Gram. R. lxi. Obs. 1.

348. *Furor*: instead of a period after *omnes*, Servius places a comma, joining in construction the two sentences. The interpretation would then be, that the crime committed by Pygmalion was more atrocious than any committed by persons under the influence of furious passion. According to the present punctuation, the sense is, that a deadly feud arose between Sychæus and Pygmalion.

350. *Securus*: 'regardless.' *Securi pelagi, atque mei*, Æn. vii. 304.

356. *Cæcumque domûs . . . retexit:* 'and exposed all the secret wickedness of one so closely connected.'

361. *Crudele tyranni:* by hypallage, for *crudelis tyranni.* Serv.

364. *Pygmalionis:* which he coveted, and thought his own; or, says the Delphin, which really were her brother's.

367. *Byrsam:* i. e. the ground where the citadel was afterwards built, called Byrsa, from βύρσα, 'a hide.'

377. *Forte suâ . . . . tempestas:* 'a tempest by its own casualty.'

380. *Patriam:* Italy is claimed by Æneas as his country; and his descent, from Jupiter, through Dardanus. Æn. iii. 167–8; vii. 206, seqq.

382. *Monstrante viam:* Varro is cited by Servius as relating a fable that the planet Venus was visible daily to Æneas during the whole time between his escape from Troy and his arrival in the Laurentine territory.

387. *Haud . . . . invisus cœlestibus:* 'an object of peculiar interest to the gods.'

392. *Vani:* 'misguiding, deluding; giving erroneous precepts.' Æn. ii. 80.

395. *Nunc terras . . . . despectare videntur:* 'now in a long train they seem either to reach the ground, or to look down upon the place selected.' There are various interpretations of this passage; but this seems best to complete the simile, and to agree with what immediately follows respecting the scattered fleet; *aut portum tenet, aut pleno subit ostia velo.*

405. *Incessu patuit:* the movement of the gods was represented not as ordinary walking, but rather as a constant, uninterrupted, gently-gliding progress, resembling flying. "As in air, smooth-sliding without step." Milton, Paradise Lost, viii. 302. Theocritus, xvii. 25, calls the gods ἄποδες.

417. *Thure calent:* the altars of this goddess, at least the Paphian, were not defiled by victims; incense, flowers, and perfumes were the only offerings to her.

419. *Plurimus:* 'high, great;' as *plurima cervix,* Geo. iii. 52.

421. *Miratur molem . . . . quondam:* 'Æneas admires the stately city, formerly a group of cottages.'—*Magalia* are inferior dwellings, but not to be confounded with the *mapalia,* Geo. iii. 340, of which the first syllable is short. In the Phœnician tongue, Servius says, the name of a town was *magar.*

426. *Jura:* 'either the judges themselves, or the places in which justice was to be administered.' Serv. All the other persons whom Æneas discovers from the hill were occupied in the buildings. The present line is not connected grammatically with the preceding or the subsequent, and seems therefore of posterior introduction. H.

430. *Apes:* the first simile in the Iliad is taken from bees, β. 87.

440. *Ulli:* see Adam's Lat. Gram. R. xxviii. Obs. 2.

445. *Facilem victu:* Heyne, with most other commentators, considers this *supine* as derived from *vivo;* and that the head of the war-horse is said to portend a 'nation renowned in war, and likely to flourish for many ages,' *vivere per sæcula.* An ancient interpreter, Germanus Valens, derives it from *vinco,* understanding it actively; *facilem victu,* 'habituated to conquest.' Thus derived, the expression would unluckily be capable of a double interpretation.

447. *Opulentum et numine:* the Palladium is called *numen,* Æn. ii. 178. With the epithet *opulentum,* applied to the temple, the poet prob-

ably means 'rich with gifts, and a statue, or shrine of the goddess, of rich materials.'

448. *Nexæque*: 'the door-posts connected with, or fixed into the lintels, were of brass.'

455. *Artificumque manus inter se*: 'comparing the works of the various artists with each other.' Heyne refers *inter se* to the comparison, made by Æneas, of the works of the various artists.

458. *Sævum ambobus*: 'exasperated with both parties;' i. e. with Agamemnon, for depriving him of Briseïs; and with Priam, for protecting Paris, and refusing to surrender Helen.—*Ambobus*: the two sons of Atreus may be considered as one party, united in interest.

462. *Sunt lacrymæ rerum*: *adversarum* understood. 'Compassion for misfortune.'

463. *Hæc .... salutem*: 'the fame of our calamities, so generally spread, will now bring to us some relief.'

464. *Picturâ*: seven subjects of these paintings appear to be distinctly enumerated: 1st. Greeks and Trojans engaged with various fortune: 2d. Rhesus surprised and killed by night: 3d. Troïlus flying: 4th. Procession of Trojan matrons bearing the cloak into the temple of Pallas: 5th. Priam redeeming Hector's body: 6th. The combat of Memnon: 7th. The Amazons in action.—*Inani*: 'shadowy, unreal;' as they must have appeared to Æneas, who had borne a part in the scenes represented.

466. *Pergama*: sing. *Pergămus*; pl. *Pergăma, orum*. n.; properly 'the fort, or citadel of Troy;' but frequently used for the city itself.

469. *Niveis ..... velis*: this appears to be an anachronism; neither Greeks nor Trojans, nor their auxiliaries, were under canvass; the former were *hutted*; the Thracians appear to have been lying on the bare ground. H. Vide Il. *κ*. 433. seqq.

470. *Somno*: for *nocte*. *Libra die somnique pares ubi fecerit horas*, Geo. i. 208. D. On the first night after his arrival he was killed, Il. *κ*. 251; not in the beginning of the night, but ἐγγύθι ἠώς.

478. *Hastâ*: the spear with which he was transfixed by Achilles. Serv.

479. *Interea*: 'among the other subjects.'

489. *Eoasque acies*: 'the troops which came from the East.'

490. *Amazonidum*: the Amazons were a warlike nation of women residing in Cappadocia. Their right breast was burnt off, that they might use the bow and the javelin with more effect. Hence their name, from α, 'without,' and μαζὸς, 'a breast.'—*Lunatis .... peltis*: 'short shields, fashioned like a half moon.' Serv.

499. *Diana choros*: 'leads her band of nymphs dancing and singing.'

500. *Oreades*: 'mountain nymphs.' Ecl. ii. 46, note.

502. *Latonæ*: 'of her mother Latona.'

505. *Foribus*: at the doors of the shrine in the interior of the temple, where either the statue or some symbol of the goddess was preserved. —*Testudine*: 'in the nave of the temple.'

512. *Oras*: *ad* understood.

516. *Dissimulant*: 'they repress or conceal their feelings.'

519. *Veniam*: 'favour,' or 'kindness;' this word does not always imply fault, or transgression. D.

521. *Maximus Ilioneus*: 'their chief, Ilioneus.'—*Placido pectore*: 'with calmness and composure.'

523. *Superbas*: the native Africans. *Gætulæ urbes, genus insuperabile bello, et Numidæ infræni*. Æn. iv. 40.

527. *Populare Penates:* 'to lay waste your dwellings.'

528. *Vertere:* according to the Greek idiom (which concurs indeed with our own), the infinitive of these two verbs is employed for the active supine.

532. *Minores:* 'that their descendants.'

534. *Cursus fuit:* this is the first hemistich, or imperfect verse, in our poet's works; frequent other instances will occur as we proceed. The Æneid, it must be recollected, was left unfinished; and, if the directions given by Virgil had been obeyed, would have been destroyed. These imperfect verses were perhaps meant to be completed, had it been the author's lot to enjoy a little longer period of life.

535. *Orion:* this constellation rose then about the middle of June. H.

536. *Procacibus:* 'ungovernable, violent;' thus the winds are termed *petulantes*, Lucret. vi. 110; *protervi*, by Hor. Carm. i. 26. 2.

537. *Superante salo:* 'the sea overpowering all our efforts and skill.'

538. *Adnavimus:* 'we have arrived at.'

543. *Sperate:* i. e. *expectate;* 'expect; look for.' Æn. iv. 419.—*Fandi atque nefandi;* for *fas* and *nefas*.

544. *Quo justior alter:* in this order; *Quo nec alter justior pietate, nec major fuit bello et armis.* The last words are not tautological: *bello*, 'as a chief and leader in war;' *armis:* 'as personally brave in fight.'

548. *Non* [sit] *metus ne te pœniteat certâsse priorem officio:* 'fear not that in the contest of mutual good offices, you may repent of having conferred the first obligation.'

552. *Stringere: ferro*, understood. *Stringunt frondes*, Ecl. ix. 61.

559. *Fremebant:* 'expressed assent.'

561. *Vultum demissa:* as if ashamed of the inhospitable reception of the shipwrecked. D.

562. *Secludite:* for *excludite*.

563. *Res dura:* poetically, for *res duræ;* 'adverse circumstances.'

564. *Moliri:* 'to use such precautions.'

567. *Non obtusa:* 'we Phœnicians are not so stupid.'

568. *Nec tam aversus .... urbe:* alluding to the opinion that men born in cold latitudes had less sensibility. The sun in his rising and daily course is not at such a distance from us.

570. *Erycis:* this Sicilian king was also called a son of Venus, Æn. v. 24. D.

573. *Urbem quam:* for *urbs quam urbem*.

574. *Agetur:* 'will be treated.'

578. *Silvis aut urbibus:* meaning, perhaps, either in the uninhabited, or in the inhabited and civilized parts of the coast.

584. *Unus:* Orontes; verse 113, seqq.

585. *Matris:* 'of your mother Venus.' *Namque tibi reduces socios .... nuntio:* verse 390.

591. *Purpureum:* this term is employed to express any bright colour, or beauty in general; *purpureis oloribus*, Hor. Carm. iv. 1. 10.

592. *Ebori decus .... auro:* ornaments of this description were then familiar: Geo. iii. 26, refers to the junction of ivory and gold. Marble, set in gold by the ancients, was probably sculptured.

598. *Reliquias Danaûm:* 'escaped from the Greeks.'

600. *Socias:* 'receive hospitably.'

601. *Non opis est nostræ:* 'is not in our power.'

603. *Si qua .... si quid:* Æneas does not mean to intimate any doubt: 'as surely as the gods regard the virtuous, or the love of justice any where prevails, heaven will reward you.'

608. *Lustrabunt*: 'so long as the shadows thrown from the mountains shall continue to encompass them.' As the sun turns round, these shadows fall successively on different portions of the surrounding plain. Serv. *Lustrare*, in its original sense, signifies to purify or expiate. As in these lustrations, processions circumambulated the places purified, in its secondary sense it signifies to go round. Ecl. v. 75.—*Polus sidera pascit*: *polus*, taken for the heavens, may be represented as supporting the stars, which appear to wander on its surface.

614. *Casu* . . . . *tanto*: 'at the signal misfortunes.'

616. *Immanibus*: 'beset with danger.' As Sallust says, *mare sævum*. Serv.

619. *Sidona*: the accusative of place.

621. *Beli*: an appellative, derived, perhaps, from the eastern Baal, a ruler or lord; and which was afterwards compounded in several Carthaginian names; as *Asdrubal*, *Hannibal*, &c.

625. *Laude ferebat*: 'highly praised.'

626. *Teucrorum*: Telamon, Teucer's father, had married Hesione, daughter of Laomedon; from her, the son, when banished from Salamis by his father, preferred tracing his descent. Hor. Carm. i. 7. 21.

632. *Indicit*: on the arrival of a guest, it was the constant practice to sacrifice a victim, of which he partook.

636. *Munera lætitiamque dii*: 'presents and means for enjoying the day.' In different MSS. *die*, *dii*, *et dei*. The reading which A. Gellius, ix. 14, adopts, and which we have followed, is *dii*, the ancient genitive of *dies*.

639. *Vestes*: *stragulæ*, for covering the couches and tables, Hor. Sat. ii. 4. 84; *instruuntur*, or *sunt*, understood.

643. *Consistere mentem*: 'his mind to be at ease.'

645. *Ferat hæc*: 'to report the occurrences.'

648. *Signis auroque*: as *pateris et auro*; 'embroidered in gold, with figures.'

649. *Circumtextum* . . . . *acantho*: 'bordered round with needle work, representing the yellow flowering acanthus.'

655. *Baccatum*: 'set with pearls.'—*Gemmis auroque*: a double rim or circle, one of gold, the other studded with jewels.

661. *Bilingues*: 'double-dealing; treacherous.'

665. *Tela Typhoïa*: 'the thunderbolts;' the arms which Jupiter employed against Typhoeus.

672. *Cardine rerum*: 'at such a critical moment.'

674. *Ne quo se numine*: 'lest under the influence of some divinity she may change.' Æn. ii. 336.

679. *Pelago* . . . . *restantia Trojæ*: 'saved from the sea and the flames of Troy.'

682. *Ne quâ*: *ratione*, or *viâ*, understood; 'lest by any means.'—*Mediusve occurrere*: 'or to interrupt.'

693. *Amaracus*: 'sweet marjoram.' This herb not only is fragrant, but was considered baneful to serpents. Pliny.

698. *Spondâ*: properly, the frame of the couch, here used for the couch itself.

704. *Penum*: this noun is remarkable for its variety of inflection. It is formed according to the 2d, 3d, and 4th declensions; masculine in Plautus; *nisi mihi annuus penus datur*; feminine in Lucilius; *uxori legata penus*; neuter in Columella; *innoxia penora conservet*. The variety of senses, though all connected, in which it is employed, is as remarkable.—*Struere penum*: here means *struere edulia*: 'to set out the entertainment,' or 'to place the dishes in order on the tables.'—

Adolere Penates: whilst banqueting, the ancients were accustomed to burn frankincense in honour of the Lares, or Penates. H.

720. *Matris Acidaliæ:* Venus; so called from the fountain Acidalia in Bœotia, sacred to her, and to the Graces, who bathed in its waters.—*Abolere Sychæum:* 'to efface the image of Sychæus from her memory.'

722. *Resides animos .... corda:* 'her languid affections, and her heart long a stranger to love.'

724. *Coronant:* the larger vessel, containing the wine, appears to have had a garland laid on it previous to the libation. Homer, Il. α. 470, ϑ. 232; Geo. ii. 528; Æn. iii. 525.

730. *A Belo:* this could not therefore have been Dido's father, but a distant ancestor. The conjecture that Dido had conveyed away the treasures of her brother, not those of Sychæus, is here confirmed. A curious incident during the reign of Nero, respecting a pretended discovery of these treasures, is recorded by Tacitus, Annal. xvi. 1.—*Soliti:* sc. *sunt implere.*

735. *Cœtum .... celebrate faventes:* 'join heartily in celebrating this joyful meeting.'

737. *Libato:* sc. *mero;* 'after the libation.'

738. *Increpitans: inclamans,* Serv.; 'with a lively challenge.'

739. *Proluit auro:* 'drained the cup.'

740. *Crinitus:* the singers at banquets wore their hair long, in imitation, perhaps, of the fashion in which Apollo is represented. H.

742. *Labores:* 'eclipses.'

743. *Ignes:* 'lightning.'

745, 746. Repeated from Geo. ii. 481–2.

750. *Super: de Priamo.*

751. *Auroræ .... filius:* Memnon; whose arms were fabricated by Vulcan. The inquiries of Dido are all natural and proper for a female.

752. *Quantus:* probably, 'what was the stature, the person of Achilles.'

ÆNEID. BOOK II.

The hero of the poem was introduced in the preceding book, after he had sustained a series of misfortunes and sufferings for nearly seven years, in his wanderings in quest of Italy. He is now made to recount these sufferings to Dido and her guests, and to describe the scenes of horror which he witnessed at the sacking of Troy, and in which he bore a conspicuous part himself. The subject is introduced with much feeling and beauty; and the narration continues through the whole of this book, and the one following. The reader is thus made acquainted with the whole history of events up to the time when the Trojans are driven ashore by the storm, on the coast of Africa, near to Carthage. The verse is highly finished, and the circumstance that it was one of the books selected by Virgil to rehearse before Augustus, as a specimen of the Æneid, shows in what esteem it was held by the author himself.

1. *Intentique ora tenebant:* 'in eager attention fixed their eyes on him.'

5. *Danai:* 'the Greeks.' They were so called from Danäus, brother of Ægyptus, who usurped the throne of Argos.

7. *Myrmidonum:* the Myrmidons were the troops of Achilles, from Ægina, an island in the Saronic Gulf. D.—*Dolopumve:* the Dolopians were the troops which Phœnix led to Troy from Scyros, an island in the Ægean sea. Davidson.

9. *Præcipitat:* 'the night is descending from the heavens;' i. e. having nearly finished its course; as we say of the sun, when it is going down.—*Cadentia sidera:* i. e. the stars which rose in the east, at evening twilight, are now going down in the west; which shows the time to be near morning.

12. *Refugit:* the perfect tense, denoting the quickness of emotion with which his mind recoiled from the painful subject.

17. *Votum pro reditu:* 'an offering to obtain a prosperous return.'

18. *Delecta virûm .... corpora:* for *viros delectos. Ante omnia corpora Nisus Emicat,* Æn. v. 318.—*Sortiti:* 'having drawn lots.'

23. *Malè fida:* 'unsafe.'

25. *Abiisse:* *eos*, understood.—*Mycenas:* put for Greece in general.

29. *Tendebat:* sc. *tentoria;* a military phrase.

30. *Acie:* 'in regular battle.'

34. *Dolo:* Thymœtes is suspected of treachery in giving this advice.

39. *Incertum:* 'fickle.'

48. *Error:* 'fraud.' This word is used in an extensive signification for the opposite to truth.

49. *Et dona ferentes:* 'even offering gifts to the gods.' Strongly expressive of the hypocrisy of the Greeks.

54. *Læva:* Ecl. i. 16; 'had the Trojans not been infatuated.'

55. *Impulerat:* for *impulisset;* 'he would have prevailed on us.'

57. *Manus:* acc. pl. governed by *quod ad.*

62. *Seu versare dolos:* 'either to accomplish his treacherous design.'

65. *Crimine ab uno:* 'from this instance of deceit and treachery.'

75. *Quidve ferat:* 'what he might have to relate.'—*Quæ .... capto:* 'what were his grounds of hoping for mercy now he was a prisoner.' H.

77. *Fuerit quodcumque:* 'whatever may be the result.' H.

80. *Finxit:* 'formed.'—*Vanum .... mendacemque:* 'heartless and false.'

81. *Fando aliquod:* 'something you may have heard by report.' *Aliorum narratione.* H.

83. *Falsâ sub proditione:* 'under a false charge of treachery.'

84. *Infando indicio:* 'upon infamous testimony.' Ulysses forged letters from Priam to Palamedes, upon the testimony of which Palamedes was convicted of holding a treasonable correspondence with the enemy, and stoned to death. For the cause of Ulysses' villany, see Palamedes, in Classical Dictionary.

88. *Regno incolumis:* 'whilst Palamedes yet remained on the throne.'

91. *Superis concessit ab oris:* i. e. *ad loca infera;* 'was deprived of life.'

96. *Promisi ultorem:* sc. *me;* 'I threatened to be the avenger.'

99. *Arma:* 'means of defence,' against the menaces of Sinon.

104. *Atridæ:* here Sinon, having excited expectation, cunningly breaks off.

107. *Ficto pectore:* 'from his lying heart.'

121. *Fata parent:* sc. *mortem.* Serv.

123. *Numina:* 'the interpretation of the response;' i. e. whom the gods require to be sacrificed.

124. *Mihi jam multi .... videbant:* 'many foretold to me the inhuman design which was plotting, and in silence witnessed its progress.'

126. *Tectus:* 'dissembling.'
127. *Opponere morti:* 'to doom to death.'
129. *Compositò:* 'by a preconcerted plan.'
141. *Quod: propter quod.* Serv. *Quocirca.* D.
150. *Quò:* 'wherefore;' an adverb: or with *consilio,* or some similar word, understood; 'with what design.'
154. *Ignes:* the sun, moon, and heavenly bodies. Serv.; Æn. iii. 599.
157. *Fas .... resolvere jura:* 'it is lawful for me to absolve myself from the sacred obligations I was under to the Greeks.' He says this lest he should be reputed a traitor to his country.
158. *Ferre sub auras:* 'to bring to light; to disclose.'
159. *Si qua tegunt: si,* for *siquidem;* 'all their secrets.' D.
161. *Si magna rependam:* 'if for the favour now received I shall make a valuable return.'
173. *Luminibus:* 'from the eyes of the statue.'
175. *Emicuit: exsiluit.* Serv. If the Palladium represented, as has been said, Minerva sitting, the miracle would be more striking.
178. *Omina ni repetant:* here the poet alludes to Roman customs. During their early warfare, when unsuccessful, they returned to Rome, to take fresh auspices. In the distant expeditions which they undertook in process of time, their return to Rome would have been impracticable; they therefore consecrated a part of the lands they had taken in the enemy's country; which, for the purpose of augury, was called Roman territory.
182. *Digerit omina:* 'interprets the omens.'
186. *Cœloque educere:* 'to raise it to such a height as seemed to reach the clouds.'
188. *Antiquâ sub relligione:* in place of the palladium. D.
200. *Objicitur:* 'is presented;' or 'happens.'
201. *Sorte:* when a divinity had no certain priest, and one was wanted, he was commonly chosen by lot. D.
206. *Jubæque sanguineæ:* 'and their bloody crests.'
212. *Agmine certo:* 'with direct and steady movement.' *Extremæque agmine caudæ,* Geo. iii. 423.
220. *Nodos:* 'the folds of the serpents twisting round.'
229. *Insinuat: se,* understood.
234. *Muros, et mœnia:* these are not synonymous. *Muros,* the walls by which the town is surrounded; *mœnia,* its parapets and fortifications. *Cum penè ædificata, in muris, ab exercitu nostro mœnia viderentur.* Cæs. de B. C. ii.
235. *Accingunt: se,* understood.—*Rotarum lapsus:* 'wheels;' which are poetically said to be *labentia.*
241. *Divûm domus:* this line, Servius says, is taken from Ennius; Troy receives this appellation, either on account of its walls, which the gods had erected, D.; or of its numerous temples.
250. *Vertitur:* the sky was imagined to be divided into two hemispheres; that which during the night covered the earth, now arose from the ocean, with the night itself. *Lux .... præcipitatur aquis, et aquis nox surgit ab isdem,* Ovid. Met. iv. 92.
273. *Trajectus lora:* a Græcism; as *miles fractus membra.*
274. *Hei mihi:* this also is a verse of Ennius. Serv.
275. *Exuvias:* the arms of Achilles taken from Patroclus.
309. *Manifesta fides:* sc. *Sinonis;* spoken in bitter irony; 'then, indeed, was the treachery of Sinon manifest.' This passage has received

various interpretations. Heyne explains it thus; *uti rebus fides fieri dicitur eventu*; as much as to say, 'the whole is now manifest.'

312. *Ucalegon*: for *Ucalegontis domus*.

314. *Nec sat rationis*: as the city was taken and in flames, to resort to arms was no proof of wisdom.

317. *Succurrit*: sc. *menti*; 'I reflect.'

322. *Quam prendimus arcem*: 'where are we to take refuge?' Panthus was then in the act of abandoning the citadel; Æneas therefore inquires what other spot is to be defended to the last.

324. *Venit .... urbe*: in what poet, ancient or modern, can a passage be cited more highly wrought, more pathetic, or more comprehensively eloquent than this?

328. *Mediis in muribus*: 'in the middle of the city.'

329. *Incendia miscet*: 'spreads the flames; scatters fire.'

332. *Angusta viarum*: 'the narrow streets.' *Opaca locorum*, verse 725; Adam's Lat. Gram. R. viii. Obs. 4.

333. *Stat ferri .... neci*: 'the drawn sword, with glittering point, prepared for slaughter, awaits us.'

336. *Numine divûm*: 'as if possessed, irresistibly impelled by some divinity.'

343. *Venerat*: *qui*, understood.—*Insano*: either an epithet of the passion in general, as *insanus amor*, Ecl. x. 44; or signifying ill-timed, when thought of at such an unfortunate period. Serv.

344. *Gener*: 'the son-in-law' of Priam, in hope and expectation.

345. *Furentis*: 'inspired.'

349. *Si vobis .... sequi*: 'if it be your resolve to follow me rushing on inevitable destruction.'

364. *Inertia .... corpora*: 'the unresisting;' as old men and children.

367. *Quondam*: for *aliquando*; as Geo. iii. 99.

377. *Sensit .... delapsus*: a Græcism for *se delapsum esse*. D.

379. *Aspris*: for *asperis*.

381. *Attollentem iras*: 'enraged, raising his head.'

382. *Abibat*: very properly in the imperfect, 'was retreating;' he did not succeed in effecting his escape.

388. *Dextra*: 'propitious.'

390. *An virtus*: *adhibeatur*, or some similar verb, understood.

396. *Haud numine nostro*: 'with the gods adverse to us,' verse 402; or under the semblance of being protected by the divinities favouring the Greeks, whose armour they wore.

421. *Insidiis*: 'by stratagem.'

423. *Sono*: either noticing the difference of dialect, or the want of the Grecian watch-word. Serv.

427. *Æqui*: this is elliptical; so great were his virtues, that, according to our ideas, he ought not to have fallen; but, *dis aliter visum*: 'it seemed otherwise to the gods.'

438. *Pugnam*: sc. *cernimus*; 'we behold a most bloody conflict.'

441. *Testudine*: this was a covering, or shelter, formed of their shields, extended over their heads, and closing with each other, called *testudo*, from its resemblance to a tortoise shell: the men in each rank defending and covering those immediately before them. This mode of defence is described, Livy, xliv. 9.

443. *Gradibus*: the steps leading to the palace; or by means of ladders.

449. *Alii strictis mucronibus*: these were probably the Trojan guards

stationed within the palace, and mentioned in verse 485 as seen standing at the entrance.

453. *Limen erat .... a tergo:* 'there was an entrance by a secret door, serving for a free communication between the two palaces of Priam, a postern gate in the rear.'

457. *Ad soceros:* to Priam and Hecuba. A detached portion of Priam's palace appears to have been formerly inhabited by Hector: the front gate or door of which was now occupied by the enemy. Æneas therefore gains admission by the above mentioned postern. The image, full of tenderness, of Andromache carrying the child to his grandsire, contrasting so completely with the work of ruin now proceeding on the same spot, shows the hand of a master.

460. *In præcipiti stantem:* 'projecting.'—*Sub astra eductam:* 'much elevated.'

463. *Quâ summa .... juncturas tabulata dabant:* 'where the upper story, constructed of wood, afforded joints or intervals.'—*Labantes: faciles ad resolutionem*, Serv.; 'which easily gave way.'

465. *Impulimus:* Servius makes a sly remark, that we are not told where, exactly, the persons stood who carried on this operation.—*Ea lapsa .... trahit:* a successful adaptation of the words to the sense.

471. *Coluber:* sc. *processit.*—*Mala gramina pastus;* 'which has fed on poisonous herbs.' *Βεβρωκὼς κακὰ φάρμακ'.* Il. χ. 94.

479. *Ipse:* Pyrrhus.

480. *Postes .... æratos:* 'the doors covered with brass he strives to wrench from their hinges.' Through these doors, made of hard wood, Pyrrhus succeeds in making an opening.

481. *Excisâ trabe:* 'having broken the cross-bar.' H.—*Firma cavavit robora:* 'he pierced the solid wood, of which the door was composed.'

482. *Dedit .... fenestram:* 'made a breach or aperture.'

490. *Oscula figunt:* as bidding their last farewell.

491. *Vi patriâ:* 'with violence like that of his father,' Achilles.

494. *Rumpunt aditus:* 'they force an entrance for themselves.' H.

506. *Requiras:* in the course of the narration, not another line occurs in which Æneas addresses, or takes any notice of his auditors.

508. *Medium in penetralibus:* for *in mediis penetralibus.*

512. *Ætheris axe:* 'in the open air;' the altar stood in a court surrounded by buildings, and was dedicated, according to Athenæus, Lib. v, to Jupiter Herceus, ἕρκειος.

515. *Hîc Hecuba:* altars and consecrated places were considered a secure refuge from danger.

526. *Pyrrhi de cæde:* 'from the sword of Pyrrhus.'

529. *Infesto vulnere:* 'with deadly intent.'

533. *Mediâ .... morte:* 'though instant death impended.'

536. *Pietas quæ talia curet:* i. e. if any regard is paid by the gods to men's observance of moral duties, and any punishment inflicted on such misdeeds.

546. *Umbone pependit:* in the centre of the shield was a round bunch rising up, called a boss, *umbo*, ἄμβων. This may have been formed of hide, or any other soft substance, laid on the metal with which the shield itself was plated. The *umbo* may thus have been penetrated, and the dart remain infixed, hanging downwards, though repelled by the metal underneath. Il. γ. 347–8.

549. *Neoptolemum:* Pyrrhus, the son of Achilles, was called Neoptolemus, because he came to the war when very young, or because he came late to the siege.

550. *Altaria* .... *ensem*: this bloody deed receives aggravation from every new circumstance related.

555. *Sorte*: 'by fate.' H.

558. *Sine nomine*: the headless trunk being undistinguishable from any other.

564. *Quæ copia*: 'what number of followers.'

565. *Corpora saltu* .... *misêre*: 'had leapt from the tower in which they had been fighting.'

567–588. *Jamque adeò* .... *ferebar*: these twenty-two lines are not found in many MSS. and do not receive any comment from Servius, Donatus, or Pomponius. Though they are admitted to be of Virgil's composition, yet it is deemed probable that they are among those which were expunged from the MS. by Tucca and Varius, when by the order of Cæsar Octavianus they revised it, after the death of Virgil.—*Limina servantem*: 'keeping closely within.'

569. *Tyndarida*: Helen; her mother Leda was the wife of Tyndarus.

570. *Erranti*: sc. *mihi*. On finding himself deserted, Æneas appears to have left the tower, and now to be wandering through the palace to find his way out.

574. *Aris invisa*: 'unobserved;' *abdita*. H.; or, 'odious to the gods.'

575. *Ignes*: 'rage.'

576. *Sceleratas* .... *pœnas*: 'punishment on the criminal.'

583. *Non ita*: 'so it shall not be.'

585. *Nefas*: 'a guilty wretch.'

587. *Ultricis flammæ*: i. e. *irâ ultrice*; 'indignant revenge.'

589. *Videndam obtulit*: imitating Minerva's appearance to Achilles. Il. α. 193, seqq.

600. *Hauserit*: 'had drunk their blood;' or, would have drunk.

601. *Lacænæ*: so called because born in Laconia. By this line it appears that Helen had been mentioned before, and consequently that the preceding passage had composed part of the original MS. It was omitted, perhaps, by Tucca and Varius, because the circumstances of Helen's flight, here told, do not accord with those in Æn. vi. 511, or because the poet does little honour to his hero's fame, in representing him as meditating, within the precincts of a temple, the murder of a female, and of such a female as Helen.—*Invisa*: 'detested.'

616. *Nimbo*: this is a circle of light encompassing the heads of the deities. Serv.—*Gorgone sævâ*: 'her cruel Ægis,' which converted into stone all who looked upon it.

617. *Ipse pater*: the hostility of the other divinities, whom Æneas before knew to be adverse to Troy, might not have induced him to abandon his country, but the sight of Jupiter himself engaged, is decisive and irresistible. The removing the film from the eyes of Æneas by Venus, is nobly conceived and executed; the hero now stands justified in his flight.

620. *Patrio*: considering him as descended from Dardanus.—*Limine*: *in*, understood.

622. *Diræ facies*: the gods engaged in overthrowing Troy are seen by Æneas.—*Diræ*: 'dreadful;' disheartening to a Trojan.

625. *Verti*: for *everti*.—*Neptunia*: because its walls were erected by Neptune.

628. *Usque minatur*: 'seems continually threatening to fall.' Ecl. ix. 64, note.

629. *Comam*: 'its boughs and leaves;' sc. *secundum*.

632. *Descendo:* not from the tower, verses 570, 588; but probably from the citadel.

638. *Integer ævi:* 'full of youthful vigour.'

642. *Satis una:* the sacking of Troy by Hercules. Æn. iii. 476. D.

643. *Superavimus: superviximus;* 'we have lived to witness.'

644. *Sic, o sic:* this repetition makes the request more emphatical. —*Positum affati:* alluding to funeral ceremonies. When a corpse was *positum*, 'laid out,' the relations bade farewell, thrice repeating *Vale.* Anchises here considers himself as already dead.

645. *Manu:* sc. *hostis;* 'by the hand of the enemy.'

646. *Exuviasque petet:* 'and will put an end to my sufferings for the sake of my spoils.'—*Facilis:* 'of little consequence.'

647. *Annos demoror:* 'by my long life I seem to detain the years.' Serv.

649. *Afflavit ventis:* as we say, a *blast* of lightning. Anchises had received some injury from an accident of that nature.

650. *Fixus:* 'determined.'

652. *Omnis domus:* 'his whole family.'

653. *Incumbere, vellet:* 'entreat him not to hasten the fate ready to overwhelm us.' By his father's conduct, this seemed more certain and more near; *currentem incitare; præcipitantem impellere.* Serv.

658. *Sperâsti:* 'did you expect?'

668. *Ferte arma:* on his return home, Æneas may be supposed to have disarmed himself.

670. *Nunquam:* for *non*, Ecl. iii. 49.

677. *Cui:* 'to what defender.'

678. *Conjux quondam:* 'whom you once considered as your wife;' but now abandon.

683. *Levis .... apex:* 'a flickering conical flame was seen to emit a light from the head of Iülus.' *Apex* means a tapering flame, and not a tuft of hair. H.

699. *Victus:* 'prevailed on, convinced.'

703. *Vestrum .... Troja est:* 'this augury is from you; under your protection Troy will still exist to me.' I shall not consider it as no more. Serv.

706. *Auditur:* 'the crackling of the flames is heard more distinctly.'

711. *Longè servet vestigia:* 'may follow at a certain distance;' lest, by being together, they should attract more attention. Serv.

714. *Desertæ Cereris:* during the siege, this temple may have been abandoned.

716. *Ex diverso:* 'taking different routes.'

717. *Patriosque Penates:* 'images of domestic gods.' As from *optimus*, and *magnus*, are formed *optimates*, *magnates;* so *Penates*, probably, is formed from *penus*. The gods who guarded, or were kept with the family stores. These images represented divinities; but the *Lares*, probably, men. D.

720. *Abluero:* for *abluam;* nothing sacred could be touched, no sacrifice offered, without purification by washing in some flowing water, *flumine vivo;* but this must be observed, especially by a person polluted by blood.

725. *Opaca locorum:* a Græcism for *opaca loca;* as *angusta viarum*, verse 332; Adam's Lat. Gram. R. viii. Obs. 4.

728. *Excitat omnis:* Æneas had exposed himself undauntedly to every danger, when alone; his charge now makes him timid.

729. *Suspensum:* 'anxious.'

731. *Vicem:* sc. *in viam;* 'every peril,' or accident on the way.

735. *Malè numen amicum:* 'adverse power.'

737. *Notâ .... viarum:* 'quit the known track or direction of the path;' *rectâ regione viaï declinare*, Lucret. ii. 249.

750. *Stat:* sc. *sententia;* 'I am resolved.'

756. *Si fortè:* his repeating these words well represents the mixed hopes and fears of Æneas.

760. *Priami sedes:* Creüsa was the daughter of Priam and Hecuba; for this reason Æneas returns to the palace.

761. *Vacuis:* not 'empty,' for the Greeks had possession; but 'deserted' by the Trojans, who had defended it.—*Junonis asylo:* 'in the temple of Juno.'

772. *Infelix:* 'unhappy,' not on her account, verses 785–8; but on account of the sufferings of her family.

781. *Lydius:* this epithet is given to the Tiber, on account of a tradition that Etruria had been colonized by Lydians.

782. *Leni .... agmine:* 'with a gentle course.'

787. *Dardanis:* 'being a Trojan lady;' i. e. descended from Dardanus, through Priam.

788. *Deûm genetrix:* Cybele, who bestowed on Creusa immortality. D.

791. *Recessit:* 'vanished.'

803. *Spes opis:* 'hope of giving assistance' to my country.

ÆNEID. BOOK III.

Æneas, having in the preceding book recounted the horrors of the capture of Troy, and the manner of his own escape and that of his companions, proceeds to give Dido an account of what took place afterwards, till the time when his fleet was driven upon her coast.

This book is written on the model of the Odyssey. The events in it occupy a space of nearly seven years; whereas those of no other book, except the fourth, which is taken up with an account of the summer Æneas spent at Carthage, extend beyond a few days. It contains, therefore, a greater variety of incident than any other book; and affords the poet an opportunity of displaying his geographical, historical, and mythological information; and of exhibiting his skill in drawing pictures of civil life. The exordium is highly wrought.

2. *Immeritam:* not their own crimes, but those of their rulers, had brought destruction on the Trojans. Geo. i. 502.

5. *Agimur:* this word and *molimur*, verse 6, refer to Æneas and his companions only.

6. *Antandro:* Antandros was somewhat south of Troy, at the foot of mount Ida, from which an abundance of timber, suitable for vessels, was easily obtained. It had a fine harbour, and by its retired situation was peculiarly fitted for the construction of the fleet.

12. *Penatibus, et magnis dîs:* the former were transported from the house of Æneas; the latter may be those from the public temples, received from Panthus. Serv.

14. *Lycurgo:* an ancient king of Thrace, the son of Dryas, Il. ζ. 130, 140; he is spoken of as an enemy to Bacchus, whom he compelled to quit Thrace, and to seek protection from Thetis.

15. *Hospitium:* 'having a league of friendship and hospitality.'—

Sociique Penates: for Polymnestor, king of Thrace, married Iliŏne, Priam's daughter. D.

18. *Æneadas . . . . fingo:* 'and call the inhabitants Æneădæ, after my own name.' This town is called Ænos by Mela, ii. 2, and stood between the mouth of the Hebrus and the Chersonēsus.

22. *Quo cornea . . . . myrtus:* 'on the summit of which young cornel trees shot up their slender twigs, and a myrtle rough with surrounding shoots like spears.'

25. *Tegerem ut:* the myrtle was sacred to Venus; and in sacrifices the altar was usually shaded with garlands and boughs. Æn. ii. 249.

26. *Monstrum:* 'a prodigy.'

32. *Tentare:* 'to explore.'

36. *Ritè . . . . levarent:* 'that they would render favourable this prodigy, and avert any ill omen.' In the process of divination, two omens were requisite; if the second was prosperous, it destroyed the effect of the first, and was termed *omen secundum;* hence the verb *secundare.*

43. *Externum:* 'a stranger,' or 'not allied.' Polydorus was not only a fellow citizen of Æneas, but his brother-in-law.

44. *Avarum:* 'greedy.' This adjective rather denotes the eagerness to acquire, than, like the corresponding word in our tongue, anxiety to hoard and retain.

46. *Telorum . . . . acutis:* the weapons which had been thrown at him, and which had been fixed in the ground, are supposed to have taken root, become shrubs, and covered his body.

53. *Ille:* i. e. Polymnestor, the Thracian king, who espoused the cause of the Greeks.

55. *Fas omne:* by the murder of Polydorus, Polymnestor violated not merely the laws of justice, but the ties of consanguinity, of hospitality, and of honour.

56. *Quid:* i. e. *ad quid.*

57. *Sacra:* 'execrable; accursed.' See Gram. Antiphrasis.

62. *Instauramus:* as his obsequies had not been before duly performed, they are here accompanied with every due solemnity.

64. *Cæruleis . . . . vittis:* 'black fillets.'—*Atrâque cupresso:* 'and with the mournful cypress.' H.

65. *Crinem . . . . solutæ:* a Græcism. Adam's Lat. Grammar, R. vii. Obs. 3.

66. *Cymbia: cymbium* is an oblong, narrow cup, shaped like a boat.

67. *Animamque . . . . condimus:* the rules of a legitimate sepulture are now performed; the soul returns to the body in the sepulchre, and remains with it. The union of the soul continues whilst the body endures, according to the Stoic opinion. Serv.

74. *Nereidum matri:* the mother of the Nereids was Doris.—*Ægæo:* Neptune is so called from the Ægæan sea, his favourite abode.

75. *Arcitenens:* Apollo with his bow and arrows killed in this island the serpent Python, sent by Juno against his mother. From this act of filial affection he is termed *pius.*

76. *Errantem:* the island of Delos originally floated.

79. *Urbem:* the town of Delos.

85. *Da . . . . urbem:* Apollo had not the prerogative of giving and ordering, but that of foretelling; the verb means, therefore, 'Tell us.' Serv. Æn. i. 382.—*Thymbræe:* 'O Thymbræan Apollo.' So called from a temple dedicated to him on the plain of Thymbra, which derived its name from *thymbra,* savory; as this herb grew there in great abundance. Serv.

87. *Achilli:* an ancient genitive; contracted from *Achillei.*

89. *Augurium:* a prophecy.—*Illabere:* alluding to the explanation which the obscure wording of oracular responses in general required.

92. *Cortina:* the place from which the oracle proceeded. Serv. It is properly the covering of the tripod, from which the priestess delivered the oracle. Beneath this tripod, or three-footed stool, there was an opening from a subterranean cavern, whence the noise proceeded.

94. *Dardanidæ . . . . illis:* the oracle refers to Italy, where Dardanus was born.

97. *Domus Æneæ:* almost literally translated from Neptune's prophecy respecting Æneas. Il. *v.* 307–8.

109. *Optavit:* 'chose.' Æn. i. 425.

111. *Mater cultrix Cybelæ:* 'the mother of the gods, who inhabits Cybēla.' This is a mountain in Phrygia, from which Cybĕle derived her name. H.

112. *Fida silentia sacris:* the mysteries of Cybele were observed with great secrecy.

115. *Gnosia:* Gnosus was the principal town in Crete; verse 104.

124. *Ortygiæ:* this was the original name of the island of Delos. Serv.

125. *Bacchatamque jugis:* 'where, among the hills, the bacchanalian rites were celebrated.'

126. *Niveamque Paron:* this island produces the Parian marble, of which the quarries in the mountains are visible to those sailing by.

131. *Curetum:* these are said to have been the first inhabitants of Crete; from their name, possibly, that of the island was derived.

132. *Ergo . . . . urbis?* the order is, *avidus urbis optatæ, muros molior;* not *avidus molior.* Serv.

134. *Amare focos:* 'to be attached to their families and homes.'

136. *Operata:* 'were engaged.'

138. *Cœli tractu:* 'a region of the air.'

151. *Insomnis:* Æneas could discern the moon's rays; and says expressly, *nec sopor illud erat,* verse 173; the reading, *insomnis,* is therefore to be preferred to *in somnis.*

152. *Insertas:* Servius says, for *inseratas;* 'not barred, or closed;' more probably, the participle pass. of *insero,* with the ellipsis of *parieti;* simply, 'windows placed in the wall.'

155. *Hic canit:* 'he here reveals.'

163. *Est locus . . . . gentem:* repeated from Æn. i. 530, seqq.

170. *Corytum:* this name has been applied to the founder of Cortona in Tuscany; more propably the city itself is meant.

177. *Munera . . . . intemerata:* 'offerings of pure wine;' which were poured out upon the fire to the *Lares,* or household gods.

180. *Prolem ambiguam:* 'the double stock' from Dardanus and Teucer.

181. *Novo . . . . errore:* alluding to the mistake recently committed in choosing between the places of the origin of their two ancestors; instead of proceeding to that of Dardanus in Italy, they went to that of Teucer in Crete.—*Veterum . . . . locorum:* the countries celebrated in ancient story, whence the Trojans derived their origin. H.

184. *Nunc repeto . . . . portendere:* sc. *eam;* 'I now recollect that she predicted.'—*Hæc . . . . debita;* 'that these were destined.'

189. *Ovantes:* 'rejoicing.' From the ovation, or lesser triumph, this term is applied, metaphorically, to any expression of joy. *Ovantes gutture corvi,* Geo. i. 423. D.

200. *Cæcis . . . . in undis:* 'in an unknown sea.' H.

207. *Remis insurgimus:* 'we rise on the oars;' poetically, for 'we row vigorously.'

211. *Ionio:* sc. *mari;* the sea between Greece and Sicily; not that which washes Ionia in Asia Minor.

212. *Phineta postquam .... priores:* 'since the time they were expelled from the palace of Phineus, and fled through fear from the tables they formerly haunted.' For an account of the punishment inflicted on Phineus, and the manner in which he was relieved from it, by Zetus and Calaïs, see Classical Dictionary.

223. *Partem prædamque:* for *in prædæ partem*, by hendiadys.

228. *Vox .... dira:* sc. *audiebatur*, or *erat.*

232. *Ex diverso:* sc. *tractu*, or *loco.*

239. *Misenus:* the trumpeter, who gave signals. Æn. vi. 164–5.

241. *Fœdare:* 'to cut to pieces;' 'to wound.' This is the primary signification of this word; as, *ferro fœdati jacent*, Ennius. This verb is used in a similar sense, Æn. ii. 55.

246. *Infelix vates:* 'harbinger of ill.'

255. *Datam:* 'destined by the fates.'

257. *Malis:* 'with your teeth.' The meaning of this prediction is shown by its accomplishment in Æn. vii. 116.

260. *Armis:* sc. *usi sunt.*

261. *Exposcere pacem:* 'to appease' these monsters.

275. *Aperitur:* 'opens to view;' a nautical expression.—*Apollo:* the name of the divinity is put for his temple, which stood on mount Leucate; a human sacrifice was there yearly offered to the god; the coast was rugged and dangerous.

276. *Parvæ .... urbi:* Ambracia; which was destroyed during the Roman civil wars, rebuilt by Augustus, and called Nicopolis.

279. *Lustramurque Jovi:* 'and pay our vows and offerings to Jove.'

280. *Actia .... ludis:* games were here instituted by Augustus, in commemoration of his victory over Antony at Actium. The poet's design is evidently to pay court to his patron, by supposing Æneas to have landed here, and to have instituted those very games which he caused to be celebrated every fifth year.

286. *Abantis:* of this Greek no other mention has been preserved. We may suppose him to have been one of the companions of Androgeos. Serv. Æneas constructs, in their own country, a trophy of arms won in fight from the victorious Greeks.

287. *Postibus adversis:* 'on the door-post at the entrance of the temple.'

291. *Phæacum:* the island Corcyra, now Corfu.—*Abscondimus:* also a nautical phrase, used in the sense opposite to *aperitur*, verse 275.

292. *Portu:* the ancient dative for *portui.*

297. *Patrio .... marito:* 'Trojan husband.'

301. *Tristia dona:* 'melancholy rites.'

302. *Falsi Simoëntis:* a river to which the name of the Trojan Simois had been given.

304. *Tumulum:* a cenotaph erected to Hector's memory.

305. *Geminas .... aras:* these two altars may both have been erected for Hector, as heroes and distinguished persons frequently had two; or, as some think, the second may have been for her son Astyanax, whom the Greeks had thrown headlong from the citadel of Troy.

307. *Amens:* 'amazed.'—*Magnis .... monstris:* 'at the appearance of friends so unexpected.'

309. *Labitur:* 'she faints.'

319. *Hectoris .... servas:* 'Hector's Andromache, do you remain

the wife of Pyrrhus?' Voss. The Delphin edition has it thus, 'Do you remain the widow of Hector, or have you married Pyrrhus?' Æneas knew already that she had been long married to Pyrrhus; moreover he heard that she was now the wife of Helenus; see verse 297. Commentators are much divided on this passage.

321. *Virgo:* Polyxĕna.

322. *Hostilem ad tumulum:* Polyxĕna was sacrificed at the tomb of Achilles; see Class. Dict.

323. *Sortitus:* the plunder and captives were divided by lot among the victors.

326. *Stirpis Achilleæ .... juvenemque:* these both refer to Pyrrhus, the son of Achilles, to whom Andromache fell by lot in the division of the Trojan captives. Pyrrhus some time afterwards abandoned Andromache, and went to Sparta for Hermiŏne, who had been betrothed to him by her father Menelaus when at Troy. Pyrrhus carried off Hermione, who, it seems, had also been betrothed to Orestes by her mother's relations, in her father's absence.

327. *Enixæ:* Andromache had, during her captivity, a son named Molossus.

330. *Ast illum:* Pyrrhus. Orestes murdered him for carrying off Hermione.

331. *Scelerum:* 'the murder of his mother.' See Clytemnestra, Class. Dictionary.

333. *Reddita:* for *data*. Serv.

338. *Ignarum:* 'unintentionally.'

340. *Troja:* the sense is here imperfect. This circumstance is by some interpreters considered as another proof that the Æneid was left in an unfinished state. But as Astyanax and Ascanius were of the same age, the feelings and recollections of a mother may be thought suddenly to impede her utterance; and the poet may have left, purposely, the sentence incomplete. Class. Journ. xiii. 83.

354. *Aulaī:* the Latin diphthong *æ* corresponds with the Greek *αι*; and when divided, is resolved into these vowels: in some ancient inscriptions, *ai* takes the place of *æ*. Lucretius uses *animaī*, *silvaī*, *aquaī*; our poet *aulaī*, *auraī*, and *pictaī*.

356. *Vatem:* Helenus.

360. *Sidera sentis:* 'who canst divine by the configuration of the stars.'—*Tripodas:* the priestess of Apollo at Delphi was placed on a tripod, when delivering her oracular responses; see verse 92, note.

361. *Volucrum linguas:* augury was drawn from birds, either by the different sounds they uttered, in which case they were termed *oscines;* from *os*, and *cano:* or by their mode of flying, when they were termed *præpetes;* from *πίτομαι*, 'to fly.' Serv.

362. *Omnem cursum mihi prospera dixit relligio:* 'favourable auspices and predictions have directed my course.'

364. *Terras tentare repŏstas:* 'to seek distant lands.'

365. *Dictuque nefas:* 'and too horrible for utterance.'

370. *Pacem divûm:* 'the favour of the gods.'

372. *Multo suspensum numine:* 'awed by the presence of the divinity.'

376. *Is vertitur ordo:* 'this is the order of events destined by the fates.'

384. *Lentandus:* 'must be bent;' from *lentus* [*lenitus*], flexible.

386. *Ææaque insula Circæ:* Circe is called Ææan, from Æa, an island and a city of Colchis, near the mouth of the river Phasis. D.—*Circæ:* from *Circa;* see Adam's Lat. Gram. Observation at the end of the first declension of nouns.

389. *Secreti ad fluminis:* in a retired, unfrequented part of the bank of the river Tiber. Æn. viii. 43.

405. *Velare comas:* 'be covered as to your head.' In sacrificing to most deities, the Roman priests veiled their heads, lest any external interruption should occasion them to omit or alter part of the ceremonies. D.

411. *Angusti rarescent .... Pelori:* 'and the straits of narrow Pelorus shall appear:'—*Rarescent:* this properly signifies 'to diminish,' or 'grow narrower;' and is very properly used here; for to those approaching from the Ionian sea, these straits seem to dwindle almost to a point, on account of the winding direction of the shore.

416. *Protenus utraque .... foret:* 'when each land was joined, and formed but one.'

426. *Prima:* 'the upper part of the body.'—*Postrema:* 'the lower part.'

428. *Delphinûm:* according to the Greek idiom; *commissa caudas delphinûm, utero luporum.* The tail of a dolphin was joined to the body of a wolf.

430. *Cessantem:* 'delaying.' H.

440. *Fines Italos:* sc. *in.*

442. *Averna:* 'the Avernian lake.'

443. *Insanam:* 'inspired; possessed by the divinity.

448. *Verso .... cardine:* 'when the door is opened by turning on its hinges.' Serv.—*Tenuis .... ventus:* 'a slight breeze.'

451. *Revocare situs:* 'to place them in their first position.'

452. *Inconsulti:* 'without receiving the response.' Serv.

453. *Ne qua moræ .... tanti:* 'let no hinderances, or inconvenience, weigh so much with you.'

456. *Quin adeas:* 'as to prevent your visiting the Sybil,' &c.

467. *Hamis auroque:* 'set with rings or hooks of gold.'—*Trilicem:* 'in a triple fold.'

469. *Parenti:* to Anchises.

470. *Duces:* 'grooms,' or persons to take care of these horses. Æn. x. 574. H. Or 'pilots' to direct their course, and to point out the rocks and the shallows. D.

476. *Bis:* first when Troy was taken by Hercules, and again when it was burned by the Greeks. D.

481. *Provehor:* 'why should I say more?'—*Et fando demoror austros:* 'and, by talking, prevent your sailing with the rising south wind.'

484. *Nec cedit honori:* 'nor is her bounty disproportioned to the merit and quality of its object.' Or (with the ellipsis of *Heleno*) 'her liberality is as conspicuous as that of her husband.' Serv.

486. *Manuum .... monumenta mearum:* Andromache is occupied with Ascanius alone; to him alone makes presents; on his resemblance to her murdered son, she dwells in a manner the most affecting.

499. *Minùs obvia:* 'less exposed to the fury of the Greeks.' May it not, as the last Troy, suffer destruction from their hands! Serv.

505. *Nepotes:* an allusion to Nicopolis; built and declared a free city by the poet's patron.

510. *Sortiti remos:* drawing lots who should row, and in what order. The rowers probably slept on board.

514. *Explorat ventos .... captat:* 'listens to each quarter in order to discover whence the wind seems to blow.'

517. *Oriona:* a spondaic verse. The penult of this word is sometimes found short; *nitidumque Orionis ensem,* Ovid. Met. xiii.

518. *Constare sereno:* 'all those signs which betoken fair weather.'

525. *Coronâ*: 'a garland of flowers.' Æn. i. 724.
530. *Patescit*: 'to the eye appears to widen;' technically, 'opens.'
531. *In arce*: a temple of Minerva, which stood on the promontory of Iapygium.
535. *Ipse latet*: sc. *portus*; 'the harbour itself is not in sight.'
539. *Terra hospita*: this adjective probably imports 'strange,' or 'foreign;' a land in which we are aliens.
541. *Curru*: the dative, for *currui*. Ecl. v. 29. D.
556. *Voces*: the noise of breakers on the coast.
560. *Eripite*: sc. *nos*.
561. *Rudentem*: the prow, as it plunged into the waves, seemed to groan.
567. *Rorantia .... astra*: the spray had risen to such a height, as in its descent to appear to fall from the heavens.
572. *Prorumpit*: this verb is here used in the active sense; it occurs in the passive form, Lucret. vi. 436; and as a neuter, Æn. x. 379. D.
583. *Immania monstra*: 'frightful prodigies.'
588. *Eoo*: 'the morning star;' from ἠώς.
591. *Ignoti .... forma viri*: a periphrasis for *ignotus vir*. Serv.
594. *Consertum .... spinis*: 'his clothing in rags was pinned together by thorns.'—*Cætera*: 'in all other respects.'
600. *Spirabile*: 'vital;' this light of heaven by which we live and breathe.
602. *Scio*: 'I confess.'
605. *Spargite .... ponto*: 'tear me in pieces, and throw me into the sea.' Serv.
615. *Fortuna*: he wishes that he had been content to remain in the same humble state.
616. *Trepidi*: 'in haste and consternation.'
617. *Cyclopis*: of Polyphemus, 'the Cyclops.'
618. *Cruentis*: *plena*, or *horrida*, understood.
621. *Nec visu facilis*: 'the sight of whom inspires terror.' Serv.
629. *Oblitusve sui est*: 'forget himself;' i. e. his arts and manœuvres.
634. *Sortitique vices*: 'distributing by lot the office which each was to perform.' Odyss. ι. 331. seqq. which this narration closely imitates.
643. *Centum*: *tales et tanti*, understood. Serv.—*Vulgò*: 'commonly, habitually.'
647. *Cyclopas*: the first syllable, usually long, as in verse 569, is here short.
667. *Sic merito*: his information now proved correct; he was discovered not to be, like Sinon, an impostor. No further mention is made of Achemenides.
669. *Vocis*: this term is applied to the noise of the oars, and may be to any sound; *fractasque ad littora voces*, verse 556. Serv.
670. *Dextrâ affectare*: *dextram intendere et injicere*. Serv.; 'to seize with avidity.' D. *Viam affectat Olympo*, Geo. iv. 562.
684. *Contrà*: the wind, though fair to carry them from the Sicilian coast, conducted them to the strait against which Helenus had forewarned them.
686. *Ni*: anciently used for *ne*. Serv. This line, and the two preceding (the authenticity of which is much suspected,) are thus placed by Heyne; *Contrà, Heleni jussa monent, ni*, ne *teneant* naves *cursum inter Scyllam atque Charybdim, utramque viam, leti discrimine parvo*. —*Certum est .... retro*: 'we had determined to sail back towards the Adriatic.'

687. *Ecce autem Boreas . . . . adest*: 'when a
—*Pelori*: the wind appeared to blow from this
688. *Missus*: 'sent;' i. e. by special favour c
690. *Talia monstrabat*: 'such things Achem
to us.'—*Relegens*: *renavigans*. Ulysses is com
the eastern coast of Sicily in his voyage from
tophagi in Africa, to that of the Cyclops in Sic
697. *Jussi*: 'admonished;' but the poet do
whom.

700. *Nunquam concessa moveri*: alluding t
habitants of the neighbouring town had inquir
they might drain; the response was in the ne
it, and were afterwards surprised by an enem
ter. Serv.

702. *Immanis*: 'no reason appears for supposi
became considerable. Its sovereigns at one tir
bŭlus, the tyrants of Syracuse, were indeed rema
the epithet may possibly from them be transfer
it may be applied to the river, to express its im
tive ravages. H.

707. *Illætabilis*: so called from the mournf
the mind of Æneas on recollecting that there h
711. *Nequidquam*: 'in vain;' not having been

ÆNEID. BOOK I

Æneas, having concluded the account of wh
his friends from the time of the destruction of
they were accidentally thrown upon the hosp
Carthage, had ceased speaking; as is stated at
ceding book. This puts the reader in possessio
necessary to a proper understanding of wha
the poet to proceed in person with the subse
hero.

1. *At regina*: Queen Dido and her guests ha
deep attention to Æneas (*intentis omnibus*, iii. 7
supposed to have separated, and Dido to have re
But the image of Æneas follows her. The inte
too intense to leave her at ease, as appears fro
placidam membris dat cura quietem.

2. *Cæco . . . . igni*: 'a secret flame.'

8. *Malè sana*: 'with mind disturbed.'

11. *Quem sese ore ferens*: 'how graceful in m

14. *Exhausta*: 'passed through;' *confecta*.

17. *Amor deceptam morte*: 'deprived me, by t
Æn. i. 347.

18. *Tædæque*: 'on conducting the bride to t
groom, torches were carried before her. Ecl. v

19. *Potui*: 'a Græcism for *potuissem*.—*Culpæ*
one weakness:' considering a second marriage
memory of Sychæus.

27. *Antè*: as *priùs*, verse 24, precedes, *antè* i

same redundance appears in Sallust, Catil. *Ac priùs, quàm legiones scriberentur, multa antè capere, quæ bello usui forent.*

32. *Solane . . . . juventâ:* 'will you, solitary, waste the bloom of all your early years?' The metaphorical use of the verb *carpĕre* is borrowed from the gathering of flowers in the hand, and signifies *consumeris*, or *defloresces*.

35. *Ægram:* 'whilst your sorrow was yet fresh.'—*Mariti:* 'suitors.'

37. *Ductores:* 'leaders in war.'

38. *Placitone . . . . amori:* 'will you resist also an attachment which you approve?'

44. *Germanique minas:* her brother Pygmalion, king of Tyre, threatened to pursue Dido, when he heard of her flight.

50. *Litatis: diis*, understood.—*Sacris: per sacra.* Serv.

55. *Solvitque pudorem:* 'and removed the scruples in the mind of Dido;' i. e. as to any disrespect to the memory of her late husband.

56. *Adeunt:* sc. Dido and Anna.—*Pacem:* 'the favour of the gods.'

62. *Ante ora deûm:* i. e. before the images of the gods.

63. *Instauratque diem:* 'and frequently renews the sacrifices through the day.'

64. *Inhians:* 'exploring intently.'—*Spirantia:* 'palpitating.'

66. *Est:* from *edo;* 'consumes.'

67. *Tacitum:* 'concealed.'

72. *Nescius:* 'not apprized of the wound which the stag had received.'

80. *Lumenque . . . . luna premit:* 'and when the moon sets.'—*Vicissim:* i. e. after giving her light in due course through the night.

82. *Stratisque relictis:* i. e. *mæret et incubat stratis* [lecto,] *et quidem relictis a se.* H.

86. *Arma . . . . exercet:* poetically, for *se in armis.*

88. *Minæque murorum:* the walls, by their great elevation, appearing to threaten. H.

89. *Machina:* this probably means the machines used in building, for raising stones, timber, and other materials.

97. *Suspectas habuisse . . . altæ:* 'that you look with a jealous eye on the rising towers of lofty Carthage.'

102. *Paribus . . . . auspiciis:* 'with equal power.' Serv.

104. *Dotales:* 'as a dowry.'

106. *Quò:* 'in order that.'

107. *Ingressa:* sc. *orationem.*

121. *Alæ:* the mounted hunters, who close from right and left on the game, when started, and prevent its escape. Cerda cites Isidore, x. as distributing hunters into four classes, *vestigatores, indagatores, alatores, pressores.*—*Trepidant:* 'hasten.'

122. *Tonitru . . . . ciebo:* the power of launching thunderbolts is attributed to Minerva, Æn. i. 42; to Vulcan, and to several other divinities, as well as to Juno. Her province was the air; the power over the weather seems, therefore, more reasonably allowed to her.

128. *Dolis . . . . repertis:* 'at the deception intended to be practised, but which she discovered.' Serv.

131. *Retia . . . . venabula: portantur*, understood.

132. *Canum vis:* 'a numerous pack of hounds.' *Vis*; a Græcism, as βίη Ἡρακλῆος.—*Odora . . . . vis:* 'quick-scented.'

138. *Pharetra: erat*, understood.

144. *Invisit:* during the six winter months, Apollo was worshipped and consulted at Patara, a city of Lycia; during the six summer

months, in Delos. He receives names from both places. Hor. Carm. iii. 4. 64.

146. *Cretesque:* the poet here alludes to the concourse of people from different countries, who welcomed the deity on his arrival in the island.

147. *Fluentem: effusum;* 'flowing.'

149. *Haud .... segnior: non illo deformior,* Serv.; 'as full of animation.' H.

174. *Fama:* Homer's description of Discord, Il. δ. 440, seqq. is here imitated.

176. *Metu:* 'her first steps are timid;' alluding to the secrecy with which, to avoid detection, slanders are first propagated.

178. *Irâ irritata deorum:* 'enraged with the other gods;' on account of the punishment inflicted on the giants.

184. *Nocte:* 'in darkness and obscurity.'

186. *Luce sedet:* her vigilant eyes may then be supposed to be employed.—*Culmine tecti:* i.e. in some commanding situation, in order to pry into the secrets of families.

193. *Hiemem .... fovere:* winter was now but approaching; the report must therefore have been, that they thus designed to pass the winter.—*Quàm longa:* sc. *est;* for *totam hiemem.* Æn. viii. 86. H.

196. *Cursus detorquet:* 'she directs her course.'

198. *Hic Hammone satus:* king Iarbus was the son of Jupiter Ammon by a Garamantian Nymph.

201. *Excubias divûm æternas:* 'the everlasting watch-fires of the gods;' a happy emblem of their unceasing vigilance.

205. *Supinis:* the attitude in prayer to the gods above, was with the arms extended, and the palms turned upwards; in prayer to the infernal deities, the arms were dropped downwards. Serv.

206. *Maurusia .... gens:* i. e. *Maurusii,* or *Mauri;* 'the Moors.' D.

207. *Epulata:* a participle, present, in its signification.

209. *Cæci:* 'fortuitous; undirected.'

212. *Littus arandum:* 'a tract of the coast to cultivate.'

213. *Loci leges dedimus:* 'to whom we gave jurisdiction over the district.'

215. *Ille Paris:* 'this Paris;' i. e. effeminate as Paris.

216. *Madentem:* sc. *unguentis.*

226. *Celeres:* for *celer,* or *celeriter.*

228. *Bis vindicat:* Æneas was preserved from Diomedes by Venus; Il. ε. 311, seqq.; and from the flames of Troy, Æn. ii. 619, 632. D.

229. *Gravidam imperiis:* poetically, for *imperio;* 'Italy, pregnant with extensive empire.' H.

233. *Super .... suâ .... laude:* according to the Greek idiom; for *pro suâ laude.*—*Molitur:* 'prepares;' or 'meditates.'

239. *Talaria:* the sandals worn by Mercury are represented with wings.

242. *Virgam:* his caduceus; κηρυκεῖον.

244. *Resignat:* the interpretation of this word has been much disputed. The office here performed by the caduceus appears to be imitated from a similar description of a journey of Mercury, Odyss. ε. 47. seqq.

> *Εἵλετο δὲ ῥάβδον τῇ τ' ἀνδρῶν ὄμματα θέλγει,*
> *Ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.*

On the funeral pile, the Romans had a custom of opening the eyes of the corpse; but no reason appears why this office should be attributed

to Mercury; more probably *resignat* here means, 'closes in peace;' corresponding with Homer's θέλγει. See Æn. v. 856.

247. *Vertice fulcit*: our poet, in another passage, represents Atlas as sustaining the heavens on his shoulders; *ætherios humero qui sustinet orbes*, Æn. viii. 137; and Ovid, *ætherium qui fert cervicibus axem*, Met. vi. 175. In the attitude which ancient statuaries gave him, he appears to sustain the globe by his head, neck, and shoulders.

251. *Præcipitant*: *se*, understood.

252. *Paribus .... alis*: 'on even wings;' without flutter or effort.

253. *Ad undas*: 'to the waters' of the Mediterranean.

254. *Avi*: this bird is named by Homer, λάρος; probably a species of sea-gull.

256. *Haud aliter*: the true reading of this verse and the two following has been the subject of various conjectures.

258. *Materno .... ab avo*: Maia, the mother of Mercury, was the daughter of Atlas.

260. *Tecta novantem*: 'building private houses.'

261. *Stellatus*: the hilt and scabbard were studded with sparkling gems, and especially with jasper.

262. *Læna*: χλαῖνα; an outer dress, for warmth.

265. *Continuò invadit*: 'he immediately approaches him.'

269. *Torquet*: 'moves at will; rules.' Æn. xii. 180.

276. *Tali .... ore locutus*: 'after this address.'

277. *Medio sermone*: 'concluding abruptly; not waiting any reply.'

285. *Animum .... dividit illuc*: as, *curas mutabat*, Æn. v. 701. 'transfers his thoughts.'

300. *Inops animi*: 'mad with passion.'

301. *Commotis .... sacris*: this is the appropriate term for the commencement of the festival, by opening the temples for sacrifice.

302. *Thyias*: a female bacchant.—*Trieterica*: the mysteries of Bacchus were celebrated by the Thebans every third year.

303. *Nocturnus*: these feasts were celebrated by night.

309. *Hiberno .... sidere*: navigation was ancientlyt governed by the observation of the stars: in the period of the year then approaching, storms must be expected.

319. *Exue mentem*: forego this resolution.'

321. *Odêre*: sc. *me*.

323. *Hospes .... restat*: as Æneas proves by his conduct that he does not consider himself bound by the matrimonial tie, it remains for Dido only to view him in that relation to her, in which he must admit himself to stand; that of a guest.

325. *Quid moror*: 'why continue to live?'

329. *Tamen ore*: 'in countenance;' not in mind.

337. *Pro re*: 'directly to the point.'

338. *Speravi*: 'I designed not.'—*Ne finge*: sc. *id tibi*. D. This is in answer to Dido's first charge, verse 305.

339. *Hæc in fœdera*: he denies that any marriage had taken place.

341. *Auspiciis, et sponte meâ*: 'under my own guidance, and by my own free will.'

345. *Gryneus*: see Ecl. vi. 72.

347. *Hæc patria*: 'that is now my country; there my affections are engaged.'

351. *Quoties .... nox*: 'every night.'

353. *Turbida*: *animum turbans*; 'terrible.'

355. *Fatalibus*: 'destined by the fates.'

357. *Testor utrumque caput*: more probably of Dido and himself,

than of the two divinities, whom it would appear too familiar to adjure in similar terms.

360. *Incendere:* 'to afflict; to excite.'

362. *Aversa tuetur:* 'she views him askance.'

364. *Luminibus tacitis:* 'looking at him in silence.' *Tacitum limen*, Æn. vii. 343.

371. *Quæ quibus anteferam:* 'how shall I express myself?' 'to which feeling shall I first give utterance?' Serv.

373. *Ejectum:* 'shipwrecked.'

375. *Amissam classem:* sc. *renovavi;* 'I received and repaired.'

379. *Quietos:* 'unconcerned; at their ease.' Spoken with a sneer.

380. *Neque te teneo:* 'I detain you not.'—*Refello:* though Dido supposes these excuses to be mere fictions, she disdains saying a word in contradiction.

384. *Atris ignibus:* either with the torches of the Furies; or, with those which had been used in funerals, and which were ominous of ill. Serv. *Nigrorumque memor, dum licet, ignium*, Hor. Carm. iv. 12. 26.

388. *Auras ægra fugit:* she withdrew from the light to her apartment. H.

399. *Frondentes .... remos:* 'imperfectly made of green wood; on which some leaves yet remained.'

400. *Fugæ studio:* 'from their haste to depart.

404. *It .... agmen:* this hemistich was borrowed from Ennius, who had applied it to elephants. Serv.

409. *Fervere:* the penult short; see Geo. i. 456, note.

411. *Tantis clamoribus:* 'with the confused clamour of the crews.'

414. *Animos:* 'her lofty spirit;' by some interpreted, 'her anger.'

415. *Frustra moritura:* 'and die unnecessarily.' Whether this adverb is to be joined in construction with *inexpertum*, or with *moritura*, is doubtful. Servius thinks with the former: the interpretation then would be, that her entreaty was urged, not with any hope that success would attend it, but in order to preclude any future doubt whether it might not, if made, have been successful. If *frustra* be joined to *moritura*, which the Delphin and Heyne prefer, then the meaning will be, that her life might perhaps be thrown away if she left any means of detaining Æneas unattempted; which is the most rational construction.

418. *Coronas:* this line is repeated from Geo. i. 304. On the departure and arrival of vessels, garlands were suspended at the stern; possibly, because in that part of the vessel the images of the gods were kept. D.

419. *Hunc .... potero:* the sense here appears not to be complete; 'had I been able to foresee this misfortune;' then, as if after short reflection, and adding mentally, I could have borne it, in order to console, and perhaps deceive her sister, she proceeds to assure her, 'and I shall be able to bear it.'—*Potui:* for *potuissem.*—*Sperare:* 'to expect.'

422. *Colere .... credere:* sc. *solebat.* D.

426. *Aulide:* at Aulis the Greeks took an oath not to return to their own country till they had taken Troy.

431. *Quod prodidit:* 'in which he has deceived me.'

433. *Spatiumque furori:* 'an interval of time for my passion to abate.'

436. *Quam .... remittam:* the difficulty in the interpretation of this verse is evinced by the alterations made by successive transcribers and critics in its words, and in its punctuation. Heyne adopts the reading in our text, and explains it thus; 'which great favour when you shall

have granted me, my obligation will cease but with life.' With this explanation, *cumulatam* is applied to *veniam;* and *remittam* is interpreted by *referam;* and *morte*, by *usque ad mortem*. This interpretation, though forced and unsatisfactory, is perhaps the best that can be given. One of the principal difficulties consists in finding some meaning in the verse without making Dido divulge her intention of committing suicide to her sister. It is considered the most difficult verse in the Æneid.

438. *Fertque refertque:* 'she repeatedly conveys.'

441. *Annoso .... robore:* 'its ancient trunk.'

442. *Alpini Boreæ:* in Virgil's native country, the north winds descended from the Alps. D

451. *Tædet cæli convexa tueri:* 'she is tired of beholding the heavens;' metaphorically, for 'tired of life.'—*Convexa:* for *concava*. Æn. i. 310.

452. *Inceptum:* 'her design' of committing suicide.

455. *Obscœnum:* 'ill-omened.'

457. *Templum:* a small chapel dedicated to the manes of Sychæus.

468. *Ire viam:* see Adam's Lat. Gram. R. xviii. Obs. 1.

477. *Spem fronte:* 'on her brow she wears the appearance of hope;' *spem vultu simulat*, Æn. i. 209.

479. *Me solvat amantem:* 'relieve my mind of my love for him.'

485. *Ramos:* boughs, with golden apples on them, sacred to Venus.

486. *Soporiferumque papaver:* Virgil has been reproved for assigning this food to the dragon, whose duty it was perpetually to be on the watch; but as this animal had a hundred heads, these may be imagined to be successively waking and sleeping.

487. *Carminibus .... solvere:* 'can free lovers from their passion by magical arts.'

494. *Sub auras:* 'in the interior court, in open air.'

495. *Arma:* the sword of Æneas, verses 507, 647.

500. *Prætexere funera:* 'concealed her own death.'

501. *Mente:* 'in her mind;' i. e. in the mind of Dido.

502. *Morte Sychæi:* Dido had survived an affliction infinitely greater than that which the departure of Æneas ought to occasion, however pungent and loud her grief at present; Anna had, therefore, the less reason to anticipate any fatal consequence.

508. *Effigiem:* i. e. the image of Æneas. In magical rites an image of the person concerned was prepared of wax, or clay. Ecl. viii. 80, note.

510. *Ter .... deos:* i. e. the Massylian priestess, with dishevelled hair, loudly invokes the infernal gods, repeating their names in a long series. H.

512. *Latices simulatos:* in sacrificing, when the fittest materials were not at hand, a substitution of others imitating them was permitted.

514. *Lacte veneni:* 'poisonous juices.

515. *Quæritur .... amor:* in this order; *et amor, revulsus de fronte nascentis equi, et præreptus matri, quæritur*. This alludes to the fabled hippomanes, a lump of flesh, of a black colour, said to be found on the forehead of some foals; this the mare seeks to bite off and devour; if prevented, she will not admit the foal to suck. One of these excrescences is sought by Dido, in order to induce her sister to believe that a love incantation was intended.

517. *Molâ:* 'a salt cake;' from which the verb *immolare* comes.

518. *Unum . . . . recinctâ:* on Etruscan vas ficer is observed unshod. Ovid. Met. vii. 18 also loose.

520. *Non æquo fœdere:* 'where one is faith

525. *Pictæque:* 'many-coloured.'

528. *Lenibant . . . . laborum:* the stillness ing inimitable description of a serene night trast with the tumult described as reigning i

530. *Noctem:* 'repose,' which usually acc

534. *Irrisa:* used aoristically; *irridenda.*

538. *Quiane . . . . facti:* said ironically.

546. *Agam pelago:* 'shall I force them to

551. *More feræ:* 'lead a solitary life.'— *curis.* D.

552. *Sychæo:* for *Sychæïo*, the adjective o

554. *Certus eundi:* 'determined on his de

570. *Fœmina:* insinuating that to her lc bitter hatred, and consequent danger to the *Nocti se immiscuit atræ:* 'he vanished.'

572. *Fatigat:* 'impetuously urges.'

577. *Iterum paremus:* his first act of obe ration for the voyage.

580. *Retinacula:* the cables by which the shore.

582. *Deseruêre:* in this verb the tense ch the rapidity of their movements.—*Latet sub* them already at sea.

593. *Deripientque . . . . navalibus:* 'will n seize my vessels from the docks, and pursue t

594. *Remos:* Bishop Pearce, in his notes this passage, as well expressive of Dido's im are used, *ite, date, impellite.* The attack is v

606. *Extinxêm:* syncopated for *extinxissem*

611. *Meritumque malis:* 'that which the w

614. *Terminus hæret:* 'if this be fixed im landmarks, the removing of which was held r

615. *At bello . . . . arenâ:* Charles I., when have tried his fortune in the *Sortes Virgilia* this passage.

617. *Indigna:* 'cruel,' or 'lamentable.'

618. *Pacis iniquæ:* among the condition stipulated to forego their own tongue, dress, Serv.; Æn. xii. 823.

640. *Dardaniique . . . . flammæ:* 'to burn That is, the pile she had erected, on which w other relics of Æneas.

647. *Munus:* this sword had been left by Ovid, in his letter of Dido to Æneas, Epist. vii as a present to her, from him; but among the described, there is no sword mentioned by Vir

654. *Magna . . . . imago:* *notâ major imag* authority of that, and several other passages of to ghosts increased magnitude, Cerda interpre sense in which the poet means it, more probal Dido anticipated as certain to accompany her

660. *Sic, sic:* in repeating these words, she

to stab herself. The poet does not expressly say this, but passes instantly, on concluding her speech, to the effects.

675. *Hoc illud:* 'this, then, was your design.'

677. *Quid .... querar:* 'thus abandoned as I am, of what shall I first complain?'

680. *His .... struxi:* sc. *rogum*, verse 676.

681. *Te ut positâ:* 'lying dead.' Æn. ii. 644.

698. *Nondum .... damnaverat Orco:* 'had not yet destined to death.'

702. *Hunc:* sc. *crinem*.

704. *Omnis et .... recessit:* see Geo. iv. 223, seqq.

ÆNEID. BOOK V.

In this book the grand movements of the poem, which had been retarded during the stay of Æneas at Carthage, are resumed. The hero, having shaken off the toils in which he had been entangled, again pursues his adventurous course towards the completion of his high destination.

He sails for Italy; but is compelled by a storm to put into Drepanum, a port in Sicily. An account of the incidents which here took place is given at length. These, being of a playful and amusing nature, serve very well to remove the melancholy feelings excited by the cruel fortune and tragical end of the interesting, but ill-fated Dido, with which the last book terminated.

1. *Medium .... tenebat .... iter:* 'was holding his course in deep water;' i. e. was fairly out at sea. This can imply nothing more, as Æneas was still within sight of Carthage, or he could not have seen the flames. *Medium* is used in the same sense in Æn. iii. 665, where it is said of Polyphemus, *graditurque per æquor jam medium*.

10. *Olli:* for *illi.*—*Cæruleus .... imber:* 'a dark, leaden-coloured cloud.'

12. *Palinurus:* sc. *hæc ait*.

13. *Quianam:* for *cur*. The conjunction in this form is borrowed from Ennius. D. Æn. x. 6.

15. *Colligere arma:* 'to reef the sails;' i. e. to lessen the part exposed to the wind; not to take them in wholly, as appears from the next verse.

16. *Obliquatque sinus in ventum:* 'and turns the swelling canvass obliquely to the wind;' i. e. by directing the bow of the vessel to a point nearer to that from which the wind blows, he lies nearer to the wind.

19. *Transversa:* the neuter plural used adverbially, according to the Greek idiom.

21. *Tendere tantùm:* 'to make progress against the storm.'

25. *Servata .... astra:* 'the stars before observed.'

28. *Flecte viam velis:* 'direct the course with sails expanded;' i. e. go before the wind.

30. *Dardanium .... Acesten:* Acestes was of Trojan descent on the side of his mother, who had, from the time of her marriage, resided in Sicily. Acestes had spent many years at Troy, where he contracted an intimate friendship with Æneas during the war. After the destruction of Troy, he had returned to Sicily, the place of his nativity.

32. *Secundi .... Zephyri:* 'the west win
voyage to Sicily.

34. *Notæ advertuntur arenæ:* it will be re
obliged to stop at this same place the prece
here he lost his father Anchises. This visi
of Sicily, near Drepanum, familiar to the T

37. *Horridus:* this epithet applies to the
to the javelins which he carried. This was nc
one for the occasion. He was hunting upon
tains.

49. *Jamque dies:* the anniversary of his fat

54. *Suis .... donis:* 'with appropriate offe

58. *Lætum:* 'willingly and readily.'

59. *Poscamus ventos:* i. e. from Anchises,
garded as a god.—*Atque hæc:* in this order;
positâ, quotannis ferre hæc sacra in templis di

62. *In naves:* 'to each ship.'

64. *Si:* is not here used hypothetically; bu

66. *Ponam:* 'I will propose.' This verb is
certamina, for instituting games. D.

69. *Crudo .... cæstu:* the *cæstus* was forn
this epithet, if not from the violence of this sp
injuries mutually inflicted.

71. *Ore favete: animis linguisque favete,*
profane or ill-omened expressions were forbi
tion commanded by this formulary; which se
celebration of games or sacrifices.

81. *Cineres:* Servius thinks, that this adc
chises is intended as if to Anchises himself.—
vain escaped from the destruction of Troy,'
the fates to arrive in Italy.—*Animæque umbr*
the singular.

84. *Adytis:* the tomb of Anchises is spoken o
ple, or sacred building.

87. *Cæruleæ .... notæ:* in the nominative;
plural; with *secundum*, understood, according
verse 97.

88. *Incendebat:* 'made resplendent.'

90. *Agmine longo:* 'in a long trail.'

91. *Serpens:* a participle, not a noun.

92. *Libavitque:* 'lightly tasted.'

95. *Genium .... loci:* 'the tutelary divinity
lum: the apotheosis of Anchises is supposed
tendant assigned to him, as some other diviniti

102. *Ahena locant:* probably for washing the

103. *Viscera:* 'the flesh.' Æn. i. 211; vi.

105. *Phaëthontis:* here, an appellation of the
Hom. Odyss. λ. 16.

113. *Tuba:* the poet borrows, says Servius, a
and country; the trumpet was not used in the

117. *Mnestheus .... Memmi:* the poet comp
most noble families of Rome by deriving their na
characters among the Trojans.

118. *Gyas:* the Geganian family claimed d
Cerda, from Gyas, who is the only one of these
does not assign Roman descendants.

119. *Urbis opus*: this means, that it was built by a city, as Heyne understands it; or, according to Servius, that it was so large as to seem a city.—*Triplici* .... *versu*: this term signifies three series of rowers.

120. *Terno* .... *ordine remi*: by this it is implied that three banks of oars rise together and strike the water at the same time.

121. *Domus*: 'the family.'

122. *Magnâ*: sc. *navi*.

125. *Olim*: 'sometimes.' H. Geo. iv. 421.

127. *Tranquillo silet*: this rock, which in storms is covered by the waves, is visible during a calm, and does not then resound from the beating surge.

128. *Campus*: 'the breadth of rock.'

129. *Frondenti*: the winter had now arrived; but this is a bough of an evergreen oak, which, Holdsworth says, is in Italy still named *elce*.

132. *Loca*: their relative position; the spot from which each vessel was to start; or, possibly, the posts of the rowers.

137. *Exsultantia* .... *pulsans*: repeated from Geo. iii. 105–6.

143. *Tridentibus*: a medal of Agrippa is said to exist, on which the bow of a galley is impressed, formed into three projecting teeth. Valerius Flaccus, Argonaut. i, also applies this epithet to the bow of a vessel. The object of these beaks, or sharp, projecting points, was, by violently propelling vessels thus armed against those of the enemy, to pierce and mangle them.

145. *Corripuêre* .... *concussêre*: these perfects are used aoristically. *Hinc apicem rapax fortuna cum stridore acuto sustulit*; i. e. *solet tollere*; Hor. Carm. i. 34. 16.

149. *Vocemque inclusa volutant*: for *vocem inclusam*. D.

162. *Mihi*: is here merely ornamental; as, *in medio mihi Cæsar erit*, Geo. iii. 16. D.

163. *Littus ama*: 'keep close to the shore;' i. e. to the rock. *Amat janua limen*, Hor. Carm. i. 25. 3. D.—*Palmula*: 'the blade of the oar,' which grows wide and flat as the palm of the hand; *ut* is understood.

170. *Lævum interior*: in the circus, the meta, which the charioteers passed, was on their left; the present contest appears to imitate the Circensian games. D.

174. *Sociûmque salutis*: the whole crew were put in danger by the loss of their pilot.

177. *Clavum*: 'the tiller.'

179. *Fluens in veste*: *cui vestis fluebat*.

193. *Maleæ*: Malea is a promontory of the Peloponnesus, extremely dangerous to those sailing near it. Æneas with his fleet had passed it on his way from the Cyclades to the Strophades.

195. *Quanquam o*: implying, though he dare not express, how ardent was his wish for victory.

196. *Hoc vincite*: if victory is not to be obtained, at least thus far endeavour to succeed.

197. *Nefas*: 'disgrace.' Serv.

199. *Solum*: this term is applied to whatever is placed beneath, or which supports, another substance; as the air, to birds; the sky, to the stars; the sea, to a ship. Serv.—*Subtrahitur*: so rapidly the galley moves, that the sea, on the surface of which she passes, seems to withdraw from her.

205. *Murice*: 'a projecting point of rock.' Serv.

206. *Pependit:* the bow, striking and fixed on the rock, appeared to rise in the water.

207. *Morantur:* are employed in getting the galley off the rock, by forcing her back. Serv.

211. *Agmine remorum celeri:* 'the quick and regular movement of his oars.'

216. *Tecto:* 'to her house;' i. e. to the sides of the cavern near to her nest.

218. *Ultima .... æquora:* 'the extremity of their course.'

224. *Consequitur:* 'overtakes.'

225. *Superest .... Cloanthus:* the prize was to be won by the vessel, which, after sailing round the mark, returned first to port.

237. *Voti reus:* one is said to be *voti reus,* who has made a conditional vow; and when the condition is fulfilled, he is called *damnatus voti,* or *votis:* i. e. he is condemned by the gods to the performance of his vow.

251. *Mæandro duplici:* two borders of deep purple ran round this garment, in waving lines, from which circumstance this term is applied. Serv.—*Melibœa:* the shell-fish which yielded the purple dye were found near this seaport in Thessaly.

252. *Puer .... regius:* Ganymede.

267. *Aspera signis:* 'with ornaments embossed.

270. *Multâ vix arte:* Servius says that *arte* here corresponds to ἀρετῇ, which has, like the Latin *virtus,* a very wide signification; by the exertion of strength as well as of skill.

271. *Ordine debilis uno:* this expression would ordinarily imply the loss of one bank, or tier of oars; but as the vessel could not have been thus disabled by so partial a loss, Heyne concludes that, as the Centaur dashed against the rocks, the oars had been entirely swept from one side of her.

273. *Aggere:* 'on the raised part or centre of a road.'

274. *Gravis ictu: qui gravem ictum intulerat.*

284. *Serva datur:* the games described by Homer, Il. ψ. are closely imitated; in that barbarous age that one of the prizes should be a female slave, cannot be wondered at; and an unsuccessful competitor there, also, receives from Achilles the consolation of a gift. Il. ψ. 261–3; and 536–8.

292. *Pretiis:* 'by objects of intrinsic value;' which he offers as prizes.

296. *Amore pio:* 'tender, generous affection,' such as that between parents and children. With how much justice this is said, we learn from the interesting account of these two youths in the ninth book.

298. *Alter Acarnan:* i. e. *Salius, ex Acarnaniâ, Epiri parte.* D.

309. *Flavâ:* the under part of the leaf is of a paler colour. D.

317. *Ultima .... signant:* sc. *visu;* 'they direct their eyes to the goal.' Serv.

323. *Quo deinde sub ipso:* 'next after him and close.'

325. *Spatia .... relinquat:* 'had their course been longer, Diores either would have overtaken and passed Helymus, or would have made it doubtful which of the two was first.'

339. *Palmâ:* used for the victor himself, as *palmas equarum,* Geo. i. 59.

340. *Hic:* an adverb of time.—*Caveæ:* 'of the pit;' i. e. of the common spectators; *per caveam, plebem significat,* Serv. A dispute of the same kind is described in the Iliad, ψ. 543, seqq.

344. *Veniens*: sometimes the verb *venio* expresses simply existence. *An deus immensi venias maris*, Geo. i. 29. D.

345. *Adjuvat .... honores*: 'Diores aids him, and cries out stoutly in his behalf, who himself claims a prize, but would in vain come in for the third, if the first should be awarded to Salius.' It will be recollected that the prizes were promised to the first three; verse 308.

351. *Tergum*: for *tergus*; *tergora deripiunt costis*, Æn. i. 211; *tergum* properly is the back. Serv.

355. *Laude*: 'by my merit.' Æn. i. 461.

366. *Velatum*: 'crowned,' verse 72.—*Auro vittisque*: 'with a garland ornamented with gold.' By hendiadys.

370. *Paridem*: even Hector is represented as inferior to Paris at the cæstus. D.

374. *Arenâ*: on the occasion of the funeral rites in honour of Hector, Dares Phrygius relates that the Greeks and Trojans agreed on a truce for two months; at the games then celebrated, the poet represents Dares as present. D.

386. *Jubebant*: this verb cannot here express command; but, rather, the assent or wish of the speakers; *votis precibusque jubent exposcere pacem*, Æn. iii. 261. *Jubeo te salvere.*

391. *Deus ille .... Eryx*: Eryx was the son of Venus and Butes. Relying on his strength, he challenged all strangers to fight with him with the cæstus. After many victories, he was at length killed by Hercules, who had accepted his challenge.

394. *Ille sub hæc*: i. e. *ad hæc ait*; 'to this Entellus replies.'

400. *Moror*: 'I heed not the prize.'

409. *Senior*: Entellus.

410. *Cæstus .... et arma*: by hendiadys.

415. *Æmula*: 'envious.'

418. *Sedet*: 'is so determined;' *si sedet hoc animo*, Æn. ii. 660.—*Auctor Acestes*: 'who incited me to this combat.'

426. *Digitos*: sc. *pedum*; 'on their toes.'

429. *Pugnamque lacessunt*: 'provoke the fight;' corresponding to our term 'sparring.'

430. *Ille*: Dares.

431. *Hic, membris et mole*: for *mole membrorum*; 'Entellus, by his bulky limbs.' By hendiadys.

433. *Nequidquam*: 'in vain;' because not contributing to victory.

438. *Tela .... exit*: 'avoids the blows.' Æn. xi. 750.

439. *Molibus*: 'with machines of war.'

440. *Sedet circum*: by tmesis, for *circumsedet*.

444. *A vertice*: 'downward.'

446. *Ultro*: 'of himself.'

450. *Consurgunt studiis*: 'tumultuously express their favour to each combatant.'

460. *Dareta*: another form of the accusative of Dares is found in verse 456.

466. *Alias*: 'different from what you expected.'—*Conversaque numina*: 'and that the gods are averse.'

467. *Deo*: 'to the destiny which favours your adversary.'

469. *Utròque*: for *utrinque*.

471. *Vocati*: Dares and his friends were so mortified at his defeat, that they were going off without thinking of the inferior prize, till called by Æneas to receive it.

479. *Media inter cornua*: in that part of the skull where the bone is strongest.

480. *Effracto . . . . cerebro:* by hypallage, for *fregit ossa, et illisit cæstum in cerebrum.*

483. *Meliorem:* 'a more fit victim.'—*Pro morte Daretis:* 'instead of killing Dares.'

487. *Ingentique manu:* 'with a great number.' Serv.

496. *Pandare:* when the Greeks and Trojans had agreed to put an end to the war, and to decide the contest by a single combat between Paris and Menelaus, Pandarus broke the truce by shooting an arrow at Menelaus, after he had vanquished Paris; and thus the war was rekindled.

498. *Subsedit:* 'remained.'

501. *Pro se quisque:* 'each according to his strength.'

505. *Timuit . . . . pennis:* 'by fluttering, showed her terror.'

506. *Plausu:* 'by the loud applause of the spectators.'

514. *Vocavit:* 'invoked his brother in the character of a deified hero;' as one of these, Pandarus was worshipped in Lycia. Serv.

521. *Pater:* 'a veteran.' Some manuscripts have *pariter;* but the other is the reading approved by the best authority, according to Heyne.

523. *Monstrum:* 'a prodigy.'

524. *Seraque . . . . vates:* 'the dread-inspiring soothsayers interpreted and applied this prodigy, too late;' not till after the event, which it typified and preceded, namely, the burning of the ships.

528. *Crinem:* 'a fiery train.'

534. *Exsortem: extra sortem;* ἄκληρον. The poet here alludes to a Grecian custom of dividing plunder. Certain captives, or valuable articles of plunder, were at once assigned to individuals distinguished by rank or by valour; and were not included in the general mass divided by lot. Æn. ix. 271. D.

541. *Prælato . . . . honori: honori quem alter ipsi prætulerat; prærіpuerat.*

543. *Proximus:* i. e. next to Eurytion.

547. *Epytiden:* who is named by Homer, Periphas, or Periphantes, the son of Epytus the herald.

550. *Avo:* 'in honour of his grandsire.'

555. *Fremit:* 'applaud.'

556. *In morem:* sc. *unum,* or *eundem;* 'uniformly.'—*Tonsâ . . . . coronâ:* 'a chaplet formed of leaves stripped from the boughs;' as, *caput tonsæ foliis ornatus olivæ,* Geo. iii. 21.

558. *Leves:* it will be recollected that the first syllable of *levis,* light, is short; in this word, it is long.

569. *Atys . . . . Iülo:* here the poet probably designs an allusion to the subsequent union between the families thus derived from Trojans, and also a compliment to his patron. M. Attius Balbus married Julia, sister to M. Julius Cæsar; their daughter, Attia, was the mother of Cæsar Octavianus, adopted by Cæsar, afterwards named Augustus.

571. *Candida:* 'fair; beautiful.'

575. *Pavidos:* not 'terrified,' but 'anxious for glory.' *Corda pavor pulsans,* Geo. iii. 106. Serv.

576. *Agnoscunt ora:* 'they trace the resemblance.'

580. *Pares:* 'in equal numbers;' keeping the same front and order; as, *pares ineunt . . . . certamina,* verse 114.—*Terni:* divided into three called *chori.*

581. *Vocati:* 'on a signal given.'

582. *Convertêre vias:* 'they wheeled.'

584. *Adversis spatiis:* 'fronting, with intervals between each troop.'

—*Alternisque* . . . . *impediunt*: 'forming different figures, crossing each other, and parting.'

589. *Parietibus textum cæcis iter*: for, *cæcum iter intextis parietibus*.

590. *Quâ* . . . . *error*: 'whereby error, that could not be unravelled, and perfectly inextricable, frustrated all attempts at tracing out one's way.'

594. *Delphinum*: formed from the nom. *Delphin*; or syncopated for *Delphinorum*.

602. *Troja* . . . . *agmen*: the grammatical construction of this line does not seem clear. *Pueri, Trojanum agmen, nunc dicitur Troja*; seems the least objectionable: i. e. *Pueri, hoc Trojanum agmen puerorum, nunc dicitur Troja*. We are informed by Suetonius and others, that this species of tournament, performed by the noble youths of Rome, was called *Troja*, or the game of Troy. It had been celebrated by C. Julius Cæsar, and was continued by Augustus.

603. *Hâc celebrata tenus*: by tmesis, for *hactenus celebrata*.—*Patri*: in honour of Anchises.

613. *Actâ*: from ἀκτη, 'the shore;' derived from ἄγω, *frango*; i. e. where the sea 'breaks.'—*Solâ*: 'which the men had left.'

615. *Tot vada*: 'so many straits or channels, so much sea, yet to cross.'

619. *Conjicit*: sc. *Iris*; who assumes the appearance of Beroë.

621. *Genus*: 'rank from family.'

628. *Sidera*: either tempests which are influenced by the constellations, or regions in different latitudes.

629. *Fugientem*: 'which seems to shun our approach.'

634. *Hectoreos*: i. e. Trojan rivers, Æn. iii. 350; rivers to which a Trojan colony shall give a name.

638. *Jam tempus agi res*: 'now is the time for action.'

639. *Tantis mora prodigiis*: 'after this vision there should be no delay.'

642. *Coruscat*: 'brandishes;' this verb, usually neuter, is employed in an active sense: again, Æn. x. 651, and xii. 431. D.

645. *Pyrgo*: sc. *ait*; this is a fictitious name given by the poet. D.

648. *Qui spiritus illi*: 'what a lofty air she had.' H. *Spiritus* is erroneously applied to the breath by some; *nam ad dignitatem spectat*, says Heyne.

651. *Tali* . . . . *munere*: that she alone should be prevented from attending the celebration.

653. *Hæc effata*: this address is not intended to dissuade, but to encourage their adoption of her inspired counsel. Serv.

661. *Spoliant aras*: they strip the altars of the boughs, garlands, and other ornaments.

662. *Immissis* . . . . *habenis*: 'without control.'

669. *Castra*: 'the fleet.' *Castra movemus*, Æn. iii. 519. H.

670. *Quò tenditis*: 'what object have you?'

683. *Est*: from *edo*; 'consumes.'

687. *Ad unum*: 'to a man.'

688. *Pietas*: 'compassion.'

690. *Leto*: 'from destruction.'

694. *Sine more*: 'in a manner unprecedented.'

695. *Ardua terrarum*: 'mountains.'

702. *Versans*: 'deliberating.'

704. *Unum*: 'above all others.' *Præcipuum*, Serv. Æn. ii. 426. The Nautii, a patrician family of Rome, to whom the custody of the palladium was confided, claimed descent from Nautes. D.

705. *Arte:* in an extended sense, for 'his wisdom.'

718. *Permisso nomine:* 'with the permission of Acestes, they shall call the city Acesta.'

721. *Polum bigis:* the chariot of the night is drawn by two black horses; she attains at midnight the highest point and centre of her course, in the same manner as the sun does in the day.

725. *Iliacis exercite fatis:* 'who in the destruction of Troy have been severely tried.'

731. *Debellanda .... est:* 'must be subdued by you in Latium.'

738. *Jamque vale .... sævus .... Oriens:* cruel, because at sunrise, ghosts must disappear.

> But, soft! methinks I scent the morning air;
> Brief let me be. Hamlet, i. 5.

750. *Transcribunt:* on such an occasion, this is the Roman technical term; *transcripti in colonias deducebantur.* Serv.

752. *Reponunt:* 'replace by new timbers those that are burned.'

757. *Gaudet regno:* rejoices in his new colony of Trojans.

758. *Patribus .... vocatis:* 'assembling a senate.'—*Dat jura:* 'he dictates laws.'

759. *Erycino in vertice:* 'on the summit of mount Eryx;' which was the highest mountain in Sicily, except Ætna.—*Sedes:* 'a temple.'

768. *Non tolerabile numen:* 'who thought the divinity presiding over the sea, without mercy.' In many editions, particularly Brunck's and Heyne's, for *numen*, we find *nomen;* and among the various readings, *lumen* and *cœlum.*

769. *Fugæ:* of the voyage.

771. *Consanguineo:* as no relationship can be traced between Æneas and Acestes, this must probably be understood to mean merely his countryman.

780. *Pectore:* expresses her grief as being deep and sincere.

783. *Pietas nec:* 'nor his acts of worship to her.' Æn. iii. 547.

785. *Non .... exedisse:* not satisfied with the utter destruction of Troy, from among the Phrygian states.

786. *Pœnam:* 'suffering.'—*Traxæ:* for *traxisse.*

787. *Reliquias:* 'the survivors.'

788. *Furoris:* intimating that she had no just cause to allege.

790. *Quam molem:* 'what a tempest.'

800. *Fas omne .... ducis:* 'it is altogether just that you should have confidence within my domain, which gave you birth.' *Omne*, in the sense of *omnino.*

807. *Reperire viam:* 'find its course;' being choked by the dead bodies.

812. *Mens eadem:* 'the same favourable disposition.'

814. *Unus:* 'one individual;' i. e. Palinurus, v. 833.

817. *Auro:* i. e. *jugo aureo.* H.

829. *Attolli malos:* the masts were taken down when vessels arrived in port, and raised again when they left it.—*Intendi brachia velis:* for *vela intendere brachiis;* i. e. *antennis;* 'to hoist the sails by means of the yards;' or, 'stretch the sails on the yards.'

830. *Fecêre pedem:* the rope attached to the lowest angle of the mainsail, which is drawn in when the vessel tacks, was termed *pes,* for which 'sheet' is the nautical term in English; *facere pedem,* expresses the operation of tacking.—*Sinistros nunc dextros .... sinus:* as the vessel tacked, of course the sail must be filled, sometimes on one side, and sometimes on the other. Though there appears no diffi-

culty in comprehending this passage, several commentators, who had not, like Virgil, been at sea, imagine that it was the wind which shifted from right to left. Virgil is not only a better farmer than those who undertake to explain him, but he is also a better sailor.

832. *Cornua:* the ends of the square-sail yards; on which, perhaps, horns were anciently fixed. These turn as the sail fills on different sides.—*Sua flamina:* 'favouring breezes.'

834. *Agmen:* 'the fleet.'

844. *Æquatæ:* 'a steady breeze;' or, filling the sails equally on each side; therefore, exactly fair.

851. *Cœli .... fraude sereni:* 'by the delusive appearance of serenity in the sky.'

856. *Cunctanti:* 'struggling against it.'

862. *Currit iter:* 'proceeds on its course.'

865. *Difficiles quondam:* referring to Odyss. μ. 39, seqq.—*Ossibus:* 'bones of shipwrecked mariners.'

867. *Pater:* Æneas.

871. *Nudus:* 'unburied.' The fate of Palinurus is related, Æn. vi. 337.

ÆNEID. BOOK VI.

This is a book of great interest. Perhaps no other in the Æneid is calculated to produce so deep an impression on the mind of the reader. It gives an account of the visit of Æneas to the Cumæan Sibyl, and of his descent with her to the infernal world. There, after passing through the horrors of purgatory, he meets his father Anchises in Elysium; who directs him as to his future conduct, gives him a prospective view of the glories of his posterity, and unfolds to him the sublime doctrine of the unity and omnipresence of the Deity, of the immortality of the soul, and of a state of rewards and punishments after death. He explains, likewise, the doctrine of the transmigration of souls, as taught by Pythagoras, and inculcates the importance of piety and virtue.

1. *Sic fatur:* this refers to the exclamation contained in the last two lines of the fifth book.—*Classique immittit habenas:* 'and gives full sail to the fleet.' This metaphor, taken from horses, here expresses the uninterrupted course of the fleet. It has already been applied to the rapid growth of the vine, Geo. ii. 364; and to the progress of fire, Æn. v. 662. D.

2. *Euboïcis Cumarum:* the people of Cumæ in Italy claimed descent from Chalcis, a town in Eubœa, the most considerable island of Greece, now called Negropont.

4. *Fundabat:* 'held firmly; moored.' D.

6. *Semina flammæ:* poetically, for 'sparks of fire;' σπέρμα πυρὸς, Odyss. ε. 490.

8. *Tecta rapit, silvas:* sc. *cursu:* 'hastily examine the woods;' i. e. *rapido cursu perlustrant silvas.* The horse is said *campum rapere;* and the ship, *æquora rapere.* H. This is not the usual acceptation of the passage; but it is in keeping with the remainder of the verse; and is with much more propriety said of the thick covert of wild beasts, than that it was gathered for kindling a fire.

11. *Mentem animumque:* these are not synonymous; we understand by *mens*, the rational, intellectual spirit: by *animus*, the soul in general, or the sentient principle. *Non idem est mens et animus; aliud enim est quo vivimus, aliud quo cogitamus.* Lactantius.

12. *Delius .... vates:* 'Apollo, the prophetic divinity.'

13. *Triviæ lucos:* 'a wood sacred to Diana.'—*Aurea tecta:* 'a gilded temple' of Apollo, situated in the wood.

15. *Pennis:* Servius explains this fable thus; the boat in which Dædalus had embarked, when escaping from Crete, was pursued by the command of Minos: Dædalus extended his cloak, which caught the wind, and assisted her speed; after a fruitless chase, his pursuers, on their return, reported that he was aided by wings. He landed first in Sardinia; and afterwards proceeded to Cumæ, where he erected and ornamented the temple of Apollo, which Æneas is now examining.

16. *Arctos:* 'towards the North.' Geo. i. 245–6. This northerly course Dædalus is, perhaps, represented to have taken, in order to avoid the fate which befell Icarus.

17. *Chalcidicâ:* of Cumæ.

21. *Cecropidæ:* 'the Athenians,' who were the descendants of Cecrops, the founder and first king of Athens.—*Septena:* not 'seven,' but 'by sevens.' The Athenians were bound by treaty to deliver yearly to Minos seven of each sex; the names of each of the young men and women who accompanied Theseus are recounted by Servius. See Androgeus. Class. Dict.

23. *Gnosia tellus:* in this sculpture upon the door, part of Créte was represented in relief, with the sea interposed between Attica and that island.

28. *Reginæ:* 'of the princess' Ariadne.

34. *Perlegerent:* for *perlegissent;* 'they would have examined.'

36. *Glauci:* sc. *filia.* This marine divinity, the father of Deiphobe, had himself received from Apollo the gift of prophecy.

38. *Intacto:* 'not broken to the yoke.' Geo. iv. 551. Serv.

41. *Alta in templa:* Heyne says these words have misled the interpreters; who have generally applied them to the temple of Apollo, whereas they refer to that of the Sibyl. Apollo's temple was situated at the top of a mountain, forming a kind of citadel, called *arces* in the 9th verse. Not far from this was the temple of the Sibyl, a vast cavern in the side of the mountain, *excisum Euboïcæ latus,* &c. verse 42, to which the prophetess led Æneas.

43. *Ostia centum:* of these apertures into the Sibyl's cave, Æneas enters by one near to Cumæ; another issues near the lake Avernus.

51. *Cessas in vota:* 'do you delay your vows?'

53. *Attonitæ:* attributing to this inanimate object the sensation of those who hear its sound; or, 'which produces astonishment;' as, *pallida mors; tristis senectus.* Serv.

56. *Miserate labores:* 'who always saw with compassion the sufferings of the Trojans.' Apollo is represented by Homer as constantly adhering to their cause. Serv.

57. *Direxti:* for *direxisti;* as, *accêstis, accessistis,* Æn. i. 201.

58. *Corpus in Æacidæ:* i. e. guided the weapon to the vulnerable part. Serv. Hector warns Achilles of his fate by the hand of Paris, with the aid of Apollo. Il. χ. 359, 360.

59. *Duce te:* 'under the guidance of your oracle.'

63. *Fas est:* as they have attained the object of their hostility by the destruction of Troy.

66. *Da*: 'grant.' H. The notions of having an event foretold, and of having it granted by the divinity addressed, seem not to have been accurately distinguished; the address of the person consulting was often in the nature of a petition; Heyne, therefore, interprets *da* literally; as, Æn. xii. 97.

71. *Manent*: 'await;' shall be erected.

74. *Foliis .... oro*: with this request, made by the advice of Helenus, Æn. iii. 443, seqq. the Sibyl complies.

77. *Phœbi nondum patiens*: 'not yet able to endure the influence of Apollo.' See Adam's Lat. Gram. R. x. Obs. 1.

79. *Excussisse*: used aoristically, according to the Greek idiom, for the infinitive present. *Excuti* is properly applied to horses; *excussus Aconteus*, Æn. xi. 615. Serv.—*Tantò .... premendo*: these metaphors are taken from horsemanship: the inspired priestess is compared to the horse; the divinity mastering her, to the rider.

86. *Sed .... volent*: 'but they shall wish never to have arrived there.'

90. *Deâ*: Turnus was the son of the nymph Venilia. Æn. x. 76.—*Addita*: as an enemy.

91. *Quum tu*: for *tum tu.*—*In rebus egenis*: i. e. *angustis*: 'then, in your distress, which of the states of Italy, and which of its cities, wilt you not implore for aid.'

93. *Conjux iterum*: in the one instance, Helen; in the other, Lavinia.—*Hospita*: 'showing hospitality.'

96. *Quà*: i. e. *quâ viâ et ratione, quomodo*. H.

97. *Graiâ*: Æn. viii. 51.

99. *Ambages*: 'mysteries.'

100. *Ea fræna*: *ea*; 'such; so strong.' H.

102. *Cessit*: 'paused;' not wholly ceased; as the Sibyl afterwards announces the death of Misenus.

105. *Præcepi*: 'anticipated;' by the warning of Helenus, Æn. iii. 441; of Anchises, v. 730.

107. *Acheronte*: this lake, between Cumæ and Misenum, must not be mistaken for the infernal Acheron, whose waters were supposed to have an effect on it; this Strabo calls Acherusia. By being connected with the subterranean lake, Acherusia was supposed to rise and fall with it. Hence the term *refuso*; 'Acheron flowing into it.'

116. *Dabat*: Æn. ii. 731.

122. *Itque reditque viam*: an accusative with a neuter verb. See Adam's Lat. Gram. R. xviii. Obs. 1.

129. *Æquus*: 'propitious; favouring.'

134. *Bis .... Tartara*: i. e. now, as well as after death.

135. *Insano*: 'desperate.'

138. *Junoni infernæ*: to Proserpine.

142. *Suum*: 'dear to her.' Serv.

145. *Ritè*: is joined with *carpe*; not with *repertum*. Serv.

151. *Pendes*: 'whilst you eagerly listen.' Serv.

152. *Sedibus .... suis*: to the earth. Serv.

157. *Ingreditur*: for *graditur*, simply; as, *ingreditur solo*, Æn. iv. 177.—*Cæcos*: 'darkly unfolded.'

165. *Viros*: when Virgil recited this passage to Augustus, the verse was imperfect, consisting only of the hemistich, *Ære ciere viros*: in the presence of Augustus, at the instant, the poet added, *Martemque accendere cantu*. Serv.

169. *Fortissimus heros*: Misenus.

172. *Demens*: 'inconsiderate; rash.'

173. *Exceptum:* 'taken by surprise.'

177. *Aramque sepulcri:* the funeral pile constructed of wood heaped in the form of an altar.

184. *Paribus .... armis:* 'employs the same tools and instruments.'

185. *Tristi:* grieved at the death of his friend.

187. *Si nunc:* for *utinam;* imitating the Greek idiom; *εἰ*, and *εἰ γὰρ*, are thus found for *εἴθε*. Viger, viii. 6. 2.

188. *Quando: siquidem*, 'since.' Æn. iv. 315.

197. *Vestigia pressit:* 'he stood still.' In taking auguries, after the prayer, the observer either stood, or sat down. Serv.

198. *Quæ signa ferant:* 'what indications they may give.'

204. *Aura:* 'splendour.' *Tua ne retardet aura maritos.* Hor. Carm. ii. 8. 24. Serv. Geo. ii. 47.

205. *Viscum:* 'the misletoe.' This is a parasitic plant, growing on the oak, maple, and some other trees. It is an evergreen, and exhibits a beautiful appearance in the winter season, when the tree on which it grows is stripped of its foliage. The misletoe is found in great abundance in the swamps of Virginia, of North and South Carolina, and of other southern states.

211. *Cunctantem:* either reluctant, when compared with the haste of Æneas, who was eager and impatient, *avidus;* or, because gold in breaking does not instantly separate. Serv.

213. *Ingrato:* 'insensible.' The principal ceremonies accompanying the funerals of the ancients are here minutely depicted; this solemn scene prepares the mind for the descent into the infernal regions.

214. *Pinguem tædis:* by hypallage, for *pinguibus tædis;* 'resinous and pitchy brands.'

215. *Frondibus atris:* such as the yew or pine.

221. *Velamina nota:* either those garments which Misenus had worn; or in allusion to a Roman custom of laying a purple covering on the corpse of a distinguished person on the funeral pile.

225. *Dapes: adipes;* 'the fat of animals.' Il. ψ. 168, whence many of these circumstances are taken.

228. *Cado:* 'an urn.' Homer names it *φιάλην*, Il. ψ. 253; and Il. ω. 795, *λάρνακα*. Brazen urns have been found.

229. *Circumtulit:* sc. *se;* 'he went around.'

230. *Felicis olivæ:* 'of the productive, or fruitful olive;' as opposed to the *oleaster*, termed *infelix*, Geo. ii. 314.

231. *Novissima verba: vale*, thrice repeated.

235. *Per sæcula nomen:* it is now called Capo Miseno.

244. *Invergit:* this verb expresses the action of pouring, and at the same time inverting the cup; in sacrifices to the infernal deities, this was the practice. Serv.

248. *Supponunt .... cultros:* poetically, for 'they slay the victims.'

250. *Matri Eumenidum:* the goddess of night. Æn. xii. 846.—*Sorori:* the goddess Tellus.

253. *Viscera:* 'the flesh.'

258. *Adventante deâ:* at the approach of Hecate. H.

267. *Mersas:* in several states of Greece, festivals had been instituted in honour of Ceres; but the most celebrated were those held every fifth year, in the town of Eleusis, on the sea-coast of Attica. A succession of fasts, sacrifices, lustrations, and other public ceremonies, was accompanied by secret rites, the admission to which required previous initiation. These mysteries, as they were termed, were looked up to with great awe, and the disclosure of them was reckoned among crimes worthy of divine indignation.

—Vetabo, qui Cereris sacrum
Vulgârit arcanæ, sub iisdem
Sit trabibus, fragilemque mecum
Solvat phaselum. Hor. Carm. iii. 2. 26–29.

The initiation consisted in part of a kind of infernal drama, performed with appropriate machinery and imagery, and was calculated to make a deep and awful impression on the mind, and to prepare it for the reception of certain doctrines, which were thus supposed to be supernaturally inculcated.

Bishop Warburton, in his learned and interesting Dissertation on the Sixth Book of the Æneid, endeavours to show that Virgil had been admitted to the celebration of these mysteries, and that in the present book, he means to give a figurative description of his initiation, and even to reveal the secret doctrines there inculcated. This hypothesis of the learned prelate has given occasion to a masterly tract from the pen of the historian Gibbon; in which his reasons are assigned for disbelieving that Virgil had any such design. He thinks the episode is borrowed and improved from the Odyssey. See Gibbon's Miscellaneous Works. Vol. iv.

268. *Obscuri solâ:* by hypallage, for *sub obscurâ nocte, soli.* Serv.

270. *Malignâ:* 'faint and glimmering.'

278. *Mala mentis gaudia:* for *malæ mentis gaudia;* 'criminal pleasures.'

284. *Hærent:* dreams are represented as perching; possibly on account of their light, wandering nature: when, by Juno's command, Sleep is waiting the moment to overpower Jupiter, he rests on a fir-tree. Il. ξ. 287, seqq.

287. *Centumgeminus:* 'hundred-handed,' Æn. x. 565; as *septemgemini Nili*, verse 800.

289. *Tricorporis umbræ:* Geryon. Æn. viii. 202.

297. *Cocyto eructat arenam:* 'and pours all its muddy sand into Cocytus.' H.

303. *Ferrugineâ:* 'of a dark colour.'

306. *Matres .... parentûm:* these three lines are repeated from Geo. iv. 475–7.

315. *Tristis:* 'harsh; inexorable.'

316. *Arenâ:* the common understanding of this passage is that 'he drives them far back on the shore.' But Voss translates it, 'he drives them back with mud, or sand;' i. e. thrown at them.

323. *Cocyti stagna .... Stygiamque paludem:* these are distinct rivers; though, from the sluggishness of their waters, the terms *lacus* and *palus* are often applied to them. Acheron flowed more violently. Verses 296–7.

328. *Sedibus:* 'in their graves,' Verse 152.

330. *Revisunt:* 'revisit.' This refers to the doctrine implied in verses 748–751.

332. *Putans:* 'reflecting.'

333. *Mortis honore:* 'sepulture.'

340. *Umbrâ:* 'in the darkness.'

348. *Mersit:* for *submersit;* as Palinurus swam to the shore, verse 358.

351. *Præcipitans:* 'whilst falling.'

353. *Spoliata armis:* 'deprived of the rudder.'—*Excussa magistro:* by hypallage, for *de quâ magister decussus erat.*

361. *Prædam .... putâsset:* 'and had thought to find me a rich prize.'

366. *Portus .... Velinos:* the place where the body of Palinurus might be found. Velia was a maritime town in Lucania.

379. *Prodigiis acti:* the Lucanians, says Servius, being visited with a pestilence on account of their inhuman murder of Palinurus, were directed by an oracle to appease his manes. They accordingly erected to him a cenotaph on the promontory south of their city, which ever after bore his name. D.

383. *Cognomine:* here used as an adjective. Serv.

387. *Ultro:* 'first;' without being addressed.

392. *Nec .... sum lætatus:* Charon had been punished by a year's imprisonment, for ferrying over Hercules. Serv.

395. *Custodem:* i. e. Cerberus; his post was at the entrance of hell; but we may suppose him to have fled to his master, and thence been dragged away by Hercules.

402. *Patrui servet .... limen:* as Proserpine was a daughter of Jove, Pluto was her uncle, as well as husband. *Servare limen; januam clausam tenere.* D.

409. *Fatalis:* the bearer of which was privileged to visit the infernal regions.

412. *Deturbat:* in order to lighten his boat, *laxat foros,* he empties the hold.

424. *Sepulto:* sc. *in somno.*

427. *Infantûmque animæ:* the idea of placing infants in the regions of the damned is shocking to humanity, and altogether repugnant to the enlightened age in which we live. The custom of exposing infants was one of the crying sins of ancient times. To prevent this, the sages and philosophers of those days endeavoured to disseminate the belief, that the souls of infants thus cut off from life were consigned to misery. This, if any consideration could, would be likely to deter parents from a crime so inhuman and detestable.

431. *Sine sorte:* this is an allusion to Roman customs. All causes were heard in the order ascertained by lot. Serv.

432. *Quæsitor Minos:* 'the judge' in criminal cases; he shakes the urn containing the lots inscribed with the names of the parties whose cases were then to be judged. This was the customary way among the Romans of determining the order of trying causes.

435. *Insontes:* without having perpetrated any other crime.

438. *Palus .... coercet:* repeated from Geo. iv. 479, 480.

448. *Cænis:* Cænis was the daughter of Elatus, one of the Lapithæ; she is said to have obtained from Neptune, by way of indemnity for an injury he had done her, a change of sex, and the condition of being invulnerable. She took the name of Cæneus; but is here said to have resumed her former name and sex.

467. *Torva:* for *torvè.*

468. *Lenibat:* according to the ancient form; for *leniebat.* In all the conjugations, the imperfect of the indicative was originally formed from the imperative by adding *bam;* but in the fourth, this became *ebam;* as *nutri; nutriebam.* In the instance in the text, as in *polibant,* Æn. viii. 436, the ancient form is followed. Serv.

481. *Ad superos:* 'among the living.'

487. *Usque:* 'a long time;' used adverbially. Serv.

491. *Trepidare:* sc. *cœperunt;* for *trepidabant.*

492. *Vocem exiguam .... hiantes:* this circumstance of ghosts' deficient articulation is found in Homer; Odyss. ω. 5; τρίζουσαι ἕποντο.

495. *Ora, ora:* the repetition of the concluding word of one line, as the first of the next, is termed *anadiplosis.*

497. *Inhoneste:* 'shocking; ghastly.' Plato taught that the souls of the departed retain not only their original passions, but all bodily blemishes.

498. *Tegentem supplicia:* 'endeavouring to conceal his wounds.' —*Notis:* 'familiar.'

505. *Tumulum .... inanem:* this cenotaph exempted the soul of the person, to whose memory it was erected, from the penance of wandering a hundred years about the banks of the river Styx, before it was permitted to pass over and be at rest; the usual consequence of being unburied.

510. *Funeris:* 'of his dead body;' as Æn. ix. 491.

511. *Lacena:* Helen.

517. *Orgia:* these were feasts in honour of Bacchus, celebrated with great extravagance and excess by females called *Bacchantes*. See Class. Dictionary.

519. *Vocabat:* Helen, whilst leading pretended orgies in honour of Bacchus, made signals, by torches, from the citadel to the Greeks.

523. *Egregia .... conjux:* after the death of Paris, Helen became the wife of his brother Deiphobus.

529. *Æolides:* Ulysses; who was not, as it was said, really the son of Laërtes, but of Sisyphus, the famous robber, the son of Æolus. Ajax is made, by Ovid, to cast on Ulysses the same reproach:

> Sanguine cretus
> Sisyphio; furtisque, et fraude, simillimus illi. Met. xiii. 31.

530. *Instaurate:* 'requite.'

535. *Hac vice sermonum:* 'during this conversation.'

536. *Axem:* as it was very early in the morning when they entered the regions below, Aurora is represented as travelling in the same manner as the sun, and the night. No mortal was permitted to exceed the space of a day in a visit to the infernal regions. The Sybil therefore reminds him that it was past mid-day, and that night was approaching.

545. *Explebo numerum:* i. e. of those ghosts which Deiphobus had just quitted. H.

557. *Exaudiri: cœperunt*, understood.

558. *Verbera:* 'scourges.'

565. *Deûm pœnas:* 'the punishment inflicted by the gods on the wicked.'

567. *Castigat .... fateri:* in this line, the hysteronproteron is remarkable; according to the order of the text, the wicked are punished; next, their crimes are investigated; and then, they are compelled to confession. Serv.

569. *In seram .... mortem:* not confessing, nor accused; therefore, unpunished during life.

574. *Custodia:* 'a guard;' namely, Tisiphone herself. When feminines are formed of nouns terminating in *os* and *es*, they assume another form, as *custos, custodia; nepos, neptis; hospes, hospita*. Serv.

577. *Sævior:* fiercer than the *bellua Lernæ*, which is placed without; verses 273, 287.

579. *Cœli suspectus:* 'the view upwards from the earth to the sky;' *est*, understood.

582. *Aloïdas:* the two giants, Otus and Ephialtes. See Classical Dictionary.

593. *Non ille:* not as Salmoneus, in imitation, or in mockery of the lightning.

595. *Alumnum:* by some mythologists, Tityos was called the son of the Earth; by others, of Flora, and brought up by the Earth.

609. *Pulsatusve parens:* i. e. *ii quibus parens fuit pulsatus.*

610. *Repertis:* 'acquired.'

611. *Suis:* 'to their relations.'

613. *Nec veriti .... dextras:* 'and those who scrupled not to violate their faith when plighted to their patrons.'

615. *Quæ forma .... fortunave:* 'what rule, or what species of punishment,' *mersit,* 'is inflicted on them;' verse 512.

618. *Phlegyas:* he was the king of the Lapithæ, and the father of Ixīon and Coronis. Phlegyas had burnt the temple of Apollo at Delphi in revenge for an injury his daughter had received from that god.

622. *Fixit:* when laws were enacted, they were engraven on plates of brass, fixèd up in public places to be read; and when abrogated, they were taken down, which is meant by *refixit.*

624. *Ausi .... potiti:* 'all who attempted, as well as those who perpetrated, enormous crimes.'

629. *Perfice munus:* present the golden bough.

630. *Educta caminis:* 'constructed of iron wrought in the forges of the Cyclops;' *ferrea turris,* verse 554.

631. *Adverso fornice:* 'with their arch before us.'

634. *Corripiunt spatium:* 'they hastily traverse the intervening space.'

636. *Spargit aquâ:* in the entrances of the temples lustral water was placed, to sprinkle the devout on their entrance. This custom, Cerda admits, the Catholic church has borrowed.

641. *Purpureo:* 'resplendent.'—*Nôrunt:* 'enjoy.'

645. *Threïcius .... sacerdos:* Orpheus; his flowing garb equally suited the priest or the musician.

646. *Obloquitur numeris:* 'sounds in concord.'—*Septem .... vocum:* 'the seven musical notes;' his lyre had seven chords, to which two more were afterwards added.

649. *Melioribus annis:* 'in more fortunate times.'

658. *Supernè plurimus:* 'flowing from on high in an abundant stream.'

659. *Amnis:* the source of the Po had been placed in the infernal regions. Geo. iv. 372.

674. *Recentia:* 'verdant.' Serv.; as in our own idiom, 'fresh.'

683. *Manus:* 'their future exploits;' or, 'their courage.' H.

704. *Sonantia silvis:* poetically, for *silvæ sonantes. Virgulta sonantia lauro,* Æn. xii. 522.

711. *Porrò:* πόῤῥω; 'at a distance;' sc. *fluentia.* H.

715. *Securos:* 'which rid them of care.'—*Securos latices:* i. e. securing those who drank from all painful recollections of the past. *Nam ex oblivione malorum tranquillitas oritur.* H.

719. *Ire .... sublimes:* 'ascend.'—*Ad cœlum:* 'to life.' H.

727. *Mens agitat:* this sublime doctrine of an all-pervading spirit, *anima mundi,* diffused throughout the universe, has already been mentioned by our poet. See Geo. iv. verse 220, note. Although Pythagoras was the first who taught it to the Greeks, its origin may have been Oriental. "It is held, among the enlightened Bramins, that the spirit of man originally emanates from the great soul of Being, the divine Spirit; and when, by the inevitable stroke of death, it quits its tenement of clay, it is again absorbed into the immensity of the Deity." Forbes' Oriental Remains, iii. 22.

728. *Inde:* from that spirit.

730. *Ollis . . . . seminibus:* 'these living beings have an intellectual fire and a celestial origin;' i. e. they emanate from the *anima mundi*, as sparks do from fire.—*Quantùm:* 'inasmuch as.'

733. *Hinc:* from the alloy or mixture with grosser materials proceed the perturbations, in the mind, of fear, desire, grief, and joy.—*Neque auras dispiciunt:* 'and they regard not their celestial nature.'

743. *Quisque . . . . patimur manes:* 'we all suffer, each in his own manes;' i. e. *secundum manes suos;* in proportion to the impurity from which the soul is to be purified.

744. *Pauci . . . . tenemus:* 'but few of us remain;' as all those, who are not sufficiently purified, return to the earth to animate new bodies. Serv.

746. *Concretam:* 'infixed; adhering.'

760. *Purâ . . . . hastâ:* a spear without iron; which, Cerda thinks, was the ancient sceptre.

763. *Albanum nomen:* so called because the succession of kings of Alba Longa bore that name. Serv.—*Postuma proles:* this is a passage of some difficulty. It is interpreted thus in the Delphin edition, *Silvius, nomen Albanum, tua soboles postrema, quem uxor Lavinia in silvis tardè pariet tibi seniori, futurum regem et patrem regum.* Servius interprets *longævo*, 'deified, immortal;' Heyne takes both *postuma*, and *longævo*, literally.

767. *Proximus:* not in descent, or of the Alban kings, but as they happened to stand near Æneas; he was the twelfth, Capys the sixth, and Numitor the thirteenth.

772. *Civili . . . . quercu:* 'the civic crown.'

777. *Comitem sese . . . . addet:* Romulus, restoring the crown to his grandfather Numitor, reigned jointly with him.

783. *Arces:* 'the seven hills.' Geo. ii. 535.

794. *Garamantas:* L. Corn. Balbus celebrated his triumph over this nation, A. U. C. 735; these lines appear, therefore, to have been among the last written by Virgil.—*Indos:* when Augustus was in Syria, an embassy reached him from an eastern people, Strabo, xv.; but this term, probably, still refers to Africans. Geo. ii. 117, and iv. 293, notes.

798. *Caspia regna:* meaning Asia, which includes the Caspian sea.

799. *Horrent divûm:* the superstitious turn of mind of Augustus appears from Sueton. Aug. 92. In addition to the ordinary adulation which poets bestow on tyrants and usurpers, Augustus here receives some suited to his peculiar taste.

800. *Turbant:* for *turbantur.*

802. *Æripedem cervam:* a hind with brazen feet and golden horns, sacred to Diana, which Hercules is said to have taken by running, though Virgil uses *fixerit.*

806. *Virtutem:* i. e. *gloriam.* Serv.—*Extendere factis:* 'to spread your renown by noble deeds.'

810. *Regis:* Numa Pompilius. The poet here reverts to the line of the kings of Rome.

811. *Curibus:* 'from Cures;' hence the name Quirites is supposed to be derived.

813. *Otia qui rumpet:* i. e. Tullus Hostilius. Servius Tullus, the sixth king, is not named.

818. *Fascesque . . . . receptos:* i. e. the supreme power transferred from the kings to the consuls.

819. *Sævasque secures:* by these axes Brutus' own sons were beheaded.

825. *Torquatum:* who also
Signa: viz. those lost in the b
830. *Socer:* Julia, Cæsar's
833. *Vires:* when this was
uncontrolled power; he and l
renewal of civil war.
834. *Olympo:* alluding to
Venus.
836. *Ille:* L. Mummius.
838. *Eruet ille:* to whom t
though probably to L. Æmili
last king of which country, F
named Æacides, by the po
dominion of Greece was also
844. *Serrane:* C. Attilius,
sent for by the senate, and
dictatorship, was named Ser
846. *Unus .... rem:* this
Fabius, Class. Dict.
852. ***Pacisque imponere mor***
or, ' to dictate the terms of pe
859. *Tertia .... suspendet:*
***spolia opima.'* The first were**
nelius Cossus; the third and l
own hand Viridomarus, a Ga
of the god Mars in peace, wh
Rome; the temple of Mars B
863. *Virum:* i. e. M. Marc
865. *Quantum instar:* ' ho
noble his appearance.' H.
871. *Propria:* ' confirmed
i. 73.
882. *Si quâ .... rumpas:*
order of the fates.'
883. *Tu Marcellus eris:* yo
your noble ancestor. The n
great effect. This most ele
lamented youth was recited
sister of Augustus, as was stat
893. *Geminæ:* ' the fable of
quality of the dreams transm
Odyssey, τ. 562, seqq. and prol
our improvements in the arts,
inventor of this fable knew no
imagine gates to be composed
the ivory gate, no satisfactor
deed difficult to assign any.
intimate that these are but fal
this avowal was surely unrec

ÆNEID. BOOK VII.

Æneas, having been dismissed from the infernal regions, returns directly to the port where he had left his companions and his fleet, and finds all in safety; *stant littore puppes*, Æn. vi. 901.

It will be recollected that the body of Misenus had been there found, and that the last act of Æneas, before his descent with the Sibyl, was to erect a monument to him on the promontory, which was ever after to bear his name; *æternumque tenet per sæcula nomen*, Æn. vi. 235.

1. *Tu quoque:* 'you also;' i. e. as well as Misenus.—*Æneia nutrix .... Caieta:* this refers to what has already been said of Misenus, and of his name given to the cape.. The poet pays a passing tribute to the memory of Cajeta, the nurse of Æneas, who died here, and from whom the promontory, port, and city of Cajeta are said to have derived the name which they still retain.

3. *Sedem:* for *sepulcrum*. Æn. vi. 152.—*Servat honos sedem tuus:* poetically, 'thy memory indicates, or preserves thy burial-place.'

10. *Circææ:* Odyss. x. 136, seqq. This island is now joined to the continent.

11. *Inaccessos:* i. e. *inaccedendos;* which ought not to be approached. Serv.—*Lucos:* sc. *per*.

13. *Cedrum:* a kind of juniper.

14. *Arguto .... pectine:* the shuttle is so named on account of the sound it makes when passing. This line is repeated, with a slight alteration, from Geo. i. 294.

17. *Præsepibus:* 'in caves.' Serv. For the moral of this fable, see Hor. Ep. 1, 2, 23.

20. *Induerat:* 'had transformed.' Geo. i. 187–8.—*Terga:* 'bodies.'

27. *Posuêre: se*, understood; 'were hushed.' Æn. x. 103.

28. *Tonsæ:* 'the oars;' because made *e ligno attonso*. *Antennas, proram, malos, tonsasque natantes*, Lucret. ii. 554.

37. *Nunc age:* a new invocation takes place on the important occasion of the arrival of Æneas.—*Erato:* one of the Muses; they were invoked indifferently. Serv.—*Tempora rerum:* 'state of things.'

52. *Servabat:* 'was the only heir' to this great inheritance.

59. *Penetralibus:* this name was applied to the interior of a dwelling, surrounded by the building, though not itself covered by a roof. Serv.

60. *Sacra comam:* a Græcism; 'of which the leaves were untouched.'—*Metu:* 'religious awe.'

66. *Per mutua nexis:* 'linked one to another.

69. *Partes petere .... easdem:* 'seeking the same part;' i. e. the summit.

70. *Partibus ex isdem:* 'coming in the same direction;' i. e. *a mari infero*. H.—*Dominarier:* paragoge.

73. *Nefas:* this is said parenthetically (a prodigy!) *Fas* is that which accords with the ordinary course of nature; *nefas*, its opposite.

81. *Sollicitus monstris:* 'alarmed at the prodigy.'

83. *Albuneâ:* one of the Sibyls, the Tiburtine, had presided over this grove and fountain, and left to them her name.

84. *Mephitim:* the noxious gas rising from the earth in many places, in the south of Italy.

85. *Œnotria:* Italy was first called Hesperia, then Ausonia, and afterwards Œnotria, from Œnotrus.

88. *Incubuit:* this term was applied to those who slept in a temple, in order to obtain a divine response. Serv.

91. *Acheronta:* i. e. the infernal deities, and the manes. H.

94. *Tergo:* for *tergoribus.*

109. *Adorea liba:* cakes made of wheaten flour, with honey and oil; used on sacred occasions. Serv.

111. *Solum:* so termed, because on these the repast was laid. Whatever is used for supporting any thing is called *solum.* D.

115. *Crusti:* each of these round cakes, *orbis,* was marked by two straight lines, crossing each other at right angles in the centre, and dividing the cake into quarters, called *quadri.* *Nec te liba juvat nec secta quadra placentæ,* Mart. iii. 76.

117. *Alludens:* 'joking.'

119. *Stupefactus numine:* 'astonished at the completion of the prophecy;' i. e. of the harpy. Æn. iii. 257.—*Pressit: repressit;* 'interrupted Ascanius.' H.

123. *Repeto:* sc. *memoriâ;* 'I recollect.'

125. *Accisis .... dapibus:* 'your provisions failing.'

140. *Duplices:* 'both his parents.' Venus amongst the gods; Anchises in the regions below.

154. *Ramis velatos:* bearing boughs of olive, sacred to Minerva; verses 236–7; xi. 101.

158. *Locum:* by tradition, on the eastern bank of the Tiber, near the place where Ancus Marcius afterwards founded Ostia. D.

163. *Domitant:* 'exercise horses in war chariots.'

165. *Lacessunt:* sc. *se;* 'provoke, challenge each other;' in the course, in archery, and in throwing the javelin.

174. *Omen erat:* 'it was a religious custom.'

176. *Perpetuis .... mensis:* 'long tables.' *Perpetui tergo bovis,* Æn. viii. 183. These tables were used before luxury introduced the couches for reclining.

177. *Effigies ex ordine:* statues in the order in which the persons represented had succeeded each other.

187. *Quirinali lituo:* with the staff curved at the handle, used in divination, of a similar kind to that by which Romulus was afterwards distinguished.

188. *Trabeâ:* the robe worn by augurs, purple and scarlet. Serv.

203. *Haud vinclo .... tenentem:* 'not by compulsion, and under the restraint of law; but voluntarily governing their conduct according to the institutes of Saturn.'

222. *Quanta .... solis iniqui:* these six verses are somewhat involved; they can be construed in the following order. *Quanta tempestas* belli *effusa sævis Mycenis ierit per Idæos campos, quibus fatis uterque orbis Europæ atque Asiæ concurrerit,* nemo non *audiit, et si extrema tellus submovet quem refuso oceano, et si plaga iniqui solis extenta in medio quatuor plagarum dirimit quem* ab cæteris hominibus.

225. *Refuso .... oceano:* 'by the ocean rolling between.'

227. *Plaga solis iniqui:* 'the torrid zone;' which has on each side a frigid and a temperate zone, and was believed by the ancients to be uninhabitable from extreme heat, Geo. i. 233; and *domibus negata,* Hor.

230. *Innocuum:* 'without injury to any.'

241. *Huc repetit:* according to Servius, Æneas is here identified with Dardanus; i. e. is his representative.

243. *Dat:* these gifts are clearly from Æneas, though he has not been recently named.

245. *Auro:* apparently a golden *patera.*

246. *Hoc .... gestamen:* delivering the sceptre as he says this.

260. *Augurium*: 'the prophecy of Faunus.'
266. *Pacis*: 'of the alliance.'—*Tyranni*: 'of your king.'
269. *Sortes*: 'prophecies.'
271. *Hoc Latio restare*: 'that this destiny remains to Italy.'
274. *Numero*: *ex*, understood.
283. *De matre nothos*: the sires were the renowned horses of t Sun; the dams, common mares, which Circe, the daughter of Apol had sent surreptitiously.
286. *Inachiis .... Argis*: there were several cities named Argi; t one here mentioned was in the Peloponnesus, and ruled by Inachus.
293. *Fatis .... nostris*: 'to the destiny which I wish to them.'
304. *Securi pelagi*: 'regardless of the sea, and of my hatred.' *curus amorum*, Æn. i. 350.
307. *Quod scelus .... merentem*: 'for what crime did the Lapith or Calydon, deserve such punishment?' H.—*Scelus*: i. e. *pœnam sce ris*. *Lapithas* and *Calydona* are governed in the accusative by *conc sit* understood.
308. *Linquere .... potui*: a periphrasis for *reliqui*, H.; or, 'I w am able to make any attempt.'
317. *Mercede suorum*: 'at the price, by the sacrifice of their peopl
319. *Nec face .... jugales*: 'nor did Hecuba alone, pregnant fr a firebrand, bring forth a blazing nuptial torch.'
320. *Cisseïs*: Hecuba was the daughter of Cisseus, king of Thra She dreamed that she brought forth a firebrand; and her dream w verified by the birth of Paris, who kindled the war which proved fa to Troy.
321. *Partus suus*: i. e. Æneas.
326. *Cordi*: 'are a delight.' See Gram. Fig. Metonymy.
331. *Hunc mihi da proprium .... laborem*: 'for my sake underta this task.'
332. *Infractave cedat fama loco*: 'that my reputation may not suf irreparably.'
336. *Tu verbera tectis*: 'you can introduce scourges into famili
339. *Compositam pacem*: 'the alliance to which Latinus has agre
343. *Tacitum*: for *tacitè*: 'quiet; retired.'
350. *Attactu nullo*: 'unperceived.'
360. *O genitor*: 'Oh Latinus, her father.'
366. *Consanguineo*: Venilia, the mother of Turnus, was the sis of Amata.
377. *Sine more*: 'violently.' Æn. v. 694.—*Lymphata*: 'franti like one bitten by a mad dog.
383. *Dant animos*: 'communicate a more rapid motion.'
385. *Simulato numine*: 'under pretence of celebrating the orgies Bacchus.'
391. *Pascere crinem*: consecrating the hair to the gods was pra tised by the ancients. D.
393. *Nova .... tecta*: 'new abodes;' i. e. the recesses in the woo
398. *Hymenæos*: Amata, by this conduct, shows her insanity; marriage processions, lighted torches were usually carried. Ecl. vi 29. D.
417. *Obscœnam*: 'disfigured by age.'
440. *Victa situ verique effœta*: 'worn out by age, and incapable distinguishing truth from falsehood;' a bold metaphor, taken from t soil; as, *frugum effœtus ager*: 'land reduced to sterility.'
441. *Curis nequidquam exercet*: 'disturbs with idle fears.'
446. *Oranti*: 'whilst speaking.'

470. *Venire:* simply for *esse;* Geo. i. 29.—*Se satis ambobus:* 'that he can cope with both.'

473. *Hunc:* 'one.'

474. *Hunc .... hunc:* 'others;' the different incitements to war are recounted from the personal qualities of their leader Turnus. Serv.

480. *Noto .... odore:* i. e. the scent of the stag.

487. *Assuetum imperiis .... curâ:* 'trained by discipline and much care.'

494. *Fluvio .... secundo:* 'with the stream.'

497. *Cornu:* 'with which the bow was tipped;' i. e. with this bow.

505. *Pestis:* 'the fury.'

517. *Sulfureâ:* the river Nar, running between Umbria and the Sabine territory, from its chafing against a rugged, stony bottom, is covered with white foam; which, having a small mixture of sulphur with it, has obtained the epithets here given; *albus sulfureâ aquâ.*

525. *Ancipiti:* 'two-edged.'

527. *Sole lacessita:* 'struck by and reflecting the sun's rays.'

533. *Vulnus:* poetically, for the arrow which inflicted the wound.—*Udæ:* for *udum.*

534. *Inclusit sanguine:* 'choked up with blood.'

538. *Redibant:* 'returned home from pasture.'

544. *Victrix:* 'having attained her object.'

546. *Dic:* this is said ironically.

554. *Quæ fors .... arma:* 'the arms which fortune first supplied, recent blood has stained.'

559. *Super .... est:* separated by tmesis.

564. *Nobilis:* 'well known; remarkable.'

565. *Amsancti valles:* placed by Cicero, de Div. i. 36, and by Pliny, ii. 93, in the country of the Hirpini. It is situated near the present town of Fricenti, among the Apennines, and bears the name of Maffete.

570. *Pestiferas .... fauces:* Holdsworth reports that its atmosphere is still unwholesome.

571. *Levabat:* 'relieved of her presence;' poetically, for 'departed.'

581. *Insultant:* taken from the motion of a horse, leaping and bounding.—*Nomen:* 'the authority and influence.'

582. *Fatigant:* 'clamorously demand.'

593. *Auras .... inanes:* 'the heavens;' *ventos inanes,* Æn. vi. 740; x. 82.

596. *Nefas:* 'monster,' or 'wretch;' as Helen is called, Æn. ii. 585.

598. *Omnis portus: Senex sum et in portu vita mea est,* Pompon. Sab.; as if it were, *totus sum in aditu portûs;* 'my refuge is at hand;' i. e. in death.

601. *Protenus:* 'constantly; without intermission.' Serv.

606. *Auroram .... sequi:* 'to penetrate to the utmost bounds of the East.'

611. *Has:* sc. *portas; stridentia limina.*

612. *Cinctu .... Gabino:* the cincture in the Gabine fashion was by throwing back the *toga,* and then winding its skirt round the body. The inhabitants of Gabii were once surprised, whilst engaged in sacrifice, by a hostile inroad; leaving the altar, they instantly, in this dress, attacked and defeated the enemy. Before the introduction of armour, the ancient Latins often went into action with the toga thus wound round their bodies. Hence the military term, *in procinctu esse.* Serv.

627. *Arvinâ pingui:* 'with lard.'

629. *Adeò magnæ:* i. e. *valdè magnæ:* Serv.

631. *Crustumerique:* as the name Crustumerium, which was a town

standing near the confluence of the Anio and the Tiber, would not suit the metre, that of its inhabitants is introduced.

637. *It .... tessera:* a signal of war, from τέσσαρα; meaning, originally, perhaps, orders communicated from the commander, in writing, on a quadrangular board. Cerda. Or by passing from superior to inferior officers small pieces of wood like dice.

639. *Ad juga:* chariots were then used in war by all distinguished leaders.

650. *Corpore Turni:* for *Turnus.*

653. *Dignus .... imperiis:* 'worthy of a father, whom a son could have obeyed with more satisfaction;' i. e. worthy of a better father.

655. *Insignem palmâ:* 'having been successful in a chariot race.'

664. *Dolones:* 'long pikes pointed with iron.' Serv.

665. *Tereti .... Sabello:* Cerda thinks that the description in this line is of but one weapon; as, *pateris et auro;* by hendiadys.

689. *Vestigia nuda:* the left foot advanced was protected by the shield. Serv.

692. *Fas:* 'allowed by the fates.'

698. *Æquati numero:* 'regularly in ranks with equal step.'

716. *Classes:* this term refers to a distribution, similar to that, made by Servius Tullius, of the Roman people.

717. *Infaustum:* on account of the total defeat of the Romans, by Brennus, near that river.

720. *Sole novo:* 'in the commencement of summer.' Serv.

723. *Agamemnonius:* by some, Halesus is said to have been Agamemnon's son.

725. *Rapit:* i. e. *raptim adducit.* Serv.

728. *Æquora:* 'the plains.'

730. *Aclydes:* these ancient weapons, Servius says, had gone out of use; but were described to be clubs, a cubit and a half long, fashioned with projecting knobs. Wielded by a vigorous arm, in close action, these must have been formidable weapons; they resembled the Otaheite Patoo-Patoos.

731. *Flagello:* probably to secure them to the wrist, by which means they might in close combat be thrown forward, and after a blow drawn back.

742. *Raptus:* i. e. *raptim sublatus.* Serv.

746. *Horrida:* in this order; *cui præcipuè Æquicula, gens horrida, assuetaque multo venatu* [venatui] in *duris glebis,* paret.

754. *Manuque:* 'and by the application of the hand.'

764. *Pinguis:* this epithet, applied to the altar, expresses frequency of sacrifice.

769. *Pæoniis revocatum herbis:* 'recalled to life by medicinal herbs;' i. e. such herbs as Pæan used, who was the physician of the gods.

776. *Ignobilis:* 'in retirement, and unnoticed.'

784. *Vertitur:* 'moves vigorously.'

789. *Sublatis:* 'long; spreading.'

804. *Florentes ære:* 'armed in resplendent brass.'

ÆNEID. BOOK VIII.

Hostilities having now commenced, Turnus despatches a messenger to king Diomedes of Apulia, to acquaint him with what has happened, and to ask his co-operation in the war against the foreigners. Æneas goes in person to ask succour of Evander and the Tuscans.

Evander receives him kindly, and sends auxiliary troops and his son Pallas at their head. At the request of Venus, arms are prepared for Æneas by Vulcan, who represents upon a shield, wrought for the Trojan hero, the most remarkable events that are to happen to his posterity.

1. *Signum:* 'this alludes to a custom of the Romans, in cases of sudden emergency, of hanging out, as the signal of war, from the capitol, a red banner to summon the infantry, and a blue one for the cavalry.—*Laurenti:* from *Laurens*, an adjective.

10. *Consistere:* 'had obtained a firm footing.'

18. *Talia:* sc. *gerebantur.*

33. *Eum tenuis .... carbasus:* 'a fine, delicate robe of sea green enveloped his form.'

35. *Affari:* sc. *visus.*

40. *Iræ concessère deûm:* 'the anger of the gods has subsided.'

45. *Nati:* this occurrence, predicted by Helenus, Æn. iii. 388, seqq. was taken by the poet from tradition.

47. *Ex quo:* 'from which time.'

53. *In montibus:* i. e. on the Palatine hill.

65. *Exit:* 'near lofty cities my fountain rises.' In the prophetic style, speaking of the future as present.

66. *Lacu:* 'in the deepest part of the river.'

77. *Corniger:* rivers were represented sometimes as bulls, sometimes in the human figure, with horns. Geo. iv. 371.

78. *Propiùs:* i. e. *citiùs.* Serv.—*Tua numina:* 'your promises and predictions.'

86. *Quàm longa est:* 'during its whole length.' Æn. iv. 193.

90. *Rumore:* this term is applied to the sound of the water as struck by the keel and the oars.

94. *Fatigant:* 'they wear out;' or 'spend.' *Exercere diem,* Æn. x. 808.

97. *Medium .... orbem:* i. e. noon of the second day.

103. *Amphitryoniadæ:* 'to Hercules.'

108. *Tacitis .... remis:* i. e. the rowers themselves silent.

119. *Ferte hæc:* Servius understands this to mean the olive branch. Heyne merely, 'bear this message.'

130. *Fores .... Atridis:* 'and that you were allied to the two sons of Atreus.'

131. *Oracula divûm:* declared by the Sibyl, Æn. vi. 96.

133. *Fatis .... volentem:* 'and by my destinies have urged me here a willing guest.'

136. *Advehitur Teucros:* sc. *ad.*

143. *Neque prima .... pepigi:* 'I made no artful attempts at negotiating.'

157. *Hesionæ:* Priam's sister Hesione had married Telamon, and settled in Greece. See her history in Class. Dict.

159. *Protenus:* 'proceeding forward.'

160. *Vestibat:* for *vestiebat.*

180. *Viscera:* 'the flesh.'

181. *Laborata Cereris:* 'of bread.'
183. *Perpetui tergo bovis:* 'the chine of an undivided ox.' The νῶτον, *tergum*, was presented at the table of the principal persons; its Homeric epithet, διηνεκὲς, 'long,' seems here meant to be expressed.—*Lustralibus:* 'expiatory.' D. and H.: or, 'which remained from the sacrifice.'
194. *Semihominis:* Æn. iv. 686.—*Caci facies:* put for *Cacus* himself, as *nova forma viri*, Æn. iii. 591.
197. *Ora:* 'the heads.'
200. *Attulit et nobis:* 'brought to us also;' i. e. as it had to many others whose grievances Hercules had redressed. He is here considered a god.
210. *Versis .... indiciis:* the marks made by the feet of the cattle appeared turned in the direction opposite to that in which they had been dragged.
216. *Relinqui:* their lowing was echoed by the hills.
233. *Silex:* here feminine, is usually masculine. Serv.
263. *Abjurataque:* Cacus had with oaths denied having stolen them.
265. *Tuendo:* i. e. *intuendo.*
268. *Minores:* 'those who have since lived.'
275. *Communem:* 'a common benefactor;' venerated by all.
276. *Bicolor:* the leaves on the upper and the under side are of a different shade.
280. *Devexo .... Olympo:* in the revolution of the heavens, the diurnal hemisphere was now setting.
288. *Novercæ:* his stepmother Juno sent two snakes to destroy him when in his cradle. For an account of the hardships and sufferings to which Hercules was exposed by the vindictive Juno, see Class. Dict.
292. *Fatis:* i. e. by the command of Juno to Eurystheus. Serv.
293. *Nubigenas .... bimembres:* i. e. the Centaurs.
294. *Cresia .... prodigia:* i. e. the bull that vomited fire, and the hind with brazen feet.
298. *Facies:* 'horrid appearances.' Æn. vi. 285, seqq.—*Typhoeus:* here, the same Hercules, who was cotemporary with Eurystheus and Theseus, is made to have taken part in the wars between the gods and the giants. To obviate this difficulty, Servius would interpret *terruit* to mean *terreret*. The name of Hercules was probably given to several heroes, in distant ages, whose exploits were afterwards confounded.
302. *Dexter:* 'propitious.'—*Pede .... secundo:* 'with favourable omens.'
310. *Faciles .... oculos:* 'his eyes quickly glancing.'
311. *Capitur:* 'is delighted.'
313. *Tum rex Evandrus:* sc. *ait;* or, *incipit.*
315. *Truncis .... nata:* Heyne says this is probably a poetical manner of speaking, taken from the custom of certain rustics who inhabited the trunks of hollow trees.
326. *Decolor ætas:* i. e. considering the silver age, and that of brass and of iron, as degenerate. Geo. i. 125.
330. *Tybris:* this was a Tuscan king, who fell in battle near this river, leaving to it his name.
333. *Pulsum patriâ:* 'banished from Arcadia.'
335. *Egêre:* 'compelled.'
343. *Lupercal:* this is a place at the foot of Mount Palatine, where the Arcadians built a temple to Pan; and where the wolf is said to have nursed Romulus and Remus.
344. *Parrhasio .... de more:* 'according to the Arcadian custom,

dedicated to the Lycæan
Arcadia.

346. *Testatur .... Ar*
guest.

350. *Dira:* 'alarming
353. *Nigrantem:* 'col
361. *Lautis .... Cari*
street in Rome, where P
citizens, had houses.

362. *Ad sedes:* i. e. to
365. *Non asper:* 'not
375. *Debita:* 'destine
383. *Arma:* i. e. *rogo*
divinity, reverenced by m
395. *Causas .... ex alt*
401. *Curæ:* 'of skill;' *p*
411. *Noctem addens ope*
the day.

416. *Sicanium juxta lat*
421. *Stricturæ:* 'the gl
these were people either
works. Geo. i. 58.

430. *Alitis austri:* the t
imbris torti, of hail; three
ning; and three, *alitis a*
thunder is supposed to pro
seen on medals.

432. *Miscebant operi:* o
ployed; for it may be rem
bant, and *polibant*, are in
435. *Ægida:* this was
436. *Squamis .... aur*
453. *In numerum:* 'keepi
456. *Cantus:* from a scen
at once transported to anoth
458. *Tyrrhena .... vincu*
ion, fastened round the foot
463. *Secreta:* 'the interi
464. *Promissi muneris:* '
472. *Pro nomine tanto:* '
portion to the reputation o
have led you hither. H.

484. *Reservent:* sc. *talia*
503. *Optate:* 'choose.'
505. *Ipse .... Tarcho:* '
507. *Succedam:* sc. *prec*
533. *Olympo:* *ab*, unders
542. *Herculeis .... aras*
543. *Hesternumque laren*
the roof of Evander; whos
Hercules.

547. *Sequantur:* but Ænea
meaning probably is, that on
who were also to accompany
556. *Propiusque periclo it*
fear is augmented.'

558. *Euntis:* of Pallas, 'departing.'

576. *Venturus in unum:* i. e. *conventurus;* 'again to meet.'

588. *Conspectus:* i. e. *conspiciendus.—Pictis .... in armis:* 'in arms variegated' with the precious metals.

589. *Perfusus .... undâ:* 'rising from the sea.'

594. *Meta viarum:* 'the next turn of the road.' Serv.

596. *Campum:* in this line, imitating the sound of cavalry in quick motion, Ennius is closely followed.

598. *Colles .... cavi:* 'hills surrounding the valley.' H.

601. *Lucumque diemque:* 'the grove and a day;' i. e. for religious rites.

605. *Tendebat:* 'had encamped.' Æn. ii. 29.

607. *Curant:* this narration is completed, Æn. x. 148, seqq.

618. *Expleri:* 'be satisfied with looking at.'

619. *Interque manus et brachia:* the smaller parts of the armour were held in his hands; the larger in his arms. Serv.

624. *Leves:* 'polished.' See Æn. v. 558, note.

626. *Illic res Italas;* the student is reminded that what follows of this book, except the last three verses, is entirely employed in explaining the various devices upon the shield of Æneas, wrought by Vulcan.

627. *Haud vatum ignarus:* 'Vulcan, not ignorant of what had been foretold.'

635. *Sine more:* 'without regard to law or right.'

636. *Actis:* 'whilst the Circensian games were celebrating.'

642. *Metium*. he was drawn asunder by four horses for deserting in time of battle. See Class. Dict.

649. *Illum:* 'Porsena.'

660. *Virgatis .... sagulis:* 'cloaks striped in different colours;' as the highland plaid.

662. *Gæsa:* 'long, light spears.' D.

680. *Geminas .... vomunt:* the poet imitates Homer's description of Diomedes' helmet. Il. ε. 4, seqq.

681. *Læta:* expresses merely its splendour. Æn. i. 591.—*Patrium .... sidus:* the Julian star, which is represented on the helmet of Augustus. Ecl. ix. 47.

689. *Ruere:* sc. *videntur.*

696. *Regina:* Cleopatra.

701. *Cælatus ferro:* 'sculptured in iron.'

708. *Immittere funes:* 'let go the ropes that contracted the sails.' A metaphor from loosing the reins of a horse, to let him go at full speed. Æn. vi. 1.

710. *Fecerat:* 'had engraved.'—*Iapyge:* i. e. the wind blowing off shore from Apulia, consequently fair for Cleopatra, returning to Egypt.

715. *Sacrabat:* the triple triumph of Augustus is represented. Sueton. Aug. 22.

726. *Mollior undis:* 'with a more gentle stream;' as if acknowledging defeat.

727. *Bicornis:* issuing to the sea in two streams.

728. *Araxes:* a bridge, which had been constructed by Alexander the Great over this river, had been carried away. Another of firmer structure had been erected by Augustus. Serv.

730. *Rerum .... gaudet:* 'though unable to comprehend these objects, he views with pleasure their representation.'

ÆNEID: BOOK IX.

During the visit of Æneas to Evander, the account of which has taken up the principal part of the preceding book, Turnus was not idle.

At his departure, Æneas had left his companions strongly fortified on the margin of the river Tiber, and his fleet moored by the side of the encampment. He had directed his son and his commanding officers not to fight, except in self-defence, till his return; and in no case to venture out of their intrenchment.

The poet here begins to inform us what took place in the absence of Æneas; and to this the whole book is devoted. It is worthy of remark, that it is the only book in the poem in the incidents of which the hero takes no part himself.

7. *Volvenda: quæ volvitur.* Æn. i. 269.

8. *Urbe:* the intrenchment of the Trojans is sometimes called a camp, and sometimes a city. It was a camp fortified in the manner and form of a city, with turrets and gates.

11. *Lydorum:* 'of the Tuscans.' Æn. ii. 781.

23. *Lymphas:* 'in order to pray with washed hands and with more purity.' Æn. viii. 69.

26. *Pictaï:* this is one of the four instances in our poet, in which the diphthong *æ* is found dissolved by diæresis. Æn. iii. 354.

29. *Vertitur .... est:* this verse, which is found in Æn. vii. 784, is not, in many MSS., here repeated; and, as it interrupts the comparison between the progress of an army and that of a river in the three next verses, it is probably an interpolation.

30. *Surgens .... Ganges:* 'as the deep Ganges when augmented by the junction of seven rivers.'—*Sedatis:* 'of which the violence has abated.'

31. *Aut pingui .... alveo:* 'or the fertilizing Nile, when, after its yearly inundation, it reverts to its natural channel.' The poet apparently means to compare the march of this army, collected and falling into military order, with one of these mighty streams proceeding towards the sea, in calm and stately majesty.

57. *Fovere:* 'keep close in their camp.' Geo. iii. 420.—*Turbidus:* 'enraged.'

61. *Nocte super mediâ:* 'beyond midnight.'

64. *Sanguine: a,* understood.

79. *Prisca .... perennis:* 'the fact is of ancient date; but its fame endures through ages.' H.

84. *Domito .... Olympo:* 'now that Olympus is subjected to thy sway.' Jupiter had been preserved by his mother's aid from Saturn; to her, therefore, he was indebted for the possession of Olympus. Serv.

86. *Arce .... summâ:* 'on the summit of mount Ida.'

88. *Has:* sc. *arbores.*—*Dardanio juveni:* 'to Æneas.'

90. *Solve metus:* 'dispel my fears.'—*Atque .... parentem:* 'and allow a parent's entreaties to avail so much.'

92. *Prosit:* i. e. *prosit his ortas esse.*

94. *Quò fata vocas:* 'wherefore dost thou urge destiny?'—*Istis:* sc. *trabibus, seu navibus;* i. e. *in earum gratiam.* H.

112. *Idæi .... chori:* 'choirs of Corybantes;' who usually attended Cybele.

114. *Ne trepidate:* 'hasten not.'

125. *Rauca:* for *raucè.*

127. *Animos tollit dictis:* 'he raises the spirit of his followers b addressing them.'
128. *Monstra:* 'prodigies.'
130. *Exspectant:* 'they wait not Rutulian fire nor sword for thei destruction.'
131. *Pars altera:* 'one of the elements;' i. e. the sea.
132. *Tot millia:* in this order; *Italæ gentes ferunt tot millia arma.*
139. *Iste dolor:* indignation at being insulted.
140. *Sed .... est:* 'but [it may be said] it is sufficient atonement fo the Trojans to have been once destroyed.'—*Peccare .... fœmineum* 'to transgress in this way before [it may be answered] should hav been sufficient; nay, even to make them detest the whole female sex Turnus wishes to do away the impression that the Trojans are de tined to prevail, and finally to establish themselves in Italy. As the former calamities befell them in consequence of their criminally takir Helen, so, he intimates, a second overthrow awaits them for attemp ing unjustly to deprive him of Lavinia, to whom he was betrothed.
143. *Leti discrimina parva:* 'slight security against death.'
154. *Faxo:* an archaism for *faciam*, Serv.; as, Æn. xii. 316, a parently, *faxo* is contracted from the future perfect, *fecero*.
155. *Distulit Hector:* 'whose efforts Hector repelled.'
158. *Procurate:* 'attend to;' i. e. take care of yourselves.—*Sperat* 'expect.'
160. *Flammis:* 'with watch-fires.'
164. *Variantque vices:* 'relieve each other on guard.'
165. *Vertunt:* 'invert;' in drinking off.
168. *Armis alta tenent:* 'in arms occupy the walls.'
170. *Pontes:* these were stages or galleries, communicating from tower to tower. Cerda.
171. *Tela gerunt:* 'convey missive weapons;' i. e. to be ready for the approaching assault.
174. *Sortita periclum:* 'distributing their duties by lot.'
185. *An .... cupido:* 'is that, which a man earnestly desires, to be regarded as a divine inspiration?'
191. *Quid dubitem:* 'what I am considering.'
194. *Si tibi .... promittunt:* 'if they promise you what I demand. The generous youth proposes to give to his friend Euryalus the rewar to which this hazardous enterprise would entitle him; being satisfie himself with the glory of the action.
205. *Lucis contemptor:* 'a mind that despises life.'
215. *Absenti:* if his body were not found, at least a cenotaph to his honour might be erected (Æn. iii. 301), to which the oblations called *inferiæ* might be carried; which consisted of water, milk, honey, and blood. Æn. iii. 62. seqq. D.
221. *Vigiles:* 'the sentinels;' who were to relieve them on guard.
223. *Regem:* Ascanius.
232. *Pretiumque moræ:* 'worth the delay,' which the interruption would occasion.
233. *Trepidos:* 'impatient.'
241. *Quæsitum:* 'when found.' H.
244. *Vidimus .... venatu assiduo:* 'often, whilst hunting, we have seen, from the shady valleys, the nearest part of the town.'
254. *Moresque .... vestri:* 'your own virtues and approving consciences.'
273. *Arma:* 'the arms belonging to them all;' i. e. to the captives
288. *Inque salutatam:* separated by tmesis; 'without taking leave.

291. *Sine me .... tui:* 'allow me to entertain these hopes from you.'
298. *Nec partum .... manet:* 'nor is it a slight obligation that she has conferred in giving us such a son.'
315. *Antè:* to complete the sense, some words must be supplied; *antequam ipsi moriantur;* Serv.; or, *antequam ad castra hostium perveniant;* supposing that the Rutulians whom they killed were lying between the camp and the fortifications. D.
319. *Vina:* i. e. pitchers, or jars of wine.
330. *Premit:* i. e. *opprimit;* 'he kills.'—*Sub .... equis:* 'close to the horses.'
337. *Deo victus:* 'overpowered by wine.'
348. *Multâ morte recepit:* 'withdrew it after inflicting by the wound certain death.'
350. *Furto:* i. e. the slaughter carried on under cover of night.
361. *Jungeret:* sc. *se illi.*
362. *Dat habere:* a Græcism; the infinitive for the gerund; as, *dat ferre,* Æn. v. 248.
363. *Post mortem:* after the death of Remulus.
364. *Nequidquam:* not long to be enjoyed.
365. *Messapi:* he was not among the slain; verse 523.
374. *Immemorem:* 'regardless of the circumstance.'
375. *Haud temerè est visum:* 'this passed not unobserved.
377. *Tendere contrà:* 'they made no reply.' Serv.
383. *Lucebat:* 'received the moonlight.'
385. *Regione viarum:* poetically, for *viâ.* Æn. ii. 737. Fear makes him miss the road by which his escape might have been effected.
386. *Imprudens:* not aware that Euryalus remained behind.
390. *Infelix .... reliqui:* Nisus laments his own misfortune, in thus losing his friend. Serv.
408. *Tholo:* the *tholus* was the central and most elevated portion of the arched ceiling of a temple, from which the spoils taken in war were usually suspended.
427. *Me, me:* his eagerness to save his friend interrupts his speech; *occidite,* or some similar verb, is understood.
439. *In solo .... moratur:* 'persists in the attack on Volscens alone.'
449. *Pater Romanos:* Jupiter Capitolinus. H.
459. *Et jam .... cubile:* repeated from Æn. iv. 584–5.
464. *Rumoribus:* 'by different modes of persuasion.' H.
481. *Hunc:* 'in this state.'
483. *Sub tanta pericula:* 'into such danger.'
486. *Te, tua funera:* though no variation in this reading has been discovered in the MSS. probably here is some error; for *funera, funere* is proposed by Heyne. Servius says that *funerus,* an adjective, is equivalent to *funereus;* and that its meaning here is, that on her the charge of the funeral rites of Euryalus devolved.
491. *Hoc:* alluding to his head, which she had in view.
500. *Incendentem luctus:* 'increasing the distress.'
528. *Oras .... belli:* 'the limits, the extent of the war.'
535. *Lampada:* a kind of vessel, containing combustibles, and furnished with hooks; which was thrown in sieges. Cerda.
547. *Vetitis .... armis:* slaves were not in ordinary cases allowed to bear arms before they were manumitted.
548. *Parmâque inglorius albâ:* i. e. with no heroic device upon his escutcheon; he had never distinguished himself in battle.
558. *Tecta:* 'the summit of the wall.'

559. *Cursu teloque:* equalling, in speed, the javelin which he threw.

575. *Summis .... pro turribus:* 'on the battlements.'

577. *Projecto tegmine:* on receiving a wound, he dropped his buckler; therefore, *demens.*

580. *Spiramenta animæ:* poetically, for 'the lungs.'

582. *Ferrugine .... Iberâ:* 'of Spanish fabric, and a dark colour.'

584. *Matris luco:* this probably means in a grove sacred to Thalia here represented as a nymph of the river Symæthus. She had by Jupiter two sons, called Palicus, or Palici, in the plural. One of these as appears from the next verse, had an altar near the river Symæthus in a grove consecrated to their mother.

585. *Placabilis:* Diodorus Siculus says, that this altar was an asylum for fugitive slaves; who could not be forced from it, but on promise of impunity. D.

588. *Liquefacto:* Lucretius had already said, *Plumbea verò glans etiam longo cursu volvendo liquescit,* Lib. vi. 177; or the poet may merely allude to casting the bullet; *liquefacto,* 'which had been formed or fashioned by melting.'

595. *Indigna relatu:* i. e. heaping reproaches on the enemy; as usual with Homer's heroes.

596. *Novo .... regno:* 'by his recent alliance with royalty.'

605. *Silvasque fatigant:* 'and constantly pursue the game in the woods.' Serv.

609. *Versâ .... hastâ:* 'with an inverted spear.'

618. *Dindyma:* where the ceremonies in honour of Cybele were performed.—*Biforem:* Varro is cited by Servius to prove that the Phrygian *tibia* was formed of two pipes; that on the right had one perforation; that on the left, two.

627. *Auratâ fronte:* 'with horns gilt.'

653. *Impunè:* 'without injury to yourself.'

656. *Cætera:* used adverbially; *in cæterum.*

674. *Abietibus .... æquos:* 'two young men, tall as their native firs and mountains.'

677. *Pro turribus:* 'as two towers.' H.

700. *Specus:* 'the gaping wound.'—*Reddit:* 'pours forth.'

702. *Manu:* 'with sword in hand;' *comminus.*

709. *Clypeum:* this noun is here in the neuter gender.

711. *Saxea pila:* cones of stone-work, joined by a cement called *pozzolana,* which hardens in the water.

712. *Ponto:* 'in the sea.'

715. *Prochyta:* now Procida. As the surface of this island is in fact level, *alta* must here be taken as a common epithet for islands elevated above the waves.

716. *Inarime:* now Ischia, an island rising high out of the water between the promontory of Misenum and Prochyta.

720. *Undique conveniunt:* i. e. the besiegers.

748. *Neque enim is .... auctor: is; talis, par, similis,* Serv.; 'this weapon is not wielded, nor is the wound inflicted, by such a person.'

757. *Continuò .... ea cura subîsset:* 'had that thought immediately occurred to him.'

772. *Felicior .... manu:* 'more skilled.' Serv.

773. *Ungere .... veneno:* poisoning arrows is spoken of by Minerva as one of the arts practised by Ulysses, Od. α. 263; again it is alluded to, and without reprobation, Æn. x. 140.

776. *Numerosque intendere:* 'to adapt verse and music.'

794. *Acerba tuens:* 'fiercely lowering;' an expression of Lucretius, 34.
813. *Piceum:* i. e. *sordidum,* Serv.; 'foul; discoloured by dust.'
816. *Cum:* poetically, for *in.*

ÆNEID. BOOK X.

After having rescued Turnus from the Trojan camp, the poet here makes a digression to inform us how these transactions are viewed by the gods.

Æneas returns with succours to his friends, and a bloody conflict ensues.

1. *Domus .... Olympi:* on Olympus the ancient poets assign to the gods a palace of similar construction, and applied to the same purposes, as the habitations of the opulent in their own day; though, of course, of infinitely greater magnificence.

5. *Incipit ipse:* i. e. Jupiter.

6. *Quia nam:* 'wherefore.'

7. *Versa retro:* for *mutata,* H.; 'changed.'

11. *Ne arcessite:* 'anticipate not the time.'

13. *Exitium .... apertas:* i. e. when the Carthaginians, opening a way for their army across the Alps, hereafter shall come to the destruction of the Romans.

14. *Res rapuisse:* for *rapere;* 'then plunder will be permitted to the contending parties.'

28. *Ætolis .... Tydides:* 'again Diomedes rises against the Trojans from Ætolian Arpi.' Diomedes came from Ætolia, and built Arpi in Apulia.

29. *Vulnera restant:* alluding to the wounds which she formerly received from Diomedes, when she was rescuing Æneas.

30. *Demoror:* 'I must again suffer from.'

34. *Manesque:* i. e. the shade of Hector. Æn. ii. 294; of Creusa, 780. seqq.; and of Anchises, v. 729, seqq.

35. *Nova condere fata:* 'plan new destinies.'

39. *Manes:* 'the infernal powers.'

40. *Movet:* sc. *Juno.—Sors rerum:* the dominion of Pluto. Jupiter and Neptune had already been hostile to the Trojans.

42. *Nil .... moveor:* 'I do not now entreat for the kingdom;' i. e. which had been promised by Jupiter.

68. *Cassandræ impulsus furiis:* 'impelled by Cassandra's mad predictions.' See Æn. iii. 183.

72. *Fraudem:* 'danger.' Serv.

83. *Nymphas:* both this and the preceding instance of favour, though by Juno imputed to Venus, were acts of other divinities.

92. *Expugnavit:* 'plundered as an enemy.'

95. *Irrita jurgia:* 'groundless complaints.'

102. *Tremefacta solo:* 'trembled to its centre.'

103. *Posuêre:* *se,* understood.

107. *Secat spem:* 'whatever hope each party may indulge.' *Quam quisque spem, factis, aperit; ut qui sibi viam aperit.* Scaliger. Heyne's interpretation widely differs; the latter half of this line he conceives was meant to be contrasted with the former. 'Whatever good fortune each party at present enjoys, or whatever hope each by his conduct

may destroy.' *Spatio brevi spem longam reseces*, Hor. Carm. i. 11.' Scaliger's interpretation is more in the manner of Virgil; who doe not affect antitheses.

108. *Fuat:* apparently the ancient subjunctive present of the ver *fuo*, signifying existence; from φύω: whence *fui*, and its cognat tenses come.

109. *Fatis Italûm:* 'fatally for the Italians.'

110. *Monitisque sinistris:* 'oracles and prophecies, leading to i destruction.'

111. *Nec Rutulos solvo:* 'nor do I absolve the Rutulians from the fate.'—*Sua .... exorsa:* 'that which each has undertaken.'—*Labore .... ferent:* 'shall produce its consequences.'

113. *Fata viam invenient:* 'the fates will accomplish their end intimating that they are not under his control.

117. *Ad limina:* 'attend him to the door of his private apartment.']

130. *Hi:* the besiegers; *illi*, the besieged.

133. *Caput .... detectus:* he was without a helmet; as he had be directed to withdraw from the fight; Æn. ix. 661.

136. *Terebintho:* probably 'ebony;' growing near Oricus in Epi

151. *Conciliet:* i. e. by the alliance of Turnus.

153. *Admonet:* 'reminds him of the instability of fortune.'

154. *Libera fati:* 'now freed from all restraint of the fates;' t augurs had announced that the Tuscans were to be led to war agai Mezentius by a foreigner; viii. 498. seqq.

155. *Gens Lydia:* 'the Tuscans;' who claimed descent from t Lydians.

157. *Phrygios .... leones:* these animals were sacred to Cybele, t tutelary deity of Phrygia.

158. *Ida:* a representation of that mountain, grateful to the Tro feelings, as it reminded them of their native country. There, a grew the timber of which the fleet had been built; Æn. iii. 6; ix. 80.

161. *Jam quærit sidera:* he now desires Æneas to point out th stars.—*Opacæ noctis iter:* 'by which he steers his vessels in th night.' H.

169. *Corytique leves:* 'and light quivers.'

171. *Aurato .... Apolline:* 'with a gilded statue of Apollo.'

172. *Populonia mater:* 'Populonia, his native city.'

173. *Ilva.* Little could the poet foresee that this island of *Elba* woul one day send forth another expedition, almost as inconsiderable in poin of numbers, but threatening consequences important to the civilize world.

176. *Parent:* 'are subject to his skilful interpretation.' The idea o commanding futurity is here blended with the soothsaying art.

179. *Alpheæ:* Pisa was said to be built by colonists from Elis in the Peloponnesus, in which the river Alphēus flowed.

180. *Etrusca solo:* 'but situated in the Etruscan territory.'

184. *Intempestæ:* 'living in an unhealthy situation.'—*Graviscæ*: *graviscæ, dictæ sunt, quod gravem aërem sustinent*, Cato in Origin Serv.

188. *Crimen:* the cause of the transformation of Cycnus was hi friendship for Phaëthon. Serv.—*Paternæ:* Cupavo was the son of Cycnus; this line is obscure, and is thought by Heyne to be an interpolation.

192. *Canentem molli plumâ:* 'covered with a white, downy plumage.'

195. *Ille:* the figure of a Centaur, placed at the bow.

201. *Non genus . . . . unum:* i. e. of a mixed lineage; partly from Tuscany, partly from Venetia, and partly from Gaul.

202. *Gens illi triplex . . . . vires:* Ocnus led a force composed of descendants of the three nations mentioned in the preceding note; each of which was subdivided into four tribes; the inhabitants of the Mantuan territory were the most powerful; and, among them, the Tuscans had the predominance.

204. *In se Mezentius armat:* the odium, in which Mezentius was held, induced them to arm.

205. *Patre Benaco . . . . Mincius:* Benacus is a lake in the territory of Verona, now called Lago di Garda. The river Mincius rises out of it; and therefore the epithet *patre* is added to *Benaco.* Dav.—*Velatus:* a river god, as the personification of the Mincius, was placed on the prow of the vessel in which Ocnus and his troops were conveyed.

207. *Gravis:* 'brave.' Serv.—*Centenâ . . . . arbore:* 'with a hundred oars;' each in size resembling a tree.

215. *Concesserat:* sc. *nocti.*—*Cœlo:* i. e. *in cœlo.* Serv.

220. *Cybebe:* the name of the mother of the gods is written either *Cybĕle,* or *Cybēbe;* from Κυβέλη and Κυβήβη. *Genetrix Berecyntia,* Æn. ix. 82.

221. *Numen habere maris:* 'to be marine goddesses.'

228. *Deûm gens:* i. e. *dîs genite,* Æn. ix. 642. The vestal virgins, when commencing certain ceremonies, thus addressed the *rex sacrorum; Vigilasne rex? Vigila.* Serv.

234. *Refecit:* 'changed.'

235. *Dedit esse:* according to the Greek idiom; as, *donat habere.* Æn. v. 262.—*Agitare:* διάγειν, *agere.*

239. *Arcas eques:* when Æneas embarked the infantry, he appears (though it is not expressly said) to have given orders that the cavalry should march by the shore towards the camp. Their junction Turnus was taking measures to prevent.

240. *Jungant:* *se,* understood.

249. *Inde aliæ:* the other Nymphs, in the same manner as Cymodocēa, accelerated the course of the remainder of the fleet. Serv.

254. *Propinques augurium:* 'by your own presence give effect to the augury.'

256. *Revoluta ruebat:* 'advanced in its revolution.'

270. *Capiti:* on the head of Æneas.

274. *Ille, sitim:* imitated by Milton.

> . . . . . . Like a comet burn'd—
> . . . . . . And from his horrid hair
> Shakes pestilence and war.
>
> Paradise Lost. ii. 710–11.

277. *Præcipere:* 'to preoccupy.'

278. *Ultro:* 'this line, which appears Æn. ix. 127, is not, in several MSS., here repeated.

279. *Quod:* sc. *tempus:* 'the time you have prayed for.'

280. *In manibus Mars ipse:* 'the combat is within your own power.'

281. *Referto:* 'call to memory.'

288. *Pontibus:* 'framed ladders' for disembarking.—*Recursus languentis pelagi:* 'the retreating wave;' not the tide. The shore was nearly flat.

289. *Brevibus:* 'to the shoal water;' *incipiunt,* or some similar verb, understood.

290. *Per remos:* sc. *descendunt:* 'others get on shore by help of the oars.'

291. *Vada non spirant:* i. e. a part of the shore where there was n surf. *Fervetque fretis spirantibus æquor*, Geo. i. 327.

303. *Dorso:* 'a sandbank.'—*Iniquo:* 'mischievous; destructive.'

304. *Fatigat:* 'whilst she buffets the waves.'

313. *Ærea suta:* 'a breast-plate formed of brass chain-work.'

317. *Quòd licuit parvo:* the violent death which he had escape when born.—*Nec longè:* 'not long after.' Serv.

321. *Usque .... dum:* 'as long as.'

325. *Nova gaudia:* 'a new object of affection.'

326. *Securus:* 'no longer solicitous about;' 'forgetting;' i. e. i death.

345. *Curibus:* the capital of the Sabines was named *Cures.—Pr mæro corpore:* 'on his youth.'—*Clausus:* the Claudii dorived the descent from Clausus, a Sabine; the name was probably here intr duced in compliment to that family.

359. *Stant obnixa omnia contrà:* 'all the elements contending again each other are at a stand.'

363. *Torrens:* not the Tyber; but a flood dry in the summer. *P rennis sit unda, non torrens;* Seneca, Ep. 40. Cerda.

365. *Latio .... sequaci:* 'to the Latins pursuing them.'

366. *Aspera queis .... equos:* 'since the roughness of the grou had induced them to relinquish their horses.'

370. *Devicta:* for *depugnata;* 'by the battles you have won.'

378. *Trojamne:* 'or the fortifications;' *Nova Troja.*

392. *Indiscreta suis:* 'not distinguishable one from the other, ev by their own friends.'

394. *Thymbre:* in the voc. Nom. *Thymber* and *Thymbrus.*

398. *Viri:* of Pallas.

399. *Fugientem .... præter:* *præterfugientem.* By tmesis.

405. *Optatò:* 'to his wish.'

407. *Correptis .... mediis:* penetrating the centre; the progre of the flames, and that of a victorious army, are compared.

408. *Acies Vulcania:* metaphorically, for 'the raging flames.'

409. *Ovantes:* as if rejoicing in victory.

411. *Sed:* merely an inceptive particle, not making any oppositi between the preceding sense and what follows. Serv.

412. *Tendit .... colligit arma:* 'advanced, covering himself wi his shield.' Serv. Æn. xii. 491.

415. *Elatam:* threatening to pierce his throat.

418. *Canentia:* 'dying.' The eyes roll up their white part in deat

424. *Texit:* used aoristically; 'whilst he was covering.'

425. *Arcadio .... telo:* 'the spear of the Arcadian Pallas.'

432. *Nec turba:* the combatants rushed together in so dense a crov that they could not use their weapons.

439. *Soror:* sc. *Turni;* the nymph Juturna. Æn. xii. 138. seqq.

441. *Socios:* *inquit*, understood.

444. *Æquore jusso:* from the part of the plain which they we required to quit.

447. *Omnia:* his armour, and every thing about his person.

450. *Sorti .... est:* sc. *ferendæ;* 'my father is equally prepared f either fortune;' either for victory or my glorious death; this appli to the brutal wish of Turnus, verse 443.

458. *Ire prior:* *voluit*, understood.

466. *Genitor natum:* Jupiter addresses Hercules.

467. *Stat:* 'is fixed.'

481. *Penetrabile:* this adjective, of a passive form, has been before taken in an active sense, Geo. i. 93.

482. *Terga:* 'plates.'

494. *Illi stabunt:* will cost to Evander.

497. *Impressumque nefas:* 'the horrid tale there represented;' viz. the story of the daughters of Danăus, who murdered their husbands on the wedding night. Class. Dict.

511. *Discrimine leti:* 'in danger of utter ruin.'

514. *Limitem agit ferro:* 'hews a passage with his sword.'

519. *Umbris:* for *umbræ:* to the shade of Pallas.

541. *Ingenti umbrâ:* 'with the shades of death;' or, 'with everlasting night.'

544. *Veniens:* 'who had come from.'

545. *Dardanides:* sc. *Æneas.*

546. *Dejecerat:* sc. *Æneas.*

547. *Dixerat ille:* sc. *Anxur.* H.—*Aliquid magnum:* Anxur had repeated some charm.

548. *Cœloque animum:* 'had thought highly of his own prowess.'

552. *Ille reductâ .... hastâ:* Æneas, drawing back his spear, then pierces the buckler and breastplate of Tarquitus, in which the spear remains fixed.

564. *Tacitis:* this epithet has been given to Amyclæ in consequence of a tradition that, by a law of that state, any alarm was forbidden to be given on an enemy's approach. An enemy did suddenly approach and capture the city.

565. *Ægæon:* or Briareus.

582. *Ævi:* 'of your life.'

608. *Ut rebare .... pericli:* this is said ironically.

617. *Nunc pereat .... tamen:* said with indignation; 'now he must perish .... although'....

623. *Ponere sentis:* 'if your meaning be that I should so dispose the event.'

625. *Vacat:* for *licet.*

628. *Quod voce .... dares:* 'if that favour, which you decline granting verbally, you should grant me in reality.'

630. *Veni vana feror:* 'I am mistaken in the truth.'

631. *Quod:* 'in which respect.' καθ' ὅ. H.

652. *Nec .... ventos:* 'nor sees how groundless his exultation is;' *venti ferunt gaudium* is a proverbial expression. Serv.

653. *Crepidine:* the ancient dative, for *crepidini.*

668. *Crimine dignum:* i. e. worthy of such an imputation on my character as that of deserting in battle.

670. *Quem:* i. e. *qualem?* 'with what character?'

672. *Manus illa:* sc. *dicet;* 'what will the troops say of me?'

681. *Mucrone .... induat:* 'whether he shall stab himself.' *Se ipsi acutissimis vallis induebant,* Cæs. de B. G. vii.

686. *Animi miserata:* an elliptical expression; *dolorem animi miserata.* H.

688. *Urbem:* Ardea. Æn. vii. 412.

698. *Latagum .... occupat os;* i. e. *secundum os.*

706. *Ignarum:* for *ignotum.*

709. *Defendit:* 'sheltered.'

711. *Inhorruit armos:* i. e. *in armos,* or *armis;* 'erecting the bristles on his shoulders.'

712. *Irasci .... virtus:* sc. *est;* 'nor has any one courage to exasperate, or to approach him.'

725. *Surgentem in cornua:* poetically, 'a stag distinguished by stately horns.'

733. *Cæcum . . . . vulnus:* a wound inflicted from behind; unseen, therefore, by him who receives it.

734. *Obvius . . . . occurrit:* i. e. having run by, he turns and meets Orodes.

736. *Pede nixus:* sc. *ait Mezentius.*

738. *Lætum pæana secuti:* 'raising a joyful song.'

758. *Inanem:* 'fruitless.'

763. *Turbidus:* 'raging.'—*Quam:* 'such as.'

765. *Stagna:* 'the deepest parts of the ocean.' Æn. i. 126.

766. *Aut . . . . referens:* 'or resembling.'

767. *Ingreditur . . . . solo:* Homer represents Orion as a hunter.

773. *Dextra:* i. e. 'let my right hand, which is my god, and this good spear, which I poise, now lend their aid.' It will be remembered that Mezentius is styled *contemptor divûm.*

775. *Lause, tropæum:* instead of promising to adorn the trunk of a tree with the spoils of Æneas, Mezentius says he will array his son Lausus in them, when he shall have stripped them from his foe.

781. *Alieno vulnere:* 'by a wound intended for another.'

784. *Tribus . . . . tauris:* 'three bulls' hides.'

786. *Sed . . . . pertulit:* 'but it had spent its force.'

792. *Vetustas:* here put for 'posterity.' *De me nulla unquam obmutesceret vetustas,* Cic. pro. Mil. 35.

794. *Ille:* Mezentius.—*Inutilis:* sc. *pugnæ;* 'disabled.'—*Inque ligatus:* 'and entangled; encumbered.'

804. *Præcipitant:* sc. *se.*

805. *Tutâ . . . . arce:* 'in a place of shelter.'

833. *Genitor:* sc. *Lausi;* Mezentius.

834. *Vulnera siccabat lymphis:* 'was stanching his wounds with cold water.'

838. *Colla fovet:* 'eases his neck by leaning.'

845. *Corpore inhæret:* 'clings to the body' of Lausus.

861. *Rhœbe:* this address to his horse is very natural in Mezentius, under existing circumstances.

879. *Perdere:* sc. *me.*

880. *Divûm parcimus:* alluding to the invocation by Æneas, of Jupiter and Apollo: this verb has here the sense of the Greek φείδεσθαι, 'to dread; to reverence.'

887. *Silvam:* i. e. the spears fixed in the shield.

889. *Pugnâ . . . . iniquâ:* Mezentius was mounted; Æneas on foot.

902. *Nec tecum . . . . Lausus:* 'nor did my son make with you an agreement, that you were to spare my life.'

905. *Defende:* 'forbid; prevent.'

ÆNEID. BOOK XI.

Although the last book terminates without completing the narration of the battle, it may be presumed that the Latins and Rutulians were repulsed. The Trojans, worn down by long watchings and by the toils and hardships of the sanguinary conflict of the preceding day,

had yielded to the impulse of nature, and sought repose during the night.

But, with the first dawn of the morning, their leader called them to the solemn duties before them. And, although their dead were still on the field of battle, yet, as it was the custom of the Romans never to offer sacrifice, when defiled by the rites of burial, the first step was to offer vows and thanksgivings to the gods.

4. *Primo .... Eoo:* i. e. *Lucifero;* 'at early dawn.' *Lucifer,* 'the morning star,' is also called *Eōus,* from ἠώς, 'morning.'

7. *Tropæum:* 'a trophy.' This was the name given to a post or trunk of a tree dressed in the spoils of a slaughtered enemy.

16. *Hic est:* 'this is Mezentius;' pointing to the trophy.

19. *Ubi primùm .... annuerint superi:* before raising their standards to march, the Romans consulted the gods by auguries.

21. *Metu sententia:* 'deliberations proceeding from timidity.'

22. *Socios inhumataque corpora:* 'the unburied bodies of our friends.' By hendiadys.

35. *Crinem .... solutæ:* sc. *secundum;* weeping females are constantly described as attending the funeral obsequies of the ancients. Whence came these Trojan dames does not, however, clearly appear. Nisus had said, Æn. ix. 216, seqq. that the mother of Euryalus was the only matron who had accompanied them from Sicily.

42. *Tene .... quum læta veniret, invidit fortuna mihi:* 'did fortune, when she came propitious, envy me the possession of thee?'

47. *Imperium:* i. e. to the command of the Tuscans. Æn. viii. 475.

51. *Cælestibus .... debentem:* the living are subject to the gods above; the dead, to the gods beneath. Æn. xii. 646–7.

55. *Fides:* in those promises of the safe return of Pallas.

56. *Nec sospite .... pater:* 'nor will you, a father, imprecate an accursed death on your son saved by dishonourable means.'

59. *Hæc ubi deflevit:* 'after having, with tears, thus spoken.'

67. *Agresti .... stramine:* i. e. on a bed of leaves, or branches, and flowers.

82. *Cæso:* poetically, for *cæsorum.*

89. *Positis insignibus:* 'carrying no trappings.'

101. *Veniam:* 'the favour.'

112. *Veni:* for *venissem.* Serv.

118. *Vixet:* syncopated for *vixisset.*

122. *Crimine:* 'by accusations;' *criminibus terrere novis,* Æn. ii. 98.

126. *Justitiæ:* according to the Greek idiom, a verb expressing admiration here governs a genitive.

133. *Pace sequestrâ:* 'by a truce.' In a litigation, the term *sequester* was applied to a person in whose hands the subject in controversy was by mutual consent deposited: hence, to any thing intermediate, as to the cessation of arms; during which the contending parties are in a state of security. Serv.

160. *Vivendo vici .... fata:* 'I seem, by my longevity, to have survived my own fate;' i. e. to have exceeded the natural bounds of life.

161. *Secutum:* sc. *me.*

169. *Quin ego .... omnis:* 'but I could not bestow on thee, O Pallas, any greater funeral honours than the affectionate Æneas, and the brave Trojans, and the Tuscan generals, and the whole Tuscan army have paid thee.'

172. *Magna .... leto:* i. e. *magna tropæa ferunt,* sc. Troes et Tyrrheni, eorum *quos dat* [dedit] *tua dextera leto.* H. Evander says that no greater funeral honours could be paid to his son than the bearing

with his body in solemn pomp the spoils of those whom he had slai battle; and that the spoils of Turnus would have been added to th had Pallas been equal to him in years and bodily strength.

175. *Armis:* i. e. *ab armis.* H.

177. *Quòd vitam .... tua est:* 'my motive for enduring life is confidence in your avenging arm.'

179. *Meritis .... locus:* i. e. *ad meritum;* 'this is the only way now lies open to you and to fortune for rendering me a favour.'

181. *Perferre:* i. e. to be the messenger to my son of the venge inflicted on Turnus.

192. *It cœlo:* for *ad cœlum.* Lat. Gram. Rule xvii. Obs. 5.

195. *Munera nota:* i. e. offerings of the arms which had been thei

196. *Non felicia:* 'not successful' in the hands of their possesso

211. *Ruebant:* an active verb; for *eruebant.*

222. *Multa .... Turno:* 'and, on the other side, the sentiments many were expressed in different language in favour of Turnus.'

223. *Reginæ:* of Amata, his aunt.—*Obumbrat:* 'protects.'

226. *Supèr:* for *insuper;* 'moreover.'—*Diomedis:* it will be rec lected, that at the commencement of hostilities Turnus sent an emb sy to Diomedes to ask assistance. See Æn. viii. 9.

243. *Diomede:* the Greek accusative, contracted from *Diomedea.* *Argiraque castra:* *pro urbe;* Diomedes was king of Ætolia, and o of the bravest of the chiefs at the siege of Troy. He abandoned l native country, and settled in Italy, where he built the city *Agyri* afterwards called *Arpi.*

254. *Ignota:* 'doubtful in their consequences.'

259. *Vel Priamo:* 'even by Priam.'

260. *Sidus:* i. e. the storm raised by the wrath of Minerva.—*Caph reus:* the promontory on the eastern shore of Eubœa, on which Aj Oïleus was shipwrecked.

262. *Protei .... columnas:* i. e. to the island of Pharos, on t coast of Egypt, where Proteus reigned.

265. *Idomenei:* Æn. ii. 717.—*Locros:* a part of this nation is said have settled on the African coast, in the town called Pentapolis. Se

266. *Ductor Achivûm:* Agamemnon; who was murdered by l wife Clytemnestra and her paramour Ægysthus.

268. *Devictam .... adulter:* 'and the adulterous assassin possess himself of conquered Asia.'

269. *Invidisse:* *referamne,* or some similar verb, is understood.

272. *Et socii:* on the coast of Apulia are five islands frequented sea-birds, into which the companions of Diomedes were said to ha been transformed.

275. *Speranda:* 'to be expected,' or 'feared.' Æn. iv. 419.

276. *Cœlestia corpora:* Diomedes had wounded Venus. Il. ε. 3 and Mars, ε. 857.

286. *Ultro:* i. e. in offensive war; in the first place.

290. *Vestigia retulit:* 'was repulsed.'

293. *Quâ datur:* 'by any means that are practicable.'

298. *Clauso gurgite:* 'when the stream is dammed back.'

305. *Gente deorum:* 'a nation deriving its origin from the gods.'

310. *Cætera:* alluding to the army and resources of the state. S

316. *Antiquus ager:* 'a tract of land long in cultivation.'

324. *Aliam .... gentem:* 'another country.' H.

327. *Plures:* i. e. si *valent complere* eas.

329. *Navalia:* 'other necessaries for their equipment.'

333. *Aurique .... nostri:* this passage is much involved. It may be construed thus; *aurique talenta, et eboris sellam, trabeamque, insignia nostri regni.*

335. *In medium:* 'for the common good.' Geo. i. 127.

338. *Et linguâ melior:* 'and still more prodigal of words.'

346. *Flatus:* 'arrogance.'

347. *Auspicium infaustum:* 'unfortunate conduct of the war.'

350. *Consedisse .... luctu:* 'immersed in grief.' Æn. ii. 624; ix. 145.

363. *Pignus:* i. e. the marriage of Lavinia to Æneas.

376. *Violentia Turni:* used for *Turnus* himself; as, *sapientia Læli.*

385. *Passimque .... agros:* 'and since you grace the fields on all sides with trophies.'

386. *Insignis:* a verb.

399. *Cane:* 'prophesy.'—*Capiti:* 'chief.'

400. *Rebusque tuis:* 'and to the cause which you favour;' insinuating that Drances was a traitor.

407. *Artificis scelus:* for *artifex sceleris.*

416. *Ille:* sc. *videtur.*—*Fortunatus laborum:* 'in his misfortunes still comparatively happy.'

443. *Nec Drances .... tollat:* 'nor may Drances, rather than I, lose his life in this encounter, if it be a judgment from the gods; or win the prize of valor and glory if otherwise.' This seems to be said ironically. Turnus knows that Drances is not famed for personal prowess, and that there is little probability of a single combat between Æneas and him; yet such a combat is sneeringly alluded to as possible, in order to express how great the calamity which the fall of Drances would produce, and how great his glory, if victorious.

467. *Jusso:* contracted from *jussero.* Thus *præcepsis* is found for *præceperis: rupsis* for *ruperis: rapsis* for *rapueris.* D.

472. *Urbi:* i. e. *propter urbem;* 'for the sake of the state.'

473. *Præfodiunt:* 'sink ditches in front of the gates.'

483. *Tritonia virgo:* 'O Tritonian Pallas.'

488. *Auro:* 'in buskins ornamented with gold.'

513. *Quaterent campos:* 'to scour the plains.' An expression of Lucretius for the movement of cavalry; ii. 330.

515. *Furta .... belli:* 'stratagems,' or 'ambushes.'

526. *In speculis:* 'on the summit of the hill.'

527. *Ignota:* i. e. unknown to the Trojans.

534. *Latonia:* Diana; who was the daughter of Latona and Jupiter.

536. *Nostris:* Camilla was armed in the same manner as Diana and the Nymphs.

540. *Priverno:* Privernum was a town of the Volsci in Italy.

545. *Solorum:* 'solitary; uninhabited.'

553. *Cocto:* 'hardened in the smoke.'

555. *Habilem:* 'in a position convenient to be thrown.'

558. *Tua .... tela:* i. e. *tua jacula.* D.

560. *Dubiis:* i. e. through which the infant passes with danger.

566. *Donum Triviæ:* sc. *quæ erat:* 'who was consecrated to the service of the goddess.'

568. *Neque .... feritate dedisset:* 'nor would he, on account of his savage manners, have yielded to them.'

569. *Pastorum .... ævum:* 'he led the life of a shepherd.'

573. *Primis:* for *prima vestigia.*

607. *Adventus .... equorum:* poetically; as the troops approached, their ardour increased, and the neighing of their steeds became louder.

613. *Ruinam dant:* 'give the first shock against each other.'

617. *Præcipitat:* for *præcipitatur.*

619. *Rejiciunt:* i. e. place their shields on their backs, as a defe in their retreat against missiles.

622. *Mollia colla:* 'the flexible necks of their horses.'

624. *Alterno .... gurgite:* 'in successive waves.'

628. *Vado labente:* by hypallage, for *per vadum labens.* Serv.

632. *Legitque virum vir:* 'and each combatant singles out an adv sary.'

636. *Orsilochus:* a Trojan; verse 690.

640. *Catillus:* commanding the Tiburtines. Æn. vii. 672.

644. *Tantus in arma patet:* 'so much of his body was exposed.'

645. *Duplicatque virum:* 'and bends down the man;' convulsiv from the pain; so, *duplicato polite,* Æn. xii. 927.

650. *Spargens .... denset:* this verb is here of the second conju tion; poetically, for *densè spargit.*

654. *Spicula .... fugientia:* 'whilst flying she directs her arr backwards.'

655. *Comites:* sc. *sunt.*

657. *Dia:* an adjective formed from the Greek δῖος, 'noble; ge rous.' Serv. *Sententia dia Catonis,* Hor. Sat. i. 2. 32.

660. *Bellantur:* this verb, which has also an active form, is h used as deponent.

661. *Se .... refert:* 'returns.'

678. *Ignotis:* i. e. *inconsuetis:* 'of an unusual kind.'

680. *Caput ingens .... albis:* 'whose head the huge yawning m and jaws of a wolf, with white teeth exposed, covered.'

686. *Silvis:* i. e. *in silvis.*

695. *Interior:* i. e. whilst he was galloping in a circle round she described an interior circle.

701. *Sinebant:* sc. *eum:* 'suffered him to practise fraud.'

711. *Purâ .... parmâ:* 'bearing on her shield no device.'

716. *Lubricus:* 'deceitful.'

718. *Ignea:* 'swift as lightning.' H.

732. *O nunquam dolituri:* i. e. spiritless, stupid people; submittin to any wrong without an effort to defend yourselves. The tyranny o Mezentius they had borne, without avenging themselves; and no they turn their backs on a woman. Serv.

739. *Secundus haruspex:* when the diviner announced favourab auspices, the feast immediately followed. *Secundus, qui secunda nu ciat ex extis.* H.

741. *Moriturus:* sc. *animo suo;* 'devoting himself to death.'

748. *Partes .... apertas:* 'the part of his throat not protected b armour.'

750. *Exit:* 'he averts.' Æn. v. 438.

761. *Quæ sit .... facillima:* 'where the chance of hitting seeme most favourable.'—*Tentat:* 'he reconnoitres.'

770. *Pellis .... auro conserta:* 'ornamented with golden knobs.'— *Ahenis in plumam squamis:* 'and covered with small plates of bra shaped like feathers;' serving in some measure for defensive armou for the horse.

773. *Spicula .... cornu:* 'Cretan arrows, with a Lycian (or a Pa thian) bow.' Though these epithets are merely ornamental, yet th superiority of Cretan arrows is noticed by Pliny, and the cause a signed: they were of a heavy make, and therefore capable of flyin against the wind.

775. *Cassida:* Propertius also gives the word in this form.

777. *Pictus .... tunicas .... tegmina:* sc. *secundum.* Servius observes that the poet gives this minute description of the ornaments of the horse, and of its rider, in order to account for Camilla's eagerness to possess them.

786. *Primi:* 'principally;' in the first place.—*Pineus ardor acervo:* 'the fire kept up from heaped pine.'

788. *Multâ .... prunâ:* it was said that the priests of Apollo could walk over burning coals without injury. In addition to their piety, they used the precaution, Varro observes, of applying to the soles of their feet some kind of ointment; but Servius observes that Varro is a constant enemy to religion.

798. *Notos:* for the winds in general.

809. *Ille .... lupus:* this pronoun is joined in the same manner to *aper*, Æn. x. 707.

812. *Remulcens:* 'as if hugging his tail.'

822. *Partiri curas:* sc. *consueverat.*

823. *Hactenus .... potui:* 'so far have my powers availed me.'

845. *Regina:* i. e. Diana.

847. *Famam .... inultæ:* 'the ignominy of dying unrevenged.'

857. *Præmia:* 'a fit reward for the death of Camilla.'

861. *Manibus .... æquis:* 'with her hands on a level.'

866. *Obliti:* 'neglecting.' This particle is here used in an antiquated sense. *Oblitus decorisque sui*, Æn. v. 174. Serv.

877. *E speculis:* 'from the elevations on the wall.'

884. *Mœnibus:* 'within the town.'

886. *Defendentûm .... ruentûm:* 'of those who by arms oppose the entrance of the flying soldiery, and of those who seek to force admission.'

888. *Urgente ruinâ:* from the crowd pressing on. D. Or, from the falling in of the sides of the ditch. H.

889. *Cæca:* 'blinded by terror.'—*Concita frænis:* 'forcing on their horses.'

904. *Apertos:* 'no longer occupied by an enemy.'

911. *Flatus:* 'the neighing.'

913. *Gurgite .... Ibero:* as the sea on the coast of Spain lay westward of Italy, it was imagined that the sun sets in that sea. *Audiet Herculeo stridentem gurgite solem*, Juv. xiv. 280.

ÆNEID. BOOK XII.

Turnus, having taken possession of the narrow passes of the mountain, over which Æneas with a detachment of soldiers intended to come upon the city, was there waiting in ambush for his appearance during the engagement before the city. He was summoned from his concealment by a message from the dying Camilla, that his presence was required at the city. Æneas passed the defile soon after Turnus left it; and they both arrived on the field of battle nearly at the same time. But, as night was approaching, a second engagement was postponed till the following day. We now learn what passed in the mean while within the city between Latinus and Turnus.

2. *Promissa:* i. e. his promise that he would meet Æneas in single combat. Æn. xi. 438.

3. *Ultro:* without being urged.
5. *Saucius .... pectus:* sc. *secundum.—Ille .... leo:* Æn. xi. 809.
6. *Movet arma:* metaphorically; 'prepares to attack.'
7. *Latronis:* 'of the hunter;' who has attacked him by surprise.
10. *Regem:* sc. *Latinum.*
16. *Crimen commune:* the common disgrace of the preceding defeat and flight. Serv. Or, the imputations thrown on him as wanting courage. Æn. xi. 215. seqq. H.
17. *Cedat:* let Lavinia's hand be the prize of victory.
23. *Aurumque animusque:* 'I have also wealth, and the disposition to bestow.'
26. *Sublatis .... dolis:* 'without reserve or deceit.'
28. *Canebant:* 'forbade in prophecies.'
37. *Quò referor toties .... mutat:* 'why should I thus be carried backward and forward? why change my resolutions so often?'
43. *Parentis longævi:* 'your aged father;' i. e. Daunus. Æn. x. 616.
51. *Nostro .... de vulnere:* 'from wounds which I can inflict.'
52. *Longè .... erit:* for *longè aberit:* 'his goddess mother will then be far distant.'
54. *Novâ .... sorte:* 'alarmed by this new method of combat.'
57. *Honos:* 'respect;' *si quem honorem habes Amatæ,* Serv. Æn. vii. 401.
59. *Inclinata:* 'verging to ruin.'
65. *Ignem subjecit rubor:* by hypallage, for *ignis* [animi] *subjecit ruborem.* Serv.
74. *Neque .... mortis:* 'I have not the power of deferring death;' i. e. if the fates have doomed me to death, it is not in my power to avert it. This sentence, Servius says, is one of the twelve obscure passages in Virgil.
87. *Alboque orichalco:* Bishop Watson thinks that this metal was analogous to our brass, if not identically the same; *albo* may refer to its splendour, or to its colour, when compared to gold.
107. *Sævus:* 'brave.'
108. *Acuit Martem:* i. e. *in Martem;* 'calls up his martial ardour.'
109. *Componi .... bellum:* 'that the war would be terminated.'
120. *Limo:* the *limus* was a kind of petticoat; it reached from the navel to the feet, and was bordered with purple. Serv. It was worn by the priests in sacrificing.
121. *Pilata:* 'armed with javelins.'
140. *Præsidet:* Juturna is called a Naiad by Ovid, Fast. ii. 585–8. A fountain issuing from the Albanian mountain, and a lake which it feeds, were sacred to her; verse 886.
144. *Ingratum:* for *ingrati.* D.
152. *Quid præsentius:* 'any thing more effectual in his behalf.'
161. *Reges:* this is the nominative to the verb *procedunt,* or *vehuntur,* understood.—*Ingenti mole:* 'with great pomp.'
164. *Solis avi specimen:* 'attesting his descent from Apollo.' Circe, the mother of Latinus, according to Servius, was daughter of Apollo.
168. *Spes altera:* Æneas was the first, Ascanius the second.
179. *Jam melior:* 'now more propitious.'
180. *Torques:* 'directest; rulest.' Æn. iv. 269. This metaphor is probably taken from driving the war chariot.
199. *Vimque deûm infernam:* for the infernal deities themselves; as, *odora canum vis,* Æn. iv. 132.—*Sacraria Ditis:* 'the sanctuary of Pluto.' D.

204. *Non, si .... miscens:* in this order; *non, si ulla vis miscens diluvio effundat tellurem in undas.*

206. *Ut sceptrum .... umbras:* 'as this sceptre (for he chanced to hold a sceptre in his hand) shall never again with light foliage send forth shoots, or yield a shade.

214. *In flammam jugulant:* for *jugulatas in flammam projiciunt.*

229. *Pro cunctis talibus:* i. e. when all are men of valour equal to Turnus. Serv.

232. *Fatalisque manus:* Servius thinks that these words apply to the Trojans; but the copulative evidently connects them with the Tuscans; who were directed by fate, as stated Æn. viii. 502. seqq., to put themselves under a foreign leader, and on that condition only were assured of success.

233. *Vix hostem .... habemus:* 'yet if half our force engage them, we should scarce have a man for each.'—*Alterni:* i. e. every other man.

234. *Ille:* Turnus.

237. *Lenti consedimus:* 'lazily repose.'

252. *Convertunt clamore fugam:* 'turn upon the eagle with loud noise.'

256. *Projecit fluvio:* the dative, for *in fluvium:* as, *rivo fluenti jace,* Ecl. viii. 101.

258. *Expediuntque manus:* 'and free their hands' for seizing arms. As they were sitting idle, their hands were probably employed with their togas wrapped about them. H.

267. *Cornus:* 'the cornel-wood;' of which the shaft of the spear was made.

269. *Cunei:* in ancient warfare the infantry was formed, sometimes, not in lines, but in small columns of a wedge figure; as is yet practised by the Turks.

274. *Laterum juncturas:* 'the extremities of the belt.'

289. *Insigne:* 'the diadem.' Serv.

294. *Trabali:* 'like a beam.'

296. *Hoc habet:* sc. *vulnus.* This was an exclamation used by the spectators in gladiatorial combats.

320. *Quo turbine adacta:* 'by what force impelled.'

347. *Antiqui:* 'noble.'—*Proles .... Dolonis:* this is probably ironical; Homer does not give a very warlike character to Dolon. Il. κ. 299. seqq.

354. *Longum per inane:* 'at a considerable distance.'—*Secutus:* for *insecutus;* 'having wounded.'

365. *Edoni Boreæ:* so called from the Edoni, a people of Thrace.

373. *Citatorum:* for *concitatorum.*

376. *Degustat:* 'grazes.'

394. *Dabat:* 'was willing to give; offered.'

395. *Ut depositi .... parentis:* 'that he might prolong the life of a dying father.'—*Depositi:* i. e. laid out, as near expiring.

399. *Magno .... immobilis:* 'not to be moved by the concourse of youths; or by the tears of the grieving Iulus.' Thus, *munera portantes chorisque, aurique talenta .... et sellam,* Æn. xi. 333.

402. *Multa .... trepidat:* 'with trepidation he makes many efforts with his healing hand and powerful herbs, but to no purpose.'

412. *Dictamnum:* 'dittany.' It was found only on Mount Dicte of Crete.

413. *Puberibus:* 'woolly.'

417. *Labris:* i. e. of the vessel in which its juice was mixed.—*Amnem:* 'water.'

419. *Panaceam:* This name, formed from πᾶν and ἄκος, as promising a remedy against all pains, was given to three several herbs. Plin. xxv. 4.

422. *Quippe:* here used in the sense of *utique*, or *scilicet*. H.—*Stetit:* 'ceased to flow.'

435. *Verumque laborem:* patience under difficulties.

444. *Cæco:* 'obscuring the air.'

456. *Rhæteius:* 'Trojan.' Æn. iii. 108.

458. *Gravem:* i. e. *fortem*. Serv.

480. *Conferre manum:* 'to engage in combat;' i. e. with Æneas. Serv.

491. *Se collegit:* 'covered himself with his buckler.'

494. *Insidiisque subactus:* i. e. enraged by the secret attack made on him. H.

502. *Inque vicem:* for *invicem*, by tmesis.

506. *Loco statuit:* Æneas, with his attendants, had till then been engaged in pursuing Turnus: this combat first led them to stay the pursuit, and to remain in one place.

513. *Ille:* Æneas.

515. *Nomen Echionium:* 'a Theban name.' Echion had assisted Cadmus in building Thebes.—*Genus:* for *filium*.

516. *Hic:* Turnus.

518. *Lernæ:* this lake, though in the Argive territory, was near Arcadia.

525. *Suum populatus iter:* 'laying waste all in its way as it proceeds.'

527. *Rumpuntur .... pectora:* 'their invincible hearts are swollen with rage, till ready to break.'

529. *Hic:* Æneas.

531. *Turbine saxi:* i. e. by a stone whirled round in throwing.

535. *Ille:* Turnus.

536. *Aurata ad tempora:* 'against his temples covered by a gilt helmet.'

539. *Nec di .... Cupencum:* in the Sabine dialect, Cupencus signifies a priest. Serv.

553. *Tendunt:* for *contendunt*.

554. *Mentem .... misit:* 'inspired Æneas with the design.' Æn. i. 676.

565. *Hâc stat:* 'favours us; is on this side.'

575. *Dant cuneum:* 'they form into a wedge-shaped battalion.'

589. *Trepidæ rerum:* i. e. *de rebus suis;* 'in alarm for their little state; *fessi rerum*, Æn. i. 178.

598. *Pugnæ:* thus, *credit juvenem in certamine pugnæ.*

603. *Informis:* 'disgraceful.' The pontifical books directed, that persons who hanged themselves should be deprived of sepulture. Serv.

612. *Multaque .... ultro.* These two verses, taken, with a slight change, from Æn. xi. 471–2, do not appear, in this place, in several MSS.

616. *Successu .... equorum:* 'with his horses' speed;' as Juturna had led Turnus to the extremity of the field, his horses now began to fail.

621. *Diversâ .... ab urbe:* 'from the city at a distance.'

629. *Mittamus funera Teucris:* 'let us spread death among the Trojans.'
630. *Numero:* i. e., of the slain.
646. *Manes:* 'the infernal powers.'
671. *Rotis:* 'from his chariot.'
680. *Furere .... furorem:* a pleonasm frequent with Greek poets.
687. *Mons:* 'a fragment from a mountain.'—*Improbus:* 'enormous; vast;' as, *labor improbus*, Geo. i. 146.
692. *Magno .... ore:* 'with a loud voice.'
694. *Veriùs:* 'it is more just.'
709. *Cernere:* for *decernere;* 'to decide.'
712. *Invadunt Martem:* 'they rush on to the combat.'—*Clypeis atque ære:* 'with brazen shields.' By hendiadys.
717. *Magistri:* 'the herdsmen.'
725. *Examine:* the 'beam' of a pair of scales.
727. *Quem damnet labor:* 'whom the contest shall doom.' The fates are not at Jupiter's discretion; he can but examine and inquire into futurity.
728. *Impunè putans:* 'thinking he might with safety.'
733. *Ni fuga .... subeat:* the sense is here incomplete; 'had not instant flight been his protection, [he would have lost his life;]' or to that effect.
743. *Incertos implicat orbes:* 'wheels round irregularly in his flight.'
746. *Sagittâ:* i. e. the wound before received from the arrow.
750. *Formidine pennæ:* Geo. iii. 372. Note.
753. *Umber:* 'a dog from Umbria.'
770. *Nullo discrimine:* 'without reverence.'
771. *Puro .... campo:* 'in a field free from all obstruction.'
772. *Stabat:* the spear which had been thrown at Turnus; verse 711.
781. *Lentoque:* probably here meaning 'tough.'—*Stirpe:* the gender of this noun, in Virgil, varies according to its sense. It is masculine when signifying the stock of a tree; verse 208 and 770; Geo. ii. 379; feminine, when a race or family; Geo. iv. 322; Æn. i. 626; and elsewhere.
797. *Divum:* 'one destined to divinity.'
801. *Et mihi curæ .... recursent:* as in verse 825 *aut* is found for *nec*, so here the conjunction *et* supplies the place of *nec;* 'let not such cares as these so frequently be the subject of your conversation.'
810. *Nec tu:* some words appear to be wanting, to complete the sense; as, 'unless I knew this to be your will.'
817. *Una superstitio:* 'the most strict obligation.'—*Reddita:* 'imposed.'
820. *Tuorum:* Saturn had reigned in Latium.
825. *Vocem:* 'their language.'—*Vestes:* 'their dress.'
845. *Cognomine:* poetically, for *nomine*.
850. *Apparent:* 'wait;' or 'attend;' from the verb in this sense is derived *apparitor*. Serv.
854. *Inque omen:* 'as a fatal sign.'
876. *Obscœnæ:* 'ill-omened.'
879. *Quò:* 'why?' In some MSS. *cur*.
898. *Litem ut decerneret:* sc. *de finibus;* Jupiter had expressed displeasure that the sword of Turnus should be restored to him; yet, when he has it, no use is made of it, but a stone is thrown.
903. *Nec cognoscit:* i. e. he feels that his natural strength and speed have departed.

911. *Corpore*: for *corpori*.
914. *Sensus vertuntur varii*: 'different designs are formed by him.'
920. *Sortitus fortunam*: having seen in what part Turnus was vulnerable.—*Corpore toto*: 'with his whole force.'
941. *Infelix*: 'inauspicious; bringing misfortune.'
951. *Frigore*: 'the chill of death.'

QUESTIONS.

*** The answers to the following questions are generally to be found in the notes and the text, but in some instances reference to the Classical Dictionary will be necessary; and, for a few of the first, to the Life of Virgil prefixed to the notes.*

Who was Virgil; and where was he born?
In what year of Rome was he born; and how long before Christ?
Who were his parents; and of what rank?
Where did Virgil receive his early education?
Where did he complete his studies?
How old was he when Julius Cæsar was assassinated?
By whose assistance did he gain admission to the court of Augustus?
What effect was produced by Virgil's repeating the lines in the Æneid referring to Marcellus?
How did Octavia express her admiration of them?
How much time was spent in writing the first six books of the Æneid?
How much in completing the poem?
What was the personal appearance of Virgil?
Where, and under what circumstances did he die?
What was his age?
Where was he buried? Is his tomb yet to be seen?
Was Virgil rich, or poor? To whom did he leave his wealth?
What directions did he give respecting the Æneid?
What was the moral character of Virgil?
What Roman writers of distinction were cotemporary with Virgil?

ECLOGUE I.

What battle decided the fate of the republican party in Rome?
In whose power was the empire placed by this battle?
In what manner did they reward their troops?
In what year of Rome was this distribution of lands made?
Where did Virgil live at this time?
How was he affected by the measures of the Triumviri?
By whom was his property restored?
Who is represented by Tityrus?
Who is represented by Melibœus?
Of what were the instruments of music used by the shepherds of [illegible] posed?
Of what that of Tityrus?
Who is Amaryllis supposed to have been?
Why does Servius think Rome is not alluded to under this name?
Of what extravagant adulation is the poet guilty?
What prior instance of this is mentioned?
How do the pronouns *hic*, *iste*, and *ille* differ in signification?
How was Tityrus mistaken in his idea of the resemblance of Rome to Mantua?
What does Tityrus assign as the cause of his visiting Rome?
How was the agriculture of Italy carried on?
What does the poet mean by representing Tityrus as a slave?
Why does he speak of him as past labour?
To what was the term *peculi* applied?
To what youth does Tityrus refer when speaking of the cause of his going to Rome?
What had been decreed by the senate?
What is to be understood by the passage, *Quamvis lapis omnia*, &c.?
Where was Virgil's farm situated?
Into what river does the Mincius flow? where?
To what does the poet probably refer under the term *flumina*?
Why is the term *Hyblæan* applied to bees?
Where is the Tigris?
Where is the Arar? What is its modern name?
What tradition existed with regard to Britain?
Why were the roofs of cottages called *culmina*?
Were chimneys in use in the time of Virgil?
When were they, in the modern sense, first used?
How was the smoke disposed of previous to that time?

ECLOGUE II.

Where is the lizard that Corydon speaks of found? How is it described?
How do the *cicadæ* differ from our grasshoppers?
[illegible] *nigra* be translat-

Where was Aracynthus?
From what is the epithet *Actæus* received?
How was the *fistula* constructed?
Who invented this instrument?
Who was Pan?
Who were the Naiads? The Nereïds? The Oreads?
Who were the Dryads? The Hamadryads?
Who were the Napææ? The Limoniades? The Limniades?
What were *calathi*?
What is *anethum*?
What is *casia*?
What appellation had all fruit contained in shells?
When was the plant which we call laurel introduced into Europe?
Why is *laurus* supposed to mean 'the bay?'
To whom is the foundation of the Acropolis of Athens ascribed? and why?
What superstition is alluded to in the line, *Semiputata tibi*, &c.?
What law of Numa, with regard to the vine, does Servius cite?

ECLOGUE III.

What kind of dispute is contained in Eclogue third?
What are the peculiarities of this mode of writing?
Who are the parties engaged in the dialogue?
Whom do they make judge between them?
Did Damœtas own the flock? Who did?
How were drinking cups commonly made?
What is said of the white ivy?
Who was Eudoxus of Gnidus?
Who was Pollio?
Who were Bavius and Mævius?
What was the riddle of Damœtas?
What does Servius assert respecting this riddle?
What solution does Servius himself prefer?
What solution has Ciaconi suggested and Cerda adopted?
What is understood by Menalcas' riddle?

ECLOGUE IV.

Whence did the people of Rome expect relief from the miseries produced by the civil wars?
When were C. Asinius Pollio and Cn. Calvinus consuls?
Who was the child referred to by the poet?
Why is the term *Sicelides* applied?
What was the prophecy of the Cumæan Sybil?
Who is meant by *Virgo* in the sixth line?
Who was Astræa?
What is *baccar*; and what its efficacy?
What is *colocasia*?
Who was Thetis? Who was Tiphys?
What blessings does the poet promise, when the child shall have arrived at manhood?
What is *lutum*? What *sandyx*?
What peculiar honours followed an *apotheosis*?

ECLOGUE V.

What is the subject of the fifth
What is the subject of Mopsus
Menalcas?
Who is represented by Daphnis
Who is represented by Mena
by Mopsus?
How does the wild vine, *lab*
from the cultivated?
To what persons do the names
con, and Codrus refer?
What is *saliunca*?
What conclusion is drawn fro
mater used by Mopsus?
How is it understood by others?
What were *thiasi*?
What is meant by *hasta*? Wh
thyrsus?
What were the *fontinalia*?
What does Heyne understand
umbras? Is any thing offere
of this supposition?
What does the line, *Amavit nos*
those which follow, serve to p
In how many lines were the
apotheosis of Daphnis celebra
What distinction existed betwe
altaria?
When were the *ambarvalia* cele
In what manner?

ECLOGUE VI.

What is the subject of the sixt
Who offered the model of bucol
Who was Ægle?
What were the subjects of Si
try?
Who were Chromis and Mnasyl
Who was Pyrrha?
What were the *volucres* menti
42nd verse?
Who were the *nautæ* mentio
was Hylas?
Who was meant by *puellam*?
Who was Atalanta?
Where is the Permessus? T
cred?
Where was the fountain Hippo
Who is meant by *Ascræo seni*?
Where was Hesiod born?
Where was Grynium? What
tic name of the sun?
When is the planet Venus call
When Hesperus?

ECLOGUE VII.

In what kind of verse is the se
written?
Between whom is the contes
related?
Who was chosen to decide the
Where is the scene of the dial
Why are the singers called Ar
Who were the *Libethrides*?
To whom was the pine sacred
What virtue was attributed t
baccar?
How long is the life of a stag

What were *liba*? Who was Priapus?
What is the *sardöis*? What were its effects?
What in Thyrsis' verse disproves the existence of chimneys?
Who gained the victory in this contest?

ECLOGUE VIII.

How is the eighth eclogue divided?
What is the subject of the first part? What of the second?
Where was Pollio probably at this time?
Why does the poet say that his last subject shall be Pollio's praise?
Where is Mænalus? To whom was it sacred? Of what gender is it?
What are griffins?
What ceremony practised at the Roman nuptials is alluded to?
Who is the mother addressed by Damon?
Who is meant by *puer*, in the same verse?
In what did Pontus abound?
What were some of the magic ceremonies?
Of what use were the images?
Was the omen of the cinders becoming again inflamed reckoned favourable or otherwise?

ECLOGUE IX.

What is said of the soldier to whom Virgil's patrimony had been assigned?
What is the subject of the ninth eclogue?
Who were supposed to be represented by Lycidas and Mœris?
What points of similarity have the situations of Menalcas and Virgil?
For what purpose was the ninth eclogue prepared?
Why should bees avoid yew trees?
Why is *Chaonias* applied to pigeons?
What distinction is made between *vates* and *poeta*? which is the higher?
Was good fortune betokened in the opinions of the Greeks by auspices on the right or left?
How in the opinion of the Romans?
Why was Julius Cæsar called *Dionæus*?
What is said to have appeared while the games in honour of J. Cæsar were celebrating?
What is promised from the new star?
How was the memory of it perpetuated?
What is said of seeing a wolf, and of being seen by one?
Where were the sepulchres of the ancients erected?
Who was Bianor?

ECLOGUE X.

To whom is the tenth eclogue addressed, and what is its subject?
Who was Gallus? Where has he been before mentioned?
Who is invoked in the tenth eclogue? Who was Arethusa?
Where are the waters of Arethusa said to pass?
Who was Doris?
Where is Mount Pindus? Parnassus? Helicon? Cithæron?
To whom were these mountains sacred?
Where is Aganippe?
Who is meant by *Chalcidico*? Who was Euphorion?
From whom does the poet borrow his bow and arrow?
For what were the Parthians and Cretans remarkable?
Who were the Pierides?
What request does the poet make of them?

GEORGICS. BOOK I.

From what is the term *Georgica* derived?
What do the first four verses unfold?
Of what do the respective books treat?
What divinities does the poet invoke?
Who is addressed as *cultor nemorum*?
Who as *monstrator aratri*?
How is Sylvanus represented?
After the special invocation of certain divinities, how does the poet proceed?
How does he address Cæsar?
Why does he say *maternâ myrto*?
Where was Thule?
What sign of the Zodiac was called Erigone?
Why was the Scorpion represented as drawing in his claws?
How is the subject of the first book taken up?
How is *Bis quæ sensit* commonly interpreted?
What is more probably the poet's meaning?
Where is Tmolus? for what remarkable?
Who were the Chalybes? for what celebrated?
When, according to Columella, did Arcturus rise?
By what means would the poet preserve and increase the strength of the soil?
What crops does he advise to cultivate in succession?
For what kind of land is the succession of beans and wheat still approved of?
What does the verse, *Atque levem*, &c. consisting of dactyles represent?
What advantages are supposed to result from burning the stubble?
What additional benefits does Pliny reckon?
For what weather does the poet direct the farmer to pray?
Under whose reign did the silver age begin?
What instruments does Virgil think necessary to farmers?
Give some account of the different parts of the plough.
What science does he recommend to their attention?
What is mentioned as indicative of a fruitful season? What the reverse?
When and how does he direct to sow the different kinds of grain?
What time is meant by *bruma*? What time by *solstitium*?
Who was Maia?
Where is the constellation Boötes?
What belief had the ancients with regard to the figure of the earth?
What method was adopted to facilitate the reducing of grain to flour before the invention of wind and water mills?
What opinion is given with respect to holydays?

What works are best suited to the night?
What to the day and warm weather?
For what were the berries of laurels and wild myrtle used?
What employments does the poet recommend for the winter?
Who conspired to scale the heavens and dethrone Jupiter?
Where are the Baleares? Why were they so called? What are they now called?
For what were the inhabitants remarkable?
Describe the *embarrelia*.
How was warning of an approaching storm of wind said to be given?
What were the twelve prognostics of rain?
What idea had the ancients of the rainbow?
How may *Asia*, an adjective, be distinguished from *Asia*, a substantive?
What are the prognostics of fair weather?
What prognostics are drawn from the moon? from the sun?
Of what crime was Scylla guilty?
Why was the hawk fabled constantly to pursue the lark?
What remarkable appearance is the sun said to have presented after the death of Julius Cæsar?
When did Julius Cæsar die?
What other prodigies are said to have happened about this time?
What appearance does the Palatine hill now present?

GEORGICS. BOOK II.

What is the subject of the second book?
Whom does the poet invoke?
What mode of supporting vines is practised in Italy?
What is said of the *æsculus*?
What modes of propagating trees does the poet enumerate?
Where is Mount Ismarus? for what celebrated?
Where is Mount Taburnus? for what celebrated?
Of whom does the poet implore assistance?
What is the nature of the trees which grow without cultivation?
What effect is produced by engrafting and cultivating them?
What is said of trees raised from the seed?
Why was the myrtle called *Paphian*?
What use was made of the fir tree?
Is it now supposed that the mode of grafting here recommended would succeed?
What is the distinction between grafting and budding?
Are there any modes of grafting now in use different from that here alluded to?
Why is the olive called bitter? What is its flavour when ripe?
Where is Methymna? for what celebrated?
What is said of the Aminæan wines?
Who were the Geloni? from whom descended?
What country is said alone to produce ebo— ? What is included under this name?
— is the shrub found which produces kincense?
— had the ancients silk? What did uppose it to be?
What is meant by *felices mali*? What virtues are attributed to it?
What story is related by Athenæus?
How does the poet speak of his own country?
Where was Panchaia? for what celebrated?
What virtue were the waters of the Clitumnus supposed to possess?
What remarkable tree in *Consentia* is mentioned by Pliny and Varro?
Whence did the lake of Avernus receive its waters?
What soil is best suited to olives? vines? pasture? wheat?
How are the soils to be distinguished?
What directions are given for cultivating the vine?
What does the poet probably mean by *arboribus quadret*?
From what has the *quincunx* its name?
What depth is recommended for the trenches?
How should the vineyards lie?
From what part of the vine should the cuttings be taken?
What season is best for planting vineyards?
How should the layers be planted?
When is the pruning knife to be used?
Name some of the things hurtful to the vine.
Why was the goat sacrificed to Bacchus?
Whence had tragedy its name?
Why was hazel employed in the sacrifices to Bacchus?
In the culture of vines how often should the ground be ploughed?
Why should the leaves be taken off? and how often?
What cares remain after the cold season comes on?
What size is recommended for a farm?
What care is necessary for the olive?
For what was the pine used? the cedar? the cypress? the willow?
What is it supposed was called cedar?
For what were the other trees mentioned used?
How did Bacchus cause the death of the Centaurs?
Where did the goddess of justice take up her abode before she finally quitted the earth?
What two conditions does the poet emphatically call happy?
What were the *populi fasces*?
What custom had the Dacians before going to war?
What was the ancient name of Tyre?
How were the seats arranged in the Roman theatre?
Where was Sicyon? for what was it famous?

GEORGICS. BOOK III.

What is the subject of this book?
How does the poet unfold his design?
Why is Pales invoked?
What is said of Amphrysus? What of Mount Lycæus?
Who was Eurystheus; and why called *durus*?

What is said of Busiris?
What is the story of Hippodame? and what of Pelops?
Where was Helicon?
Where did the palm flourish?
For what was it used?
What does the poet mean by *templum ponam*?
Why does he say *conspectus in ostro*? and of whom?
What does he mean by 'driving a hundred chariots?'
Who was Molorchus? What was the origin of the Nemæan games?
What is the meaning of *intexti Britanni*?
Who were the Gangarides?
From whom does the poet intimate that Cæsar descended?
Who was Tithonus?
What is said of the application of our names of colours to those used by the ancients?
Where is Silarus? Where is Alburnus?
What is the *asilus*?
Why does the poet mention *Alphea flumina*?
What is the story of Leander?
Where was the Cinyps?
What was the Cinyphian goat?
How did the ancients reckon the day?
What is said of the African shepherds?
How is winter in the North of Europe described?
Where is Rhodope?
What does Maupertuis assert to have taken place during his Northern journey?
What is said of the wool of sheep fed on poor pasture?
Why is the care of hounds and mastiffs urged?
What is *galbanum*?
Of what does the poet treat from the 416 verse?
What serpent is particularly mentioned?
How is it described?
What disease of sheep is described?
What remedy is recommended?
What are the symptoms of the disease?
What is meant by *spumas argenti*?
Who were the Getæ? and where did they dwell?
Give some account of the pestilence that raged in Bavaria.
What is the distinction between *infula* and *vitta*?
To what substances did the Greeks and Romans give the name of *electrum*?
What has been asserted respecting fishes on the authority of Aristotle?
Have subsequent observations confirmed this opinion?

GEORGICS. BOOK IV.

What is the subject of this book?
How does the author regard it, as to its importance?
Why is honey called aerial?
What situation is the most favourable for bees?
What enemies are they to be guarded against?
Who was Procne?
How are the bees governed?
When do they swarm in Italy?
What should be provided for their use?
How should the hives be constructed?
What was the *fucus*?
What is said of the bees living in caves?
What method of recalling bees after they desert their hives is recommended?
How may peace be restored when there is any commotion in the hive?
How may bees be prevented from flying?
What is said of the roses which grew near Pæstum?
What does the poet mean by the towers of the Œbalian citadel?
For what was the Tarentine territory remarkable?
Where was Corycus?
What is shown by the Corycian's improvement of his land?
What is said of the domestic economy of bees?
What is fabled of the tears of Narcissus?
Where do the bees begin their work?
What is said of the honey of Hymettus?
What cares are assigned to the elder bees?
How are the younger employed?
What curious remark respecting the different cells has been made by Delille?
Who was Dædalus?
What has given rise to the idea that bees carry a load as ballast?
How many eggs is the queen bee said to deposit in a year?
What is said of their zeal in making honey?
To what number of years is their term of life said to be limited?
What account is given of the sovereign's authority?
Where was the Hydaspes?
What hypothesis was received by the Greeks from Pythagoras?
Does the poet imply that he is among the supporters of this opinion?
What measures were to be adopted in taking the honey?
What were the Pleiades called?
What is meant by *Piscis aquosi*?
What does the poet advise in case of the prospect of a severe winter?
What was the object in fumigating the hives?
What is the *stellio*?
Who was Arachne?
How may it be known when any disease attacks the bees?
What measures should be pursued in this case?
What virtue does the *galbanum* possess?
Where is Mount Hymettus, and in what does it abound?
Why was centaury so called?
What is the *amellus* supposed to be?
Why were the Egyptians termed *gens fortunata*?
Where was Canopus? Why termed Pellæan?
Where has the Nile its source?
What mode of procedure is recommended in case the stock of bees should wholly fail?
Was the belief in the efficacy of this mode general?

What is said of the introduction of the fable of Aristæus?
Who was the mother of Aristæus?
How did he obtain his knowledge of this mode of recovering bees?
Who was Arethusa?
Where was Carpathus? What is its modern name?
Who was Proteus?
By what means was information to be obtained from him?
What did Aristæus learn from Proteus?
What is the fable of Orpheus?
Why was the lyre called *cava testudo*?
What effect had the music of Orpheus?
What advice did Cyrene give her son after the disappearance of Proteus?
Who were the Napææ?
Did Aristæus execute his mother's orders?
What took place afterward?
How does Virgil say Cæsar was employed while he flourished in the studies of ease?
What occupation did the Romans call *otium*?
Where did Virgil reside when he gave the last corrections to this work?
At what age did he begin his eclogues?

ÆNEID. BOOK I.

What occasioned the siege of Troy?
How long did it continue? How did it terminate?
Who was Æneas? In what year of his wanderings is he first introduced to the reader?
How does Virgil make known the circumstances of the siege?
What is said of the four verses sometimes prefixed to the Æneid?
Give an account of the characters mentioned in the note at the bottom of page 401.
Why was Æneas condemned to so much suffering?
Why is it said that the Alban fathers and the walls of Rome sprang from Lavinium?
Why was Juno hostile to the Trojans?
How was Carthage situated?
How was it regarded by Juno?
Why was Samos esteemed by that goddess?
What was the decision of Paris?
What were the names and offices of the Fates?
Who was Ganymedes? Whose place and office did he take?
How long were Æneas and the Trojans compelled to wander before they reached the Tiber?
Does Virgil mention more than one Ajax?
Where was Æolia?
Of whom did Juno ask assistance?
Who was Æolus?
How did he regard the request of Juno?
How did Neptune regard the Trojans?
What relief did he afford them?
How are the expressions *graviter commotus*, and *placidum caput* to be reconciled?
How many ships had Æneas when he left Troy?
How many now remained to him after the storm?

What did Æneas see
ing?
What did he obtain a
panions?
What encouragement
Who interceded with
Trojans?
Who built Padua?
How did Jupiter reg
did he unfold to her
Whom does the poet
of the Julian family
How did Jupiter sec
hospitable receptio
ans?
What course did Æn
Who was Achates?
With whom did Ænea
Who was Harpalyce
Who was Agenor?
What request did Æn
What information di
What account did she
How did Dido purch
city?
What fable respecting
cited by Varro?
What advice and ass
Æneas?
What is said of the of
How did the goddess
town?
How did Æneas find
thaginians, employ
What omen had bee
ginians?
What was this though
What circumstance pa
Æneas?
What subjects of the
ated?
Why was Achilles ex
am and Agamemno
Who was Penthesilea
azons?
How is Dido describe
temple of Juno?
Whom did Æneas me
Who first addressed
ner?
What is said of the 53
How did the queen rec
companions?
What encouragement
himself known?
Who was Orontes?
What is *purpureus* use
How is Æneas describe
How was he received b
For what did Achates
How did Venus guard
tion?
What is the *amaracus*
it supposed to posses
Who was Typhoeus?
What is said of the no
How were the boy and
ed by the Tyrians a
To whom was the foun
Whom did Dido invok
What inquiries did she
What request did she

ÆNEID. BOOK II.

What is the subject of the second book?
How was this book probably esteemed by the author?
Before whom, and in what place, does Æneas recount the particulars of the sacking of Troy?
At what time did he begin, as intimated by *cadentia sidera*?
Who were the Myrmidons? and who the Dolopians?
By what stratagem did the Greeks finally get possession of Troy?
Where did the Greeks conceal their fleet in the mean time?
What advice respecting the horse was given by Thymœtes?
What by Capys and Laocoon?
With what action did Laocoon accompany his advice?
Who was Sinon? What account does he give of himself?
Who was Palamedes? and what has his fate to do with Sinon's story?
Why, according to Sinon, did Minerva withdraw her aid from the Greeks?
What miracle does he relate of her statue?
How did the Romans take their auspices in their distant expeditions?
What reason does Sinon give for building the horse?
What reason for making it so large?
What happened to Laocoon?
In what light did the Trojans regard this omen?
What finally determined them to receive the horse into the city?
How was this effected?
What distinction exists between *muri* and *mœnia*?
Who was Cassandra? What fatality attended her?
Under what circumstances did Sinon free the Greeks from their confinement?
How were the Greeks informed that their plot had succeeded?
How did Æneas receive information of the entrance of the Greeks?
What course did Æneas pursue?
Who was Panthus?
What account did he give Æneas?
Who was Corœbus?
What success had the Trojans at first?
For whom did Androgeos take them?
Who proposed to the Trojans to adopt the Grecian dress?
What was the consequence of doing it?
What is said of Ripheus?
What was the *testudo*?
What scene did Priam's palace present?
How did Æneas gain access to it?
How was the palace defended?
Who was Pyrrhus?
How is the entrance of the Greeks into Priam's palace described?
Why did Hecuba and her daughters fly to the altar?
What was Priam's fate?
Why was Pyrrhus called Neoptolemus?
How was Æneas affected by the death of Priam?
Where was Helen at this time?
What were the intentions of Æneas?
How was he restrained?
What did Venus say caused the destruction of Troy?
What did she point out to Æneas?
What advice did she give him?
Whither did she conduct him?
What resolution did Anchises form, and persist in?
What effect had this determination on his son?
Who was Creüsa? What was her petition?
What miracle is related? and what effect had it on Anchises?
What is the signification of *apex*?
What arrangement was made for the escape of Æneas and his companions?
What were the Penates and the Lares?
Who of the refugees was missing when they reached the temple of Ceres?
What steps did Æneas take to regain her?
Why did he revisit Priam's palace?
With what success did he meet?
What does Creüsa make known to him?
Why was the term *Lydius* applied to the Tiber?
What surprise did Æneas meet with on his return to his friends?

ÆNEID. BOOK III.

Of what does Æneas give an account in the third book?
On what model is it written, and what space of time do the events in it occupy?
For what does it afford opportunity to the poet?
What determined the Trojans to seek a retreat in a foreign land?
Where was Antandros? for what was the place peculiarly fitted?
When did the Trojans sail?
Who was Lycurgus the son of Dryas?
Where did Æneas first land?
What prodigy influenced him to leave this place?
Who was Polydore?
Who was king of Thrace at the time of Æneas' landing?
What honours did they pay to Polydore?
Why were the rites of sepulture considered so important?
To what place did they next sail? and how were they received?
Where is Delos? Give some account of it.
Name some of the Cyclades which surround it.
Why is the term *Ægeus* applied to Neptune?
Why was Apollo called *pius*? Why styled Thymbræan?
What petition did Æneas prefer to the god at Delos?
What answer did the oracle return?
What did Anchises understand from this response?
Who was Cybele, and from what did she take her name?
For what port did the Trojans sail from Delos?

What calamity visited them after their arrival at Crete?
What advice did Anchises give?
Why was it not followed?
What course did they pursue on being convinced of their error?
Of how long duration was the storm which overtook them?
On what islands did they land after the storm?
Give some account of Phineus.
How did the Trojans obtain a repast?
What account is given of the Harpies?
Who was Celæno? What did she predict?
Where did they next land?
Where was Phæacia? What is its modern name?
Whither did they proceed from Corcyra?
What report was current there?
Who was Helenus?
Give some account of Andromache, and of Hermione.
How did Æneas find Andromache employed?
Whom did she pronounce singularly happy, and why?
Why did Pyrrhus leave Andromache to Helenus?
What was the fate of Pyrrhus?
How long did the Trojans remain at Chaonia?
What request did Æneas make of Helenus?
How was augury drawn from birds?
What did Helenus foretell?
How was Æneas to know the land destined to end his wanderings?
Whose worship did Helenus inculcate on Æneas?
What did he direct with regard to visiting the Sybil?
How did he address Anchises?
How did Helenus and Andromache treat the Trojans on their departure?
What wish did Æneas express, if he should ever ascend the throne of Latium?
What course did Æneas next pursue?
What land did they see?
Where was the temple of Minerva, which is here mentioned?
Who was Enceladus?
On what shore did the Trojans next run?
Who begged assistance of them?
What account did he give of himself?
How did he describe the Cyclops?
How did Ulysses avenge the death of his companions?
What steps did the Trojans take on hearing Achemenides, and seeing Polyphemus?
What is fabled of the Alpheus and Arethusa?
Where did Anchises die?

ÆNEID. BOOK IV.

What effect had the narration of Æneas on Dido?
To whom did she confide her feelings?
What did Anna advise?
What effect had this advice on Dido?
To whom had Dido been married, and how was he killed?
What plan did Juno propose, and Venus accept, respecting her?
How is Dido described when prepared for the chase?
Who accompanied her?
Where was Apollo worshipped? where supposed to reside at different seasons?
What separated the hunting party?
How is Fame, or Report, described?
Whom did Jove send to Æneas, and with what message?
What effect had it on him?
How did he determine to make known his intention to Dido?
Did he actually disclose his intention?
How was Dido affected by the discovery of the plan?
What did Æneas assign as the cause of his departure?
What did Dido threaten?
What did she request of Anna?
What oath of the Greeks did she allude to?
With what success were Anna's entreaties attended?
What miracle appeared while Dido was sacrificing?
What other omens attended her?
How does the queen determine to seek relief?
How did she deceive Anna, and what directions did she give her?
What ceremonies were performed?
What plans did she afterward revolve in her mind, and on what did she determine?
What dangers did she apprehend from abroad?
Who again appeared to Æneas, and what did he advise?
How did Æneas escape from Carthage?
What powers did Dido invoke to avenge her wrongs?
For what revenge did she pray, and what offerings did she exact from her people?
Who was Barce?
How did the queen put an end to her life?
For what did Juno send Iris?

ÆNEID. BOOK V.

Of what does the fifth book give an account?
Of what character are the incidents of this book?
For what land did Æneas sail from Carthage?
Did the Trojans conjecture the fate of Dido?
What led them to this conclusion?
To what port were the Trojans driven by a tempest?
Where was Drepanum?
Why was this land welcome to Æneas?
Who was Acestes, and how came he acquainted with Æneas?
How did Acestes receive the Trojans?
What ceremonies did Æneas perform?
How did Acestes grace the ceremonies?
What took place during the performance of the rites?
What sports were to follow on the ninth day?
For what did the neighbouring people assemble on that day?

Who were engaged in the first contest?
How were the places assigned?
How are the bows of the galleys supposed to have been formed?
What is said of the ardour of the competitors?
Who at first was the foremost?
What caused his discomfiture?
Was the prize for the vessel which first reached the goal, or for that which first returned from it to the shore?
Who obtained the first prize?
To what was his success attributed?
What rewards were bestowed on the other competitors?
What contest succeeded that of the galleys?
What accident befell Nisus?
How did he aid his friend?
How did Æneas award the prizes?
What contest succeeded the race?
Who first offered himself for the combat?
Who was prevailed on to contend with him?
Whose gauntlets did Entellus produce?
Who was Eryx?
Who was victorious in the boxing match?
What success attended the different competitors in the trial in archery?
Who was Pandarus?
How did the soothsayers interpret the omen that attended the arrow of Acestes?
What was the last of the sports?
What new mode of revenge did Juno devise?
How did she accomplish it?
How was the fire extinguished?
Who was Nautes, and what did he counsel?
What determined Æneas to follow this advice?
What else was Æneas directed by Anchises to do?
What did he call the new city, and whom did he leave in it?
What request did Venus make of Neptune?
What answer and promise did he return?
Who was Palinurus? What was his fate?
Who guided the fleet after the loss of Palinurus?

ÆNEID. BOOK VI.

Of what does the sixth book give an account?
Where was Cumæ? Where was Chalcis?
Where did Æneas go, on first landing in Italy?
What distinction is made between *mens* and *animus*?
How does Servius explain the fable of the wings of Dædalus?
Who was Androgeus? Theseus? Icarus?
What did the Sibyl direct Æneas to do?
To whom did he address his supplication?
What did the Sibyl predict?
What request did Æneas make of her?
With what lake in the upper regions was Acheron supposed to be connected?
How is the expression *Acheronte refuso* explained?
What further directions did the Sibyl give Æneas?
What did she require of him first?
How was Æneas guided to the golden bough?
What is related of Lake Avernus?
What is the mistletoe? Does it grow in the United States?
How did the Trojans celebrate the funeral obsequies of Misenus?
Where is Cape Miseno, and whence its name?
Who was Hecate, and how was she invoked?
Whither did Æneas accompany the Sibyl?
Where were the most celebrated festivals in honour of Ceres?
Of what did they consist, and how were they regarded?
Of what did the initiation consist?
What effect was it calculated to produce?
What doctrines were taught during the initiation?
What does Bishop Warburton endeavour to show?
What did Gibbon think on the subject?
Who was Charon, and how represented?
What information did the Sibyl give Æneas respecting the ghosts?
What account did Palinurus give of himself?
How did Charon address Æneas?
What did he say of Theseus, Hercules, and Pirithous?
What punishment had he suffered for ferrying over Hercules?
How was his anger appeased?
What was Cerberus, and how was he silenced?
Why was the idea of consigning infants to misery inculcated?
How was the order of trying causes determined by the Romans?
Who was the principal judge of the infernal regions?
What classes of ghosts did Æneas successively behold?
Who were Eriphyle, Laodamia, Evadne, and Cænis?
What is related of Dido?
What was Plato's doctrine respecting the souls of the departed?
What was the use of the *tumulus inanis* erected by Æneas to Deiphobus?
What account of himself did Deiphobus give?
What information did the Sibyl impart respecting Tartarus?
Who was Tisiphone?
Who guarded the gate of Tartarus?
Who were the Aloïdes?
What punishment was inflicted on Tityus?
What was the crime of Phlegyas, and what its punishment?
What doctrine concerning the spirit of man was held by the Bramins?
Whither did the priestess and Æneas next proceed?
What preparation did the hero make?
How is Elysium described?

Who were to be found there?
How was Anchises employed?
How did he address his son?
What account did he give of the ghosts near the Lethe?
What did he say with regard to the future greatness of Rome?
From whom was Augustus fabled to have descended?
Who is supposed to have been alluded to by *crust ille*?
Who surnamed Serranus
By whom were the *spolia opima* successively
In whose presence was the elegant tribute to the memory of Marcellus recited.
What account is given of the double gates?
Through which was Æneas dismissed?

ÆNEID. BOOK VII.

How did Æneas find the fleet and his companions on his return?
What rites did he celebrate before setting sail?
Who was Caieta? To what place was her name given?
Who was Circe, and why were her shores to be dreaded?
What did the morning disclose to the view of Æneas?
Whom does the poet invoke?
Who was Erăto?
Who ruled Latium at the time spoken of?
What was the character of his reign?
From whom was he descended?
What descendants had he
Who was Turnus
What design had the Latin queen?
What prodigies had frightened Latinus?
Where did he go for information respecting them?
What names were successively applied to Italy?
What made known to Latinus
What prophecy was fulfilled by the Trojans' eating the cakes of flour?
What encouragement did it afford them?
How did they celebrate the joyful event
What measures did they pursue
Whom did Æneas send to the Latin court?
Where did Æneas mark out the walls of his new city
How were the Latin youth employed?
How was the arrival of the Trojans made known to king Latinus?
What was the *trabea*
By whom was the royal palace built?
What befell Picus?
How did the king receive and address his guests?
How did Ilioneus reply?
What belief had the ancients concerning the torrid zone?
With whom is Æneas identified in verse 241?
Where was the Numicus? In what was it remarkable?
What presents were sent by Æneas to Latinus?
With what belief was the king impressed?
What message did he send to Æneas?
With what gifts was it accompanied?
What was the tenor of Juno's soliloquy?
Whom did she call to her assistance?
How is the Fury described?
How did she proceed to execute her commission?
Who was Amata, and how did she argue with the king?
How did she conduct herself when she could not prevail
What rites did she pretend to celebrate?
Whither did Alecto next proceed?
Where was Ardea?
Whose appearance did the Fury take, and how did she address Turnus?
What was Turnus' reply?
How did she prevail?
What measures did Turnus take?
What arts did Alecto have recourse to, in order to embroil the Trojans?
Where was the Nar? Why was it termed *sulphureus*?
Describe the rustic skirmish.
Who were slain in the contest?
What tidings did the Fury bear to Juno, and what further service did she offer?
What answer did she receive?
Where lake Amsanctus for what was it remarkable?
Who afterwards was active in conducting the war?
How did Latinus conduct himself?
What is the note on *cinctu Gabino*?
Who opened the gates of war?
With what ardour did they begin the contest?
Where was Crustumerium?
Who were the principal of the Italian leaders?
With what weapons did the bands of Cæculus fight?
Where was the lake Ciminus?
What is said of Clausus? What of Halesus?
For what was Massicus renowned?
What were *aclydes*?
Who Œbalus?
How were his troops armed?
How are the Æquicolæ described?
Who was Umbro? What power had he?
Who was Pæan?
How is Turnus described?
Who commanded the Volsci?
What description is given of her?

ÆNEID. BOOK VIII.

What was the state of affairs at Latium at the time treated of in the eighth book?
What custom of the Romans is alluded to in the first line?
Who appeared to Æneas?
What did he foretell?
What proof did he give the prince that it was not a mere dream?
Whose friendship did he direct the Trojans to seek?
Whom did he direct them to worship?
What prodigy did they see?
What method did the Trojans take to gain the friendship of the Arcadian monarch?

Who was Pallas? What passed between Pallas and Æneas?
How did Evander reply to the speech of Æneas?
What did he promise him on the morrow?
What victory did Evander's people commemorate?
What is the fable of Cacus?
Who were Potitius and Pinarius?
What account of his kingdom did Evander give in answer to the inquiries of Æneas?
Who was Carmentis?
Where was Lupercal?
For what was it celebrated?
Where was Parrhasia?
What is said of *Carinæ*?
What did Venus entreat Vulcan to bestow on Æneas?
Who were the Cyclops? Where were their workshops?
What did Vulcan require of them?
Describe the thunderbolt on which they were working.
What assistance did Æneas gain by his application to Evander?
What circumstances particularly favoured him?
What omen did Æneas receive from his mother?
What gift did she bestow?
Who was Herilus? Who slew him? Where?
How did Venus convey the arms to Æneas?
What was depicted on the shield of Æneas?
Who were Metius, Cocles, and Clœlia?
Who built bridges over the Araxes?
How did Æneas regard the arms?

ÆNEID. BOOK IX.

Of what transactions does the ninth book give an account?
What peculiarity has this book?
With what information was Iris sent to Turnus?
By whom was she sent?
Where was Turnus?
What measures did Turnus adopt?
How did Æneas leave the Trojans?
Where was his fleet?
How many rivers larger than the Thames are tributary to the Ganges?
How were the Trojans first warned of the advance of the enemy?
What charge had Æneas given his troops?
How did Turnus challenge them?
How was the challenge received?
What did Turnus next attempt?
Who was Berecynthia?
What had she asked of Jupiter when the vessels were built?
What did he grant?
How was Berecynthia announced to the Trojans?
What assurances did she give them?
What did she say to the vessels, and with what effect?
Who were the Corybantes?
How did Turnus interpret the transformation of the vessels?
What did he say was his destiny?
What course of warfare did he declare it his intention to pursue?
How did the Rutulians pass the night?
What were the *pontes*?
Who were Nisus and Euryalus?
What did Nisus propose?
What contest ensued between him and Euryalus?
How was the proposal received by the Trojan prince?
What rewards did Ascanius offer them?
What only request did Euryalus prefer?
What assurance did he receive?
How did the two make their way through the camp?
Whom did they encounter on the way?
What rendered Euryalus conspicuous?
How did Nisus attempt to rescue his friend?
Give some account of their death. Tell what was the *tholus*.
How did the Trojans in the camp learn their fate?
Who was the mother of Euryalus, and where was she?
How came she in the camp?
How was she affected by her son's death?
What mode of warfare did the Trojans oppose to the attack of the Rutulians?
How did the Rutulians finally succeed?
What was the *lampada*?
What account is given of the contest that ensued?
Who was Thalia?
Where was the Symæthus?
Where was Dindyma?
What ceremonies were performed there?
How was the Phrygian *tibia* constructed?
Who was Numanus?
How did he describe his people?
How did he upbraid the Trojans?
How were these taunts revenged?
What encouragement did Ascanius receive?
By what advice was it accompanied?
Who disobeyed the command of Æneas by opening the gates?
What effect was produced?
Where is Prochyta? Where Inarime?
What are their modern names?
Who shut the gates, and who was inadvertently enclosed?
What measure, if adopted, would have decided the war in favour of Turnus?
What prevented him from profiting by the opportunity?
How did he contend?
How did he escape when finally overpowered?

ÆNEID. BOOK X.

How does the tenth book commence?
Where did the poets assign the gods a palace?
How did Jupiter address the gods in council?
Who first addressed him?
Who was Diomedes? What city did he build, and where?

Who replied to the complaints of Juno? and how?
What did Jove command?
How were the Trojans situated at the time?
Where did Æneas go after leaving Evander?
What success did he meet with?
Why was the representation of Mount Ida gratifying to the Trojans?
By whom was Pisa built?
What was the cause of the transformation of Cycnus?
Who was Cupavo?
What force did Ocnus lead?
Where is Benacus?
What is its modern name?
How many ships transported the troops?
Who was Cymodocea?
How did she address Æneas?
What information and advice did she give?
What assistance did the sea nymphs afford?
What orders did Æneas give?
How did he inform the Trojans of his approach?
What effect had the intelligence on them?
What did Turnus resolve on?
How did he endeavour to raise the courage of his troops?
What did Tarcho command?
How many ships were lost?
What were *aera suta*?
With what ardour was the fight carried on?
What protected Æneas?
What is said of that part of the field where the Arcadian horse were engaged?
How did Pallas address his companions?
What followed this address?
Whom did Turnus challenge to single combat?
Whom did Pallas invoke?
How did the contest end?
What is the story of Danäus' daughters?
How did Æneas revenge the death of Pallas?
Why was the epithet *tacitae* applied to Amyclae?
What did Juno request of Jupiter?
What permission did he grant?
What artifice did she use to preserve Turnus?
Where was he carried? Did he return?
How did he address Jupiter on discovering the deceit?
Who succeeded Turnus in the command?
Who attacked him, and how did he defend himself?
What act of Lausus is recorded?
By whom was he slain?
What said Mezentius?
On what did he resolve?
Whom did he challenge to the combat?
What was the result? Did he die bravely?
What request did Mezentius make when dying?

ÆNEID. BOOK XI.

Which party was left in possession of the field after the battle?
What was the first care of Æneas in the morning?
Why did he not first burn the dead?
What was the tenor of his address to the troops?
What honours were paid to Pallas?
By whom was the truce requested?
What answer did Æneas return?
Who addressed the prince?
How were the 12 days of truce employed?
How was the information of Pallas' death received in Arcadia?
How did Evander address his son?
What ceremonies were performed by the Trojans in honour of the dead?
Where did the Latins bury their dead?
What passed in the palace of Latinus?
Who continued to uphold Turnus?
What message from Diomedes did Venulus bear to Latinus?
What is meant by *Protei columnas*?
What proposal did Latinus make to the Latins?
How did Drances speak on the occasion?
What reply did Turnus make?
What determination did he disclose?
What events ensued?
What assistance did Camilla proffer?
How was her offer received?
What history did Diana give of Camilla?
Whom did Diana commission to revenge the death of Camilla, should she be slain in battle?
What did she promise to perform herself?
What stratagem was practised by Aunus?
Did it succeed?
Who rallied the Tuscan troops?
Who was Chloreus?
What description is given of his steed and armour?
How and by whom was Camilla slain?
What commission did Acca receive?
By whom was Aruns slain?
What effect had the death of Camilla on her troops?
What is said of the Latin virgins?
Where was Turnus, and how did he receive Acca's account of the fate of the day?
How were the contending armies situated during the night?

ÆNEID. BOOK XII.

How was Turnus affected by the disastrous state of affairs?
How did he address Latinus?
What reply did he receive?
What request did Amata make?
What remark does Servius make on *mora libera mortis*, v. 74?
What message did Turnus send Æneas?
What information did Juno give Juturna?
What advice and permission did she add?
What league was entered into by Latinus and Æneas?
How did Juturna excite the minds of the Rutulians?
What sign did Juno give them?
How did Tolumnius interpret the sign?

How was the truce interrupted?
Who threw the first lance?
Who was slain by it?
How did Æneas address the Trojans?
What happened to him while he spoke?
What efforts did Turnus make to gain the victory?
Who was Iapis?
How was the cure of Æneas effected?
What did Iapis declare?
What did Æneas enjoin on Ascanius?
How did the Latins regard the approach of the Trojans?
How did Juturna endeavour to protect Turnus?
Where was the lake of Lerna?
What does *Cupencus* signify?
What plan did Æneas propose to his troops?
In what state were the Latins in the town?
What increased the distress of the Latins?
How was Turnus prevented from examining the cause of the cries from the town?
What did he learn from Saces?
What checked the fight?
Did he finally meet Æneas?
What error did he make respecting his sword?
What did Æneas threaten to any who should supply him?
How did he regain his own sword?
Did he use it?
What boon did Juno ask, and with what success?
Who were the *Diræ*?
What omen frightened Juturna from the field?
How was Turnus wounded, and what request did he make?
How was Æneas affected by this request?
What finally impelled him to slay Turnus?

THE END.

What calamity visited them after their arrival at Crete?
What advice did Anchises give?
Why was it not followed?
What course did they pursue on being convinced of their error?
Of how long duration was the storm which overtook them?
On what islands did they land after the storm?
Give some account of Phineus.
How did the Trojans obtain a repast?
What account is given of the Harpies?
Who was Celeno? What did she predict?
Where did they next land?
Where was Phæacia? What is its modern name?
Whither did they proceed from Corcyra?
What report was current there?
Who was Helenus?
Give some account of Andromache, and of Hermione.
How did Æneas find Andromache employed?
Whom did she pronounce singularly happy, and why?
Why did Pyrrhus leave Andromache to Helenus?
What was the fate of Pyrrhus?
How long did the Trojans remain at Chaonia?
What request did Æneas make of Helenus?
How was augury drawn from birds?
What did Helenus foretell?
How was Æneus to know the land destined to end his wanderings?
Whose worship did Helenus inculcate on Æneas?
What did he direct with regard to visiting the Sybil?
How did he address Anchises?
How did Helenus and Andromache treat the Trojans on their departure?
What wish did Æneas express, if he should ever ascend the throne of Latium?
What course did Æneas next pursue?
What land did they see?
Where was the temple of Minerva, which is here mentioned?
Who was Enceladus?
On what shore did the Trojans next run?
Who begged assistance of them?
What account did he give of himself?
How did he describe the Cyclops?
How did Ulysses avenge the death of his companions?
What steps did the Trojans take on hearing Achemenides, and seeing Polyphemus?
What is fabled of the Alpheus and Arethusa?
Where did Anchises die?

ÆNEID. BOOK IV.

What effect had the narration of Æneas on Dido?
To whom did she confide her feelings?
What did Anna advise?
What effect had this advice on Dido?
To whom had Dido been married, and how was he killed?
What plan did Juno propose, and Venus accept, respecting her?
How is Dido described wh
the chase?
Who accompanied her?
Where was Apollo worshipp
posed to reside at different
What separated the hunting
How is Fame, or Report, de
Whom did Jove send to Æ
what message?
What effect had it on him?
How did he determine to
intention to Dido?
Did he actually disclose his
How was Dido affected by t
the plan?
What did Æneas assign as t
departure?
What did Dido threaten?
What did she request of An
What oath of the Greeks di
With what success were A
attended?
What miracle appeared whi
crificing?
What other omens attended
How does the queen determi
lief?
How did she deceive Anna,
tions did she give her?
What ceremonies were perf
What plans did she after
her mind, and on what
mine?
What dangers did she app
abroad?
Who again appeared to Æne
did he advise?
How did Æneas escape from C
What powers did Dido invoke
wrongs?
For what revenge did she pra
offerings did she exact from
Who was Barce?
How did the queen put an enc
For what did Juno send Iris?

ÆNEID. BOOK V

Of what does the fifth book
count?
Of what character are the inci
book?
For what land did Æneas sa
thage?
Did the Trojans conjecture
Dido?
What led them to this conclusi
To what port were the Trojans
tempest?
Where was Drepanum?
Why was this land welcome to
Who was Acestes, and how
quainted with Æneas?
How did Acestes receive the T
What ceremonies did Æneas p
How did Acestes grace the cer
What took place during the pe
the rites?
What sports were to follow
day?
For what did the neighbouri
semble on that day?

What works are best suited to the night?
What to the day and warm weather?
For what were the berries of laurels and wild myrtle used?
What employments does the poet recommend for the winter?
Who conspired to scale the heavens and dethrone Jupiter?
Where are the Baleares? Why were they so called? What are they now called?
For what were the inhabitants remarkable?
Describe the *ambarvalia*.
How was warning of an approaching storm of wind said to be given?
What were the twelve prognostics of rain?
What idea had the ancients of the rainbow?
How may *Asia*, an adjective, be distinguished from *Asia*, a substantive?
What are the prognostics of fair weather?
What prognostics are drawn from the moon? from the sun?
Of what crime was Scylla guilty?
Why was the hawk fabled constantly to pursue the lark?
What remarkable appearance is the sun said to have presented after the death of Julius Cæsar?
When did Julius Cæsar die?
What other prodigies are said to have happened about this time?
What appearance does the Palatine hill now present?

GEORGICS. BOOK II.

What is the subject of the second book?
Whom does the poet invoke?
What mode of supporting vines is practised in Italy?
What is said of the *æsculus*?
What modes of propagating trees does the poet enumerate?
Where is Mount Ismarus? for what celebrated?
Where is Mount Taburnus? for what celebrated?
Of whom does the poet implore assistance?
What is the nature of the trees which grow without cultivation?
What effect is produced by engrafting and cultivating them?
What is said of trees raised from the seed?
Why was the myrtle called *Paphian*?
What use was made of the fir tree?
Is it now supposed that the mode of grafting here recommended would succeed?
What is the distinction between grafting and budding?
Are there any modes of grafting now in use different from that here alluded to?
Why is the olive called bitter? What is its flavour when ripe?
Where is Methymna? for what celebrated?
What is said of the Aminæan wines?
Who were the Geloni? from whom descended?
What country is said alone to produce ebony? What is included under this name?
Where is the shrub found which produces frankincense?
Whence had the ancients silk? What did they suppose it to be?

What is meant by *fa*
tues are attributed
What story is relate
How does the poet
try?
Where was Panchaia
What virtue were th
nus supposed to po
What remarkable tre
tioned by Pliny an
Whence did the lake
waters?
What soil is best sui
pasture? wheat?
How are the soils to l
What directions are
the vine?
What does the poet p
ribus quadret?
From what has the g
What depth is recom
es?
How should the vine
From what part of t
tings be taken?
What season is best f
How should the laye
When is the pruning
Name some of the
vine.
Why was the goat sa
Whence had tragedy
Why was hazel empl
to Bacchus?
In the culture of vine
ground be ploughe
Why should the leav
how often?
What cares remain
comes on?
What size is recomm
What care is necessa
For what was the pi
the cypress? the w
What is it supposed
For what were the
used?
How did Bacchus ca
Centaurs?
Where did the godde
her abode before
earth?
What two conditions
ically call happy?
What were the *popul*
What custom had the
to war?
What was the ancien
How were the seats a
theatre?
Where was Sicyon?
mous?

GEORGICS

What is the subject o
How does the poet un
Why is Pales invoked
What is said of An
Mount Lycæus?
Who was Eurystheus
rus?

are given for cultivating

et probably mean by arbo-

e quincunx its name?
commended for the trench-

ineyards lie?
of the vine should the ar-

est for planting vineyards?
ayers be planted?
ing knife to be used?
he things hurtful to the

t sacrificed to Bacchus?
edy its name?
mployed in the sacrifices

vines how often should the
ghed?
leaves be taken off? and

in after the cold season

mmended for a farm?
essary for the olive?
e pine used? the cedar?
he willow?
ood was called cedar?
the other trees mentioned

s cause the death of the

oddess of justice take up
re she finally quitted the

ious does the poet emphat-
ly?
ruli fasces?
d the Dacians before going

cient name of Tyre?
ts arranged in the Roman

What is said of the introduction of the fable of Aristæus?
Who was the mother of Aristæus?
How did he obtain his knowledge of this mode of recovering bees?
Who was Arethusa?
Where was Carpathus? What is its modern name?
Who was Proteus?
By what means was information to be obtained from him?
What did Aristæus learn from Proteus?
What is the fable of Orpheus?
Why was the lyre called *cava testudo*?
What effect had the music of Orpheus?
What advice did Cyrene give her son after the disappearance of Proteus?
Who were the Napææ?
Did Aristæus execute his mother's orders?
What took place afterward?
How does Virgil say Cæsar was employed while he flourished in the studies of ease?
What occupation did the Romans call *otium*?
Where did Virgil reside when he gave the last corrections to this work?
At what age did he begin his eclogues?

ÆNEID. BOOK I.

What occasioned the siege of Troy?
How long did it continue? How did it terminate?
Who was Æneas? In what year of his wanderings is he first introduced to the reader?
How does Virgil make known the circumstances of the siege?
What is said of the four verses sometimes prefixed to the Æneid?
Give an account of the characters mentioned in the note at the bottom of page 401.
Why was Æneas condemned to so much suffering?
Why is it said that the Alban fathers and the walls of Rome sprang from Lavinium?
Why was Juno hostile to the Trojans?
How was Carthage situated?
How was it regarded by Juno?
Why was Samos esteemed by that goddess?
What was the decision of Paris?
What were the names and offices of the Fates?
Who was Ganymedes? Whose place and office did he take?
How long were Æneas and the Trojans compelled to wander before they reached the Tiber?
Does Virgil mention more than one Ajax?
Where was Æolia?
Of whom did Juno ask assistance?
Who was Æolus?
How did he regard the request of Juno?
How did Neptune regard the Trojans?
What relief did he afford them?
How are the expressions *graviter commotus*, and *placidum caput* to be reconciled?
How many ships had Æneas when he left Troy?
How many now remained to him after the storm?

What did Æneas see soo[n] ing?
What did he obtain and sl[ay] panions?
What encouragement did
Who interceded with Jov[e] Trojans?
Who built Padua?
How did Jupiter regard ' did he unfold to her?
Whom does the poet cons[ider] of the Julian family?
How did Jupiter secure hospitable reception fro[m] ans?
What course did Æneas pu[rsue]
Who was Achates?
With whom did Æneas mee[t]
Who was Harpalyce?
Who was Agenor?
What request did Æneas m[ake]
What information did she g[ive]
What account did she give
How did Dido purchase th[e] city?
What fable respecting the cited by Varro?
What advice and assurance Æneas?
What is said of the offerings
How did the goddess guard town?
How did Æneas find the Ty[rians] thaginians, employed?
What omen had been given [to the Cartha]ginians?
What was this thought to po[rtend]
What circumstance particular Æneas?
What subjects of the painting ated?
Why was Achilles exasperate[d] am and Agamemnon?
Who was Penthesilea? Who azons?
How is Dido described when temple of Juno?
Whom did Æneas meet in thi[s]
Who first addressed Dido? ner?
What is said of the 534th vers[e]
How did the queen receive Ili[oneus] companions?
What encouragement had Æ[neas] himself known?
Who was Orontes?
What is *purpureus* used to ex[press]
How is Æneas described?
How was he received by Dido
For what did Achates return t[o]
How did Venus guard Æneas tion?
What is the *amaracus*? Wh[at] it supposed to possess?
Who was Typhoeus?
What is said of the noun *pens*[...]
How were the boy and the pr[esents] ed by the Tyrians and Dido?
To whom was the fountain *Ac*[...]
Whom did Dido invoke to rati[fy]
What inquiries did she make
What request did she finally

Æneas pursue?
?
neas meet in the wood?
ce?
?
Æneas make of Venus?
did she give him?
she give of Dido?
rchase the land for her

ting the planet Venus in

assurance did Venus give

e offerings to Venus?
less guard her son to the

find the Tyrians, or Car-
ployed?
been given to the Cartha-

ught to portend?
particularly encouraged

ne paintings are enumer-

s exasperated against Pri-
mnon?
silea? Who were the Am-

scribed when entering the
?
s meet in this temple?
sed Dido? In what man-

he 534th verse of book 1st?
n receive Ilioneus and his

ment had Æneas to make
?
s?
us used to express?
scribed?
ived by Dido?

-he address Turnus?
Turnus' reply?
e prevail?
sures did Turnus take?
did Alecto have recourse to, a
embroil the Trojans?
the Nar? Why was it termed
us?
e rustic skirmish.
slain in the contest?
gs did the Fury bear to Juno.
t further service did she offer?
wer did she receive?
s lake Amsanctus? for what was
kable?
wards was active in conducting

stians conduct himself?
note on *cinctu Gabino*?
d the gates of war?
ardour did they begin the con-

Crustumerium?
the principal of the Italian

reapons did the bands of Cæcu-

the lake Ciminus?
d of Clausus? What of Halesus?
ras Massicus renowned?
aclydes?
Ebalus?
his troops armed?
e *Æquicolæ* described?
Umbro? What power had he?
Pæan?
rnus described?
nanded the Volsci?
ription is given of her?

ENEID. BOOK VIII.

the state of affairs at Latium at
reated of in the eighth book?
m of the Romans is alluded to
: line?
ed to Æneas?
s foretell?

... were performed by ...
in honour of the dead?
the Latins bury their dead?
sed in the palace of Latinus?
sued to uphold Turnus?
sage from Diomedes did Venulus ... Latinus?
meant by *Pretai columnas*?
oposal did Latinus make to th...

Drances speak on the occasion?
ly did Turnus make?
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ats ensued?
istance did Camilla proffer?
her offer received?
ory did Diana give of Camilla?
d Diana commission to reveng... of Camilla, should she be slai...?

she promise to perform he...

agem was practised by Aunus? ...ed?
the Tuscan troops?
hloreus?
iption is given of his steed and ...

y whom was Camilla slain?
nission did Acca receive?
ras Aruns slain?
ct had the death of Camilla on ...s?
nd of the Latin virgins?
s Turnus, and how did he receive ...ccount of the fate of the day?
the contending armies situated ...e night?

ÆNEID, BOOK XII.

Turnus affected by the disastrous ...affairs?
address *Latinus?*
did he receive?
st did Amata make?
rk does Servius make on *mora ...tis*, v. 74?
ge did Turnus send Æneas?